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THE  
**MISSIONARY HERALD:**

CONTAINING

THE PROCEEDINGS OF THE

**American Board of Commissioners for Foreign Missions:**

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1849.

VOL. XXXIX.



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THE

# MISSIONARY HERALD.

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JANUARY, 1843.

No. 1.

## American Board of Commissioners for Foreign Missions.

THE few brief statements given below, relative to the organization of the Board, the increase of its receipts and expenditures, and the commencement and progress of its missions, in connection with the survey of its present operations which is to follow, may call forth thanksgiving and praise to the Head of the Church for his goodness manifested to the Board and its missions hitherto, and may encourage his people to prosecute the missionary work with still increasing vigor, and with a more confident expectation of seeing, as the result of their labors, far more glorious displays of divine power and grace among the unevangelized nations.

### ORIGIN OF THE BOARD—ACT OF INCORPORATION—MEMBERS.

THE American Board of Commissioners for Foreign Missions was at first composed of five ministers and four laymen, appointed by the General Association of Massachusetts, at their session in Bradford, June 29th, 1810. The appointment was made in consequence of a paper having been presented to the Association by four young men, then members of the Andover Theological Seminary, expressing their desire and purpose to attempt a mission to the heathen.

The first meeting of the Board was held at Farmington, Conn., 5th September, 1810. The second annual meeting was at Worcester, Mass., 15th September, 1811.

At the meeting last mentioned, the Board appointed its first missionaries, six in number. On the 6th of February, 1812, they were consecrated to the work of missions, in the Tabernacle Church, Salem, Massachusetts. They immediately embarked in two vessels, one sailing from Salem on the 19th, and the other from Philadelphia on the 24th of February.

The Board was incorporated by an act of the legislature of Massachusetts, in June, 1812, which authorises the persons named in that

act and their associates, to add to their number by election, and requires that not less than one third of the members should be respectable ministers, and not less than one third respectable laymen; while the other third may consist of respectable persons, either ministers or laymen, as may be deemed expedient.

The present number of members of the Board is *one hundred and seventy*, residing in nineteen states of the Union and the District of Columbia; of whom *one hundred and five* are ministers, and *sixty-five* laymen. Of these *twenty-nine* are presidents or professors in colleges or theological seminaries.

There are in foreign lands eighteen Corresponding Members, elected from among those who have in various ways aided or manifested special interest in the missions of the Board.

The number of Honorary Members,—constituted such by the payment, if ministers, of fifty dollars, and if laymen, of one hundred dollars—is more than *thirty-six hundred*.

### ANNUAL RECEIPTS AND DISBURSEMENTS.

The contributions to the treasury of the Board and the payments for each year, from its organization, to the end of July, 1842, are given in the next column.

Receipts.	Payments.
1811— 999 52	1811— 555 58
1812— 13,611 50	1812— 9,556 68
1813— 11,361 18	1813— 8,611 05
1814— 12,265 56	1814— 7,077 62
1815— 9,993 89	1815— 5,026 80
1816— 12,501 03	1816— 15,933 83
1817— 29,948 63	1817— 20,484 71
1818— 34,727 72	1818— 36,246 25
1819— 37,520 63	1819— 40,307 25
1820— 39,949 45	1820— 57,420 93
1821— 46,354 95	1821— 45,756 41
1822— 60,067 57	1822— 59,323 89
1823— 55,756 94	1823— 66,379 75
1824— 47,453 58	1824— 54,197 05
1825— 55,716 18	1825— 41,466 53
1826— 61,616 25	1826— 59,012 94
1827— 88,341 89	1827— 103,430 30
1828— 102,009 64	1828— 107,676 25
1829— 106,928 26	1829— 92,533 13
1830— 83,019 37	1830— 94,797 66
1831— 100,934 09	1831— 96,312 75
1832— 130,574 12	1832— 120,954 95
1833— 145,844 77	1833— 149,906 27
1834— 152,366 10	1834— 159,779 61
1835— 163,340 19	1835— 163,254 00
1836— 176,232 15	1836— 210,407 54
1837— 252,076 55	1837— 254,569 51
1838— 236,170 98	1838— 230,642 80
1839— 244,169 82	1839— 227,491 56
1840— 241,691 04	1840— 246,601 37
1841— 235,189 30	1841— 268,914 79
1842— 318,396 53	1842— 261,147 02
<b>\$3,307,201 68</b>	<b>\$3,307,761 08</b>

The funds of the Board are obtained principally from collections made by missionary associations and auxiliaries, contributions at the monthly concert for prayer, congregational contributions, legacies, and individual donations.

## SURVEY OF THE OPERATIONS OF THE BOARD AND ITS MISSIONS.

The survey which follows is an abstract of the Annual Report, made at the meeting of the Board in September last, with only those changes which the sending forth of missionaries, and the death and removal of others, render necessary to make it conform to the present state of the missions.

### Domestic Department.

#### OBITUARY NOTICES.

For the first time since 1824, no corporate member of the Board has been removed by death during the year.

Fourteen missionaries and assistant missionaries have rested from their la-

### MISSIONARIES AND ASSISTANT MISSIONARIES SENT FORTH.

From the organization of the Board, in 1811, to the annual meeting of the Board in September, 1842, thirty-one years, the whole number of missionary laborers, male and female, sent forth, is *seven hundred and sixty-six*; of whom *two hundred and twenty-four* were ordained preachers, *twenty* physicians, *one hundred and sixteen* male assistant missionaries, and *four hundred and six* married and unmarried female assistants.

These have labored at more than thirty different missions, among nations and tribes in Europe, Asia, Africa, America, and islands in the Pacific and Indian Oceans, and speaking more than thirty different languages.

The departments of labor in which the missionaries are principally occupied, besides acquiring the languages of the several countries to which they are sent, are 1. Preaching the gospel at their stations or on tours among the neighboring villages; 2. Translating and printing the Scriptures and other books and tracts on religious subjects and for schools; 3. Teaching and superintending schools, the first object of which is to enable the people, especially children and youth, to read the Scriptures, and obtain useful knowledge from books; 4. Educating native teachers and preachers, who may, as soon as possible, take upon themselves the work of establishing christian institutions and promoting education among their own people.

The present number of the missions, stations, and laborers, under the patronage of the Board, with the state of the several missions and departments of labor, may be seen in the following brief survey, and in the *summary* with which it is concluded.

bors since the last meeting of the Board, viz. Rev. A. E. Wilson, M. D., Rev. George Champion, Rev. C. C. Mitchell, Rev. I. P. Stryker, and Rev. H. S. G. French; and Mrs. Mitchell, Mrs. Wolcott, Mrs. Eli Smith, Mrs. J. C. Smith, Mrs. Walker, Mrs. Powers, Mrs. S. Johnson, Mrs. Munn, and Mrs. Burgess.

## MISSIONARIES AND CANDIDATES.

Twenty-two missionaries and assistant missionaries have been released from their connection with the Board, through failure of health, changes in the missions, and other causes. Fourteen of these had returned to this country previous to their dismission. The others are still abroad, though not in connection with the Board.

Fifteen missionaries and assistant missionaries have arrived in this country from various missions during the year.

Sixteen have received appointments, and three, who had been previously appointed, have been, at their own request, dismissed.

Five are under appointment, of whom not more than three will be prepared to go out the present year.

Twenty-nine missionaries and assistant missionaries have been sent out, to various missions, and seven who had previously returned to this country have resumed their labors.

## AGENCIES.

The Rev. William Clark has continued his labors as General Agent of the Board in the northern district of New England; Rev. C. Eddy and his assistant, Rev. O. Cowles, in southern New England and eastern New York; Rev. F. E. Cannon and his assistant, Rev. D. Malin, in northern, central, and western New York; Rev. H. Curtis in the Valley of the Mississippi; and Rev. H. Coe in the Western Reserve and Michigan. The Rev. D. Malin has recently been appointed General Agent for New Jersey, Pennsylvania, Delaware, and Maryland, and is expected to commence his labors there at an early day. All the general agents report an increasing interest in the missionary cause, and the contributions from all parts of the country have augmented.

## CO-OPERATING SOCIETIES.

The receipts through the Board of Foreign Missions of the Reformed Dutch Church, are larger than ever before.

From the Board of Foreign Missions of the German Reformed Church, the receipts are less than they were last year.

Contributions at the missionary stations and from the friends of the Board in foreign countries, increase from year to year.

## PUBLICATIONS.

The circulation of the *Missionary Herald* is a little less than was reported last year.

Sixty-five thousand copies of the *Dayspring* are published monthly, and go into circulation chiefly in New England and the middle States.

Four thousand five hundred copies of the last Annual Report of the Board have been published; also an edition of Dr. Edward's sermon at the last annual meeting, and of the proceedings of the Board at the special meeting in January.

## FINANCES.

For the first time since 1835, the receipts of the Board have been almost sufficient to liquidate its debts, and meet the appropriations to the missions, made previous to the commencement of the year.

The whole amount received during the year ending July 30th, was \$318,396 53

Expenditures, \$261,147 02

Debt of last year, 57,808 91—318,955 93

Leaving a balance against

the treasury, - - \$569 40

Of the receipts, \$39,088 was from legacies. The increase of receipts above the preceding year, was about thirty-five per cent, or \$83,207 23. About \$189,000 were received from New England, of which about \$103,000 were from Massachusetts. Out of New England \$128,676 were contributed.

The expenditures have been diminished \$7,767 77, or nearly three per cent.

The large increase of contributions, coming as it does in answer to prayer, by the divine blessing on the measures adopted at the last annual meeting, and connected as it has been, in many of the churches, with powerful revivals of religion, is full of encouragement to those who love the cause of missions.

Yet if the extraordinary amount of legacies received into the treasury last year, be subtracted from the receipts, the remainder will be less than \$300,000. This is no more than has been needed to give efficiency to the missions, on their present scale of operations, for four years past. So far as the receipts have fallen short of this, the missions have suffered, and are suffering still. It has not been possible to extend relief to them yet, because it has been necessary to apply to the payment of the debt, the

funds needed to meet their pressing calls. If there is any falling off in the receipts of the Board, in the year which has commenced, it must inevitably impair still further the efficiency of the missions, and withhold the means of salvation from the perishing nations.

How far the impulse given to the work will prove steady and permanent, remains to be seen. It must depend very much on the efforts of pastors and other leading friends of the cause in every part of the country.

In addition to the amount stated above, the Board has received from the

American Bible Society,	\$9,000
American Tract Society,	8,000

Total,	\$17,000
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### Foreign Department.

#### AFRICA.

##### MISSION TO THE ZULUS, IN SOUTH AFRICA.

INKANYEZI, in the Zulu country.—Aldin Grout, *Missionary*, and Mrs. Grout.

UMLAZI, near Port Natal.—Newton Adams, M. D., *Physician*, and Mrs. Adams.

(2 stations ; 1 missionary, 1 physician, and 2 female assistant missionaries ;—total, 4.)

The prospect of a relinquishment of this mission is less than it was. After an absence of four years from the Zulu country, on account of the war between the emigrant Dutch farmers and the natives, Mr. Grout has re-established himself beyond the Umtogala river. His distance from Port Natal is about a hundred miles. He finds nothing to fear, except the wild beasts, whose voices are often heard at night. He regards the Zulus as furnishing a hopeful field for missionary labor ; repeats the testimony several times given before, that they are neither intemperate, nor licentious, nor addicted to theft ; and earnestly calls for more missionaries. At his station, the attendance on preaching is about 250 ; at the other station near Port Natal, it is in two congregations, numbering together about 800. The schools contain a hundred pupils, and 48,000 pages have been printed in the native language during the year. One native gives evidence of having been hopefully born again.

The English government have formally denied the right of the Dutch farmers to erect an independent govern-

ment, and, as a means of preventing it, have taken military possession of Port Natal.

The Committee have to record the death of the Rev. George Champion, which took place on the 17th of December last, at Santa Cruz, where he had gone for the benefit of his health, at the age of thirty-one. His life was one of rare consecration to the cause of Christ. Possessing an ample fortune, and the esteem of a very respectable circle of friends, nevertheless his fondest desire to the last was to return and spend his life among the degraded Zulus in the wilds of Southern Africa.

##### MISSION TO THE GREBOS, IN WESTERN AFRICA.

FAIR HOPE, at Cape Palmas.—John Leighton Wilson, Benjamin Griswold, and William Walker, *Missionaries* : Mrs. Wilson, and Mrs. A. E. Wilson.—Number of native helpers not reported.

FISHTOWN, ten miles west of Fair Hope.—Benjamin Van Rensselaer James, *Printer*, and Mrs. James.—Native helpers not reported.

(2 stations ; 3 missionaries, 1 printer, and 3 female assistant missionaries ;—total, 7.)

The Rev. William Walker and wife and Rev. Benjamin Griswold joined this mission in February. They all passed safely through the customary attacks of the acclimating fever, which were rather mild ; but a third, which assumed the typhus form, cut short the missionary labors of Mrs. Walker on the 2d of May. Her chief concern, when told that she must die, was, lest her death should deter others from going to impart the blessings of the gospel to that land. The mission had previously been bereaved by the death of Doct. Alexander E. Wilson, which took place on the 13th of October, at Fishtown, and was occasioned by an epidemic dysentery, which, about that time, prevailed extensively in the country, and proved fatal to a large number of natives.

The printing in the Grebo language amounted to 377,000 pages. The number of copies printed from the beginning exceeds 91,000, and of pages 2,200,000. The station called Fair Hope is near the colonial settlement, and the natives here are not easily persuaded to attend on the preaching of the gospel ; but the case is different at Fishtown, Rocktown, and Serekeh, which are more distant. Owing to the unsettled state of the relations of the mission to the colony, and the consequent uncertain prospects of the mission, the number of pupils in the seminary has been reduced one half. The

free schools are nine in number, all small, but some of them interesting. The native members of the church have generally conducted with propriety. One has been added the past year.

Messrs. Wilson and Griswold went eastward in May, in search of a more eligible site for a central and principal station; though it is probable that a small establishment will still be kept up at Cape Palmas.

## EUROPE.

### MISSION TO GREECE.

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries*; Mrs. King and Mrs. Benjamin.

(1 station; 2 missionaries, and 2 female assistant missionaries;—total, 4.)

The Greek government is becoming less tolerant in its policy. It has required that one of the catechisms used in the Greek church be introduced into the schools supported by the Board at Areopolis. This teaches some things which no consistent protestant can countenance. The government required that the catechism be introduced, or that the New Testament and all religious instruction be excluded; and the station has consequently been relinquished. The principle, on which such an interference was based, is not one, it is to be hoped, which will long find toleration in Greece.

Mr. Houston was in this country at the last meeting of the Board. The unexpected failure of his wife's health has constrained him to ask a dismission, which has been granted. Mr. Leyburn, on leaving Areopolis, consulted the Committee as to his duty. As he must leave Greece, and had not health enough to learn one of the languages of Western Asia, the Committee have consented to his return to this country, since which he has, at his own request, been released from his connection with the Board. Dr. King and Mr. Benjamin remain at Athens, usefully employed as heretofore. The former preaches publicly and regularly in Greek to a congregation of from thirty to one hundred attentive hearers, with a ready command of the language; and Mr. Houston says, his preaching is in the manner of the most efficient preaching in this country, and that he is generally known and respected. Mr. Benjamin engages with enthusiasm in the preparation and publishing of useful books, for which

he is specially qualified. The books are printed at the native presses in Athens.

## ASIA.

### MISSION TO TURKEY.

SMYRNA.—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennep, *Missionaries*; Mrs. Temple, Mrs. Riggs, and Mrs. Adger.—Seven native helpers.

BROOSA.—Benjamin Schneider and Daniel Ladd, *Missionaries*; Mrs. Schneider and Mrs. Ladd.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, William G. Schaffner, Henry A. Homes, and Cyrus Hamlin, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Schaffner, Mrs. Homes, and Mrs. Hamlin.—Six native helpers.

TREBIZOND.—Thomas P. Johnston and George W. Wood, *Missionaries*; Mrs. Johnston and Mrs. Wood.

ERZROOM.—William C. Jackson and Josiah Peabody, *Missionaries*; Mrs. Jackson and Mrs. Peabody.—One native helper.

On his way to the mission.—Philander O. Powers, *Missionary*, and Mrs. Powers.

(5 stations; 16 missionaries, 15 female assistant missionaries, and 14 native helpers;—total, 45.)

Mr. Hallock, the missionary printer at Smyrna, has, with the consent and approbation of the Committee, returned to this country with his family. Though no longer connected formally with the Board, having asked and received a release, he is at present usefully employed, as when at Smyrna, in the manufacture of type in some one or more of the languages of Western Asia. Mrs. Powers, of the Broosa station, who was in this country sick at the last annual meeting, has since been released from her painful sufferings by a peaceful death.

The printing in this mission amounted, during the year, to nearly 10,500,000 pages. The whole amount of printing at this establishment from the beginning, is about 54,000,000 pages.

The work of grace among the Armenians has had more progress the past year, than ever before. At Broosa, the number and character of those who gave evidence of piety, or who were seriously inquiring, was such as to fill the hearts of the missionaries with joy. There, where had been the most persecution, and persecution that had most affected the missionaries personally, the attempt at public preaching has been most successful. Perhaps this very fellowship in suffering, had no slight connection with this result. In July of last year, Mr. Schneider, speaking of the evident satisfaction with which his Ar-

menian audience listened to his preaching, says, that he felt it to be an unspeakable privilege to speak to them of the grace that is in Christ Jesus. He believes that if the people had thoroughly evangelical preachers of their own, who should faithfully and affectionately preach to them Christ and his cross, there would be crowded and delighted audiences. Such too is the belief of intelligent natives. How then should we labor and pray the Lord to raise up there a native ministry!

The light which begun, some time since, to shine in Nicomedia, continues still to shine. A place in the neighborhood, called Ada Bazaar, has been in some measure enlightened from thence. Until October of last year, no missionary had visited this place, but some of the native brethren had called on Mr. Dwight at Constantinople. At that time Mr. Schneider spent some days at Ada Bazaar, greatly to the delight and edification of some fifteen or twenty who appeared to receive the truth in love. The latest intelligence from this place is, that the vartabed, or head priest, had given the evangelical Armenians liberty to meet by themselves on the Sabbath for prayer and reading the Scriptures, and that as many as forty or fifty thus met together.

The Armenians of Constantinople have been struggling, and not without success, for liberation from the tyranny of their aristocratic bankers. The result is, that their internal affairs are now managed by a council of twenty-seven, chosen from among as many different classes, each of these classes choosing one. During the year under review, there has been more opportunity for preaching to this people in the metropolis, than in any former year. The people have visited the missionaries with freedom, and most of them for the purpose of religious inquiry. A chapel has been fitted up, and though not more than twenty or thirty attend at any one time, four or five times as many had been present at different times. They come from a distance of two, three, five, and even ten miles; in the middle of the day, and in the midst of business hours; and have to shut up their shops that they may hear the gospel. They are all men, the customs of society not permitting them to bring their families with them. The meeting cannot be held in the evening, because the gates of the city are closed at dark; nor nearer the centre of business, without funds to hire the large room which in that case

must be taken for the purpose. One man, on coming for the first time, and hearing a sermon on faith, exclaimed, "Blessed is the man who conducted me here, and thrice blessed he who has had the privilege of so long coming to such a place. Oh that I had been so happy as to have found this place before."

It is nearly a year since Mr. Goodell finished his translation of the Old Testament into the Armeno-Turkish. He had previously translated the New Testament into this language.

The seminary at Bebec, on the Bosphorus, under the care of Mr. Hamlin, has nineteen scholars. The importance of this institution is so great, that the Committee have made a special grant to enable the mission to place it on a broader and firmer foundation. And verily there is encouragement to go forward. The indications that the Holy Spirit is among that people, are beyond all question. There are native brethren in that great city, whose change is not merely in a few articles of belief, while in other respects they remain in worldliness and sin; but they are men of prayer, constituting a living, breathing Christianity in the midst of their church and community. And among these, there are men of influence, boldness, and fervor, who would be pillars in any church.

Mr. Schauffier was expected to complete his engagements with the Bible Society early in the present year, and return from Vienna to Constantinople.

A hearing ear is beginning to be seen among the Armenians at Trebizond; and the importance of the field at and around Erzeroom, is becoming more and more apparent. The station at Larnika, on the island of Cyprus, has been relinquished, and Mr. Ladd has removed to Broosa. The Rev. J. L. Thompson, formerly at Larnika, has returned to this country, and, at his own request, has been released from his connection with the Board.

#### MISSION TO SYRIA AND THE HOLY LAND.

**BEYROOT.**—Eli Smith, William M. Thomson, Nathaniel A. Keyes, Samuel Wolcott, and Leander Thompson, *Missionaries*; C. V. A. Van Dyck, *Physician*; George C. Hurter, *Printer*; Mrs. W. M. Thomson, Mrs. Keyes, Mrs. L. Thompson, Mrs. Hurter, and Miss Betsey Tilden.—Five native helpers.

**JERUSALEM.**—George B. Whiting, *Missionary*, and Mrs. Whiting.—One native helper.

**BRANDOUN, on Mount Lebanon.**—Elias R. Beadle, *Missionary*; Henry A. DeForest, M. D., *Physician*; Mrs. Beadle and Mrs. DeForest.

*In this country.*—Charles S. Sherman, *Missionary*, and Mrs. Sherman.

*On his way to his mission.*—John F. Lanneau, *Missionary*, and Mrs. Lanneau.

(3 stations; 9 missionaries, 2 physicians, 1 printer, 10 female assistant missionaries, and 6 native helpers;—total, 28.)

Syria appears just now to be a central point in the great whirl of eastern politics. It requires an effort, which, however, is of the greatest importance, to keep free from all participation in them. As laborers in christian missions, we belong to a kingdom that is not of this world, whose object is spiritual, whose weapons are not carnal; and our responsibilities, at least in foreign lands, are limited to our vocation as heralds of the cross—to the simple inculcation of gospel truth among those who can be persuaded to hear us.

The war from without, which swept along the coast of Syria in the autumn of 1840 and transferred that country from the dominion of Mohammed Ali to that of the Sultan, was followed, in the next year, by a civil war, in which the Maronites and Druzes of Mount Lebanon contended for the ascendancy. This resulted, about the first of November last, in the triumph of the Druzes. Meanwhile Lebanon had become covered with ruins.

And now, both parties being weakened by the struggle, the Turk comes in—but precisely with what ultimate design, is not yet known. At the latest dates, the leading Druze sheikhs had been imprisoned at Beyroot, and the Maronite patriarch, it is said, had difficulty in escaping the like fate.

The present effect upon our mission of so much revolution, and change, and uncertainty, of the misrule and anarchy all about, has been very unhappy. Some of the younger missionaries appear to be a good deal discouraged; and the older missionaries, not being able to read the providence of God amid such thick darkness, ride out the storm by the anchor which is cast "within the veil." The case cannot be stated in this brief abstract. The prevailing opinion of the Committee is, that there are valuable experiences to come out of this fiery trial of our faith. We have much yet to learn, no doubt, as to the right manner of doing the work of the Lord in that part of the world. One thing is certain; the providential interpositions in behalf of this mission, within the two years past, demand the thankful remembrance of the Board, and should animate our faith.

The population of Syria is estimated by Mr. W. M. Thomson at 1,400,000.

The mission has ten small schools, containing nearly 300 pupils. The seminary at Beyroot has twenty-two boarding scholars, and as many more day scholars; and eleven female boarding scholars are in the families of the missionaries. During the year 1841, the press, notwithstanding the troublous times, sent forth nearly 650,000 pages. The printing-office was open only a part of the year.

The native church has suffered much from the state of the times.

The mission has been repeatedly bereaved; first, by the death of Mr. Hebard, mentioned in the last Report; then, on the 26th of October, by the death of Mrs. Wolcott; and finally, by the death of Mrs. Smith, on the 27th of May. Each of these witnessed a good confession in the trying hour. A little before the decease of Mrs. Smith, the mission was gladdened by the arrival of Doct. and Mrs. DeForest. Ill health has compelled Mr. and Mrs. Sherman to return to the United States.

#### MISSION TO THE NESTORIANS OF PERSIA.

*GOOROMIAH.*—Albert L. Holladay, James L. Merrick, Willard Jones, William R. Stocking, and Austin H. Wright, *M. D.*, *Missionaries*, Edward Breath, *Printer*; Mrs. Holladay, Mrs. Merrick, Mrs. Jones, and Mrs. Stocking.—Twelve native helpers.

*In this country.*—Justin Perkins, *Missionary*, and Mrs. Perkins.

1 station; 6 missionaries—one a physician, 1 printer, 4 female assistant missionaries, and 12 native helpers;—total, 24.)

We ought not to look for much stirring incident among the peaceful people, who inhabit the plains of Gooromiah. The missionaries feel the absence of their elder brother, Mr. Perkins, who is with us, but they expect his return, with that of Mar Yohanna, who is also with us, early in the next year. The opportunities for preaching are more numerous than the present members of the mission have strength to meet, notwithstanding the ordination of Mr. Stocking. The fact that the Nestorians cheerfully permitted his ordination to take place in one of their churches, and manifested so much interest in it, shows how little sectarian or ecclesiastical jealousy prevails among the priesthood or the people. Of this fact we have also very pleasing evidence in the bishop of that church, now in this



country. The mission has seven places for stated preaching.

The seminary has forty-six pupils, of whom eighteen are females. The twenty free schools, taught in as many villages by priests or deacons, contain nearly 500 pupils. The press has issued about 500,000 pages in the modern Syriac or Nestorian language. The Committee have engaged a new and smaller fount of Syriac type, to be cut by Mr. Hallock under the superintendence of Mr. Perkins.

Mr. Merrick has become a member of this mission, but will probably continue to give some part of his attention to the Mohammedans.

#### MISSION TO THE INDEPENDENT NESTORIANS.

Abel K. Hinsdale and Thomas Laurie, *Missionaries*; Asahel Grant, M. D., *Physician*; Mrs. Hinsdale and Mrs. Laurie

*On his way to the mission.*—Azariah Smith, M. D., *Missionary*.

(3 missionaries, 1 physician, and 2 female assistant missionaries;—total, 6.)

Mr. and Mrs. Hinsdale and Mrs. Mitchell reached Mosul early in July of last year. Mr. Mitchell died on the way, after passing Mardin, on the 27th of June. It would seem that this painful event was not owing to fatigue, nor exposure to heat, nor was there much apparent disease, and we bow to it as an inscrutable dispensation in the sovereign providence of God. Mrs. Mitchell survived her husband only till the 12th of July. Mr. and Mrs. Hinsdale suffered much in consequence of watching and fatigue in administering to their dying associates; and the arrival of Doct. Grant at Mosul, on the 25th of August, was most opportune. Doct. Grant went by way of Trebizond, Erzeroom, and Van, and passed through the country of the mountain Nestorians, before visiting Mosul. In November, Doct. Grant and Mr. Hinsdale made a short tour among the Yezidee and Nestorian villages lying nearest to Mosul.

These brethren unite in calling for an increase of their number. The Rev. Thomas Laurie and wife embarked for this mission on the 29th of July, expecting to go by way of Samsoon and Tokat, and the Committee hope they will reach Mosul in the autumn.

#### BOMBAY MISSION.

BOMBAY.—David O. Allen and Robert W. Hume, *Missionaries*; Mrs. Hume.

MALCOLM-PETH.—Alice Graves, *Missionary*, and Mrs. Graves.

(2 stations; 3 missionaries, and 2 female assistant missionaries;—total, 5.)

The Mahratta mission has been divided into two—called the *Bombay* and *Ahmednuggur* missions. The former has the printing establishment under its care; the latter the seminary. The two missions date their separate existence from the first of January last.

The printing in the year 1841, amounted to about 2,500,000 pages. The amount of Mahratta printing from the beginning, is somewhat over 30,000,000 of pages. Mr. Webster, the printer, has been recalled, and has reached our shores.

The native congregation at Bombay is about 250, and at the health station, where Mr. Graves resides, there are from ten to forty adult hearers. In a tour, which Mr. Hume made in the southern Concan, the Jews inhabiting that part of India frequently applied to him for different portions of the Scriptures not in their possession.

#### AHMEDNUGGUR MISSION.

AHMEDNUGGUR.—Henry Ballantine and Ebenezer Burgess, *Missionaries*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Abbott, and Miss Cynthia Farrar.—Two native helpers.

SEROOR, on the great road from Ahmednuggur to Poona, twenty-eight miles from Ahmednuggur.—Ozro French, *Missionary*, and Mrs. French.—One native helper.

JALNA.—One native helper.

*In this country.*—Sendol B. Munger, *Missionary*, and Mrs. Munger.

(3 stations; 4 missionaries, 1 teacher, 5 female assistant missionaries, and 4 native helpers;—total, 14.)

This mission has its field in the Decan, east of the Ghaut mountains. It has three stations—at Ahmednuggur, Seroor, and Jalna. Jalna is in the territory of the Nizam, a Mohammedan prince. Mr. and Mrs. Munger, who resided at this station, are now in this country, and the station is looked after by a native helper. Seroor is a new station, twenty-eight miles from Ahmednuggur, on the great road to Poona. Mr. French removed thither in May 1841, and regards his prospects as favorable.

The church at Ahmednuggur contains fourteen members, six of whom were received last year. The average congregation is 250. The seminary contains seventy-six pupils, and the boarding

schools for girls thirty-seven; and there are seven free schools containing 323 pupils.

Such are the openings for labor in this mission and such the prospects of usefulness, that it well deserves an immediate increase of laborers.

#### MADRAS MISSION.

**ROTAPOORUM**, a northern suburb of Madras.—Samuel Hutchings, *Missionary*, and Mrs. Hutchings.—Two native helpers.

**CHINTADREFETTAH**, a southwestern suburb of Madras.—Miron Winslow, *Missionary*, and Mrs. Winslow.—One native helper.

**BLACK TOWN**, where the printing-office is.—Phineas R. Hunt, *Printer*, and Mrs. Hunt.

*In this country.*—John Scudder, M. D., *Missionary*, and Mrs. Scudder.

(3 stations; 3 missionaries—one a physician, 1 printer, 4 female assistant missionaries, and 3 native helpers;—total, 11.)

Doct. Scudder, after an absence of three-and-twenty years, found his powers of laboring as a missionary giving way, and, with the approbation of the Committee, has come to this country for a season. Mr. Hutchings, of the Ceylon mission, has removed from Ceylon to Madras for two years. The press has thrown off more than 19,000,000 of Tamil pages during the year; making the whole amount from the beginning, about 53,000,000 of pages. The printing establishment, including the bindery and type foundry, has sixty-five laborers employed in it, and does much towards supporting the mission. The fifteen free schools in the mission contain about 500 pupils. Twenty-one native converts were received into the church, which now contains twenty-eight members. The gospel is preached stately at four places, and at two of these the aggregate attendance is about 550.

#### MADURA MISSION.

**MADURA**.—Ferdinand D. W. Ward, *Missionary*; John Steele, M. D., *Physician*; Mrs. Ward and Mrs. Steele.—Four native helpers.

**MADURA FORT**.—Robert O. Dwight, *Missionary*, and Mrs. Dwight.—Five native helpers.

**DINDIGUL**, thirty-eight miles northwest of Madura.—John J. Lawrence and Nathaniel M. Crane, *Missionaries*; Mrs. Lawrence and Mrs. Crane.—One native preacher and seven native helpers.

**TERUPUVANUM**, twelve miles southeast of Madura.—Clarendon F. Muzzy, *Missionary*, and Mrs. Muzzy.—Three native helpers.

**SEVAGUNGA**, twenty-seven miles southeast of Madura.—Henry Cherry, *Missionary*, and Mrs. Cherry.—Three native helpers.

**TRERUNGALUM**, twelve miles southwest of Madura.—William Tracy, *Missionary*, and Mrs. Tracy.—Five native helpers.

(6 stations; 7 missionaries, 1 physician, 8 female assistant missionaries, 1 native preacher, and 27 native helpers;—total, 44.)

It has been deemed advisable for Mr. Poor to return to Ceylon, where the peculiar state of the churches he was so instrumental in gathering required his labors. This occasioned some local changes among the other missionaries. This mission now greatly needs a reinforcement; but where are the men who will go? It has twenty-eight native helpers, one of whom is a licensed preacher.

There are seven boarding schools, containing 158 pupils, forty-six of whom are girls; and eighty-three free schools, containing upwards of 3,100 pupils. This system of schools is preparatory to a seminary for training a native ministry, which begins to be much needed.

The ecclesiastical statistics of the mission are defective. A new church was organized at Sevagunga, with twelve members; but the increase and number in the churches generally have not been reported.

#### CEYLON MISSION.

**TITLIPABLY**.—Daniel Poor, *Missionary*, and Mrs. Poor.—Ten native helpers.

**BATTICOTTA**.—Benjamin C. Meigs, Richard Cope, and Robert Wyman, *Missionaries*; Nathan Ward, M. D., *Physician*; Mrs. Cope, Mrs. Wyman, and Mrs. Ward.—One native preacher, twelve native helpers, two of whom are tutors and four are teachers in the seminary.

**ODDOOVILLE**.—Levi Spaulding, *Missionary*; Mrs. Spaulding, and Miss Eliza Agnew, *Teacher*.—Twelve native helpers.

**MANNRY**.—Samuel G. Whittlesey and J. C. Smith, *Missionaries*; Eastman S. Minor, *Printer*; Mrs. Whittlesey and Mrs. Minor.—Eight native helpers.

**PANDITERIPO**.—James Read Eckard, *Missionary*, and Mrs. Eckard.—Eight native helpers.

**CHAVAGACHERRY** and **VARANTY**.—George H. Athorp, *Missionary*, and Mrs. Athorp.—Six native helpers.

*In this country.*—Henry R. Hoisington, *Missionary*, and Mrs. Hoisington.

(6 stations and 5 out-stations; 10 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, and 57 native helpers;—total, 80.)

Mr. Hoisington's health at length failed entirely, and he is now in this country to recruit. Mr. Hutchings has gone to Madras for two years, to aid that mission, while at the same time he completes the publication of a Tamil and English dictionary. Mr. Meigs has re-

turned to his missionary labors; accompanied by the Rev. Messrs. Samuel G. Whittelsey, Robert Wyman, and J. C. Smith, and their wives. Mrs. Smith died of consumption soon after their arrival, which was about the first of April. Mr. Poor resumed his labors at Tillipally a year ago, after an absence at Madura of five years.

The school system is gradually recovering from the desolations of the year 1837. In the centre, stands the noble seminary, with about 200 pupils; and around, are nine preparatory schools containing 500 boys, two boarding-schools for females containing 118 scholars, and seventy-one free schools containing 2,715 pupils. The grand total of pupils in this mission is about 3,500, of whom not less than 1,000 are females. Nearly one hundred of the members of the seminary, or almost one half, are members of the church. Progress is making towards inducing the natives to bear the expense of educating their children at this seminary. Parents are now required to clothe their children, and to give security for the payment of their board. And who does not remember when it was necessary even to hire the children to come and receive instruction at the seminary? So great has been the progress of public sentiment in relation to the matter of education! There has been an equal progress in relation to the education of females.

The printing in this mission during the last year, amounted to nearly 17,500,000 pages. The amount from the beginning, is 95,887,000 pages. The volumes bound during the year, were 72,500. A Tamul dictionary has been printed, and Tamul and English and English and Tamul dictionaries are in progress.

The churches contain 335 members. More than one hundred of these are receiving the best advantages for education, that the mission affords.

#### MISSION TO SIAM.

BANGKOK, (the seat of government,) two stations.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, Asa Hemenway, and Lyman B. Peet, *Missionaries*; Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. French, Mrs. Hemenway, Mrs. Peet, and Miss Mary E. Pierce, *Teacher*.

*In this country.*—Mrs. M. H. N. Benham.

(2 stations; 6 missionaries and 7 female assistant missionaries;—total, 13.)

Mr. and Mrs. Johnson arrived in Siam in May of last year, and within seven weeks the husband was again clad in mourning. Mrs. Benham's health being such that she could no longer be useful in the mission, she yielded to the advice of the mission, and reached her father's house in May last.

Some progress has been made in translating the Scriptures into Siamese. The printing last year exceeded 1,400,000 pages, making the amount from the beginning 4,752,000 pages. But little success has yet been had in gathering schools. Such too is the fear of persecution on the part of the natives, that it is found difficult to gather a church.

#### MISSION TO CHINA.

CANTON.—Elijah C. Bridgman, D. D., David Abeel, D. D., Peter Parker, M. D., and Dyer Ball, M. D., *Missionaries*; Mrs. Parker and Mrs. Ball.

MACAO.—Samuel Wells Williams, *Printer*.

*In this country.*—Ira Tracy, *Missionary*, and Mrs. Tracy.

(2 stations; 5 missionaries—two of them physicians, 1 printer, and 3 female assistant missionaries;—total, 9.)

Doct. Parker has returned to China. Doct. Ball, of the Singapore mission, being at Macao with his family, has had permission from the Committee to remain in connection with this mission.

A Chrestomathy of the Chinese language, prepared by Dr. Bridgman, has been printed by Mr. Williams, containing 730 royal octavo pages—adding materially to the small stock of helps in acquiring this difficult language. Other helps, with this object in view, are in progress. Dr. Abeel visited Singapore and Borneo during the year, and at the latest dates had gone up the Chinese coast as far as Amoy, to see what openings for missionary efforts there might be in that quarter. About the same time Mr. Williams visited Hong Kong for a similar purpose, where the English government afterwards kindly gave the mission a site for building.

It is not easy to anticipate the course of events in this part of the world. One thing at least is certain. In the providence of God, powerful causes are at work to humble the proud, contemptuous spirit of the Chinese nation; and at the same time, to give them more correct apprehensions of the intelligence and civilization of other nations. Let it be our prayer that this great nation may speedily be blest with the influence of the divine word and Spirit.

## INDIAN ARCHIPELAGO.

## MISSION TO SINGAPORE.

SINGAPORE.—Alfred North, *Printer*, and Mrs. North.

*In this country.*—Joseph S. Travelli, *Missionary*, and Mrs. Travelli.

(1 station; 1 missionary, 1 printer, and 2 female assistant missionaries;—total, 4.)

Mr. North is still at Singapore, and has charge of the seminary for boys. That institution is interesting in itself, and all who know any thing about it appear to think it ought in some way to be kept in existence. Perhaps some way may be found to keep it in operation, even should the Board retire wholly from this field. The Committee, in pursuing measures for the relinquishment of the station, endeavor to prevent any unnecessary sacrifice of good already accomplished.

## MISSION TO BORNEO.

PONTIANAK.—Elihu Doty, William Youngblood, Frederick B. Thomson, and William J. Pohlman, *Missionaries*; Mrs. Doty, Mrs. Youngblood, Mrs. Thomson, and Mrs. Pohlman.

*Absent from the mission.*—Elbert Nevius, *Missionary*, and Mrs. Nevius; and Miss A. C. Condit.

*On the outward voyage.*—William H. Steele, *Missionary*.

(1 station; 6 missionaries and 6 female assistant missionaries;—total, 12.)

When the Committee last heard from Mr. Nevius, he was about proceeding with his family from Singapore to the Neilghery Hills, in South India, by way of Calicut on the Malabar coast. Mr. Pohlman arrived at Pontianak from Batavia, and Mr. Doty from Sambas, in August of last year. Mr. Thomson soon after made arrangements to follow him. Messrs. Stryker and Van Doren and Mrs. Van Doren arrived at Batavia in March 1841. It soon became apparent that neither Mr. nor Mrs. Van Doren had the physical constitution for that part of the world. Perhaps this could not have been known otherwise than by actual trial. In compliance with medical advice, they have returned to this country, and their connection with the Board has, at their own request, been dissolved. Mr. Stryker remained nearly a year at Batavia, and then, with the consent of the government, gladly accepted the offer of a gratuitous passage from captain Codman in the ship Sarah Parker to Singapore, on his way to Borneo. In the latter part of the voyage he sickened,

and he yielded up his spirit as the vessel entered the port of Singapore. Who can guard effectually against such events in God's mysterious providence?—The Rev. William H. Steele, destined for this mission, embarked in May last.

The mission is now concentrated at Pontianak, agreeably to the views of the Committee stated last year. Two small schools have there been gathered, one for Malays, and one for Chinese. An effort was soon to be made to effect a mission among the Dyaks of the interior.

It being time to understand more clearly the nature of our relations with the government of Netherlands India, the Prudential Committee requested the Board of Foreign Missions of the Reformed Dutch Church to name a suitable person for a mission to Holland. The object of this mission would be to effect, if possible, the removal of the restriction, which requires our missionaries to spend a year at Batavia before going to Borneo; and in general, to gain such information as would enable the Committee to determine how far it is best to attempt the prosecution of missions in Netherlands India. The mission was offered to the Rev. Dr. Ferris, a member of this Board, and has been accepted by him, and performed in a manner that calls for the grateful acknowledgments of the Board. Dr. Ferris is now probably on his return from Europe. The Dutch government decline relaxing their policy in relation to the missions from the Reformed Dutch Church of the United States. On the return of Dr. Ferris, the Committee will deliberate on the course it is best to pursue with regard to the Borneo mission. But before any thing decisive is done, it will probably be expedient to wait for a free expression of views from the brethren now in Borneo.

## NORTH PACIFIC OCEAN.

## MISSION TO THE SANDWICH ISLANDS.

## ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, M. D., *Physician*; Mrs. Thurston and Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes and Mark Ives, *Missionaries*; Mrs. Forbes and Mrs. Ives.

KAU.—John D. Paris, *Missionary*, and Mrs. Paris.

WAIMEE.—Lorenzo Lyons, *Missionary*, and Mrs. Lyons.

HILO.—David B. Lyman and Titus Coan, *Missionaries*; Abner Wilcox, *Teacher*; Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

KOHALA.—Elias Bond, *Missionary*, and Mrs. Bond.

#### ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Baldwin and Mrs. McDonald.

LAHAINALUNA.—Ephraim W. Clark, Sheldon Dibble, and John S. Emerson, *Missionaries*; Mrs. Clark, Mrs. Dibble, and Mrs. Emerson.

WAILUKU.—Edmund Bailey, *Teacher*; Mrs. Bailey, and Miss Maria C. Ogden, *Teacher*.

HANA.—Daniel T. Conde, *Missionary*; William H. Rice, *Teacher*; Mrs. Conde and Mrs. Rice.

#### ISLAND OF MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, *Missionary*; Mrs. Hitchcock, and Miss Lydia Brown, *Teacher*.

#### ISLAND OF OAHU.

HONOLULU.—Richard Armstrong and Lowell Smith, *Missionaries*; Gerrit P. Judd, M. D., *Physician*; Levi Chamberlain Samuel N. Castle, *Secular Superintendents*; Amos S. Cooke and Horton O. Knapp, *Teachers*; Edmund O. Hall and Edmund H. Rogers, *Printers*; Henry Dimond, *Bookbinder*; Mrs. Armstrong, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, and Mrs. Dimond.

PUNAHOU.—Daniel Dole, *Missionary*; Mrs. Dole, and Miss Maria M. Smith, *Teacher*.

EWA.—Artemas Bishop, *Missionary*, and Mrs. Bishop.

WAIALUA.—Asa B. Smith, *Missionary*; Edwin Locke, *Teacher*; Mrs. Smith and Mrs. Locke.

KANEHOE.—Benjamin W. Parker, *Missionary*, and Mrs. Parker.

#### ISLAND OF KAUAI.

WAIIMEA.—Samuel Whitney, *Missionary*, and Mrs. Whitney.

KOLOA.—Peter J. Gulick, *Missionary*, and Mrs. Gulick.

WAIOLI.—William P. Alexander, *Missionary*; Edward Johnson, *Teacher*; Mrs. Alexander and Mrs. Johnson.

*On their way to the Islands.*—George B. Rowell, *Missionary*; James W. Smith, M. D., *Physician*; Mrs. Rowell and Mrs. Smith.

*In this country.*—Hiram Bingham, *Missionary*, and Mrs. Bingham.

(19 stations; 24 missionaries—one a physician, 3 physicians, 2 secular superintendents, 6 teachers, 2 printers, 1 bookbinder, and 41 female assistant missionaries;—total, 79.)

The Rev. Jonathan S. Green and Rev. Lorrin Andrews have, at their own request, been released from their connection with the Board. Mr. Bliss has returned to this country, and has also received a dismission. Mrs. Munn was removed from the mission by death in August of last year. The bereaved husband has since returned to this country with his children, and is not expected to resume his missionary labors. Mrs. Thurston embarked on her return to the islands in March last. Messrs. Dole, Bond, Paris, and Rice arrived at Hono-

lulu in May of last year. The Rev. George B. Rowell and James W. Smith, M. D., embarked, with their wives, in May last, to join the mission.

The civil and social condition of the islands is gradually improving. A constitution has been framed by the government, and considerable progress made in a system of laws. Their effect in moulding the habits of the people, however, even with the powerful aid of the gospel and its institutions, must of course be gradual. But it is a great thing for a nation to have good laws, and still more to realize their value and obligation.

The number of common schools on the islands, is 357; of native schoolmasters, about 500; and of pupils in these schools, about 18,000. Recent legislation on the subject of common schools, has had a very salutary effect. Of course the whole system, as it exists in fact, is yet rude and imperfect; but it is wonderful what progress has been made with a people that, a little more than twenty years ago, was sunk in unlettered barbarism.

There are five boarding schools, besides the seminary at Lahainaluna. The seminary contains fifty scholars, and the whole number of boarding scholars is 202, of whom eighty are females. One of these boarding schools, containing eleven pupils, is for the exclusive use of the children of the chiefs, and the board of the children is paid by the government. Another, with the same number of boys, is a self-supporting institution. Another, containing twenty girls, is supplied with food by the voluntary contributions of the people.

The people are making progress in building school-houses and churches. Where is the people in our own land, who have shown more zeal and enterprise in erecting a church and in having it free from debt, than was shown, last year, by the Hawaiian people at Kealekekua?

The printing during the year ending April 1st, 1841, was more than double that of the previous year. The number of distinct pages of reading matter was nearly 2,000; of copies, 137,000; of pages in the whole, more than 10,000,000. The amount of printing in the native language, in the twenty years since the language began to be reduced to writing, is 109,604,273 pages! Who would not prefer the art of printing to the gift of tongues, if there could be but one of these blessings enjoyed? At the bindery, 74,515 volumes were bound.

There are now twenty churches, containing 16,893 members in regular standing: 1,473 were admitted last year. How is it we can hear these numbers without deeper emotion? The whole number that has been received into the churches, is 22,806. More than 600 died in connection with the church last year, and more than 1,400 have died in that connection since the church erected the banner of the cross on the islands. The number of suspensions and of expulsions from church-membership is considerable, but less than might be expected, considering all the circumstances, and that the missionaries have thought it necessary to censure for faults and practices, which it would not be proper to treat so severely in a people of different character and situation.

A Bible Society has been formed for the islands, with the intention of having branches in different parts of the group.

The papists are making a great effort to extend their delusive and dangerous heresy over the islands, but have not yet had the success they expected. Their well-known perseverance and their recklessness in the use of means, are powerful motives for us to make haste in diffusing among the people an enlightened knowledge of the word of God, and in raising up among them a well educated and pious native ministry. The 20,000 dollars, so violently and unjustly extorted from the government by captain Laplace, has not yet been restored by the king of the French.

### SUMMARY.

The number of missions in this department is 17; of stations 60; of ordained missionaries 110, six of whom are also physicians; of physicians 10; of teachers 7; of secular superintendents 2; of printers 8; of bookbinders 1; of female helpers married and unmarried 129;—making a total of laborers beyond sea from this country, of 268. To these add 2 native preachers, and 122 other native helpers, and the number of laborers, who are employed and supported by the Board in the missions beyond sea, is 391.

### Department of Indian Missions.

#### MISSION TO THE CHEROKEES.

**DWIGHT.**—Jacob Hitchcock, *Superintendent of Secular Affairs*; Henry K. Copeland, *Farmer and Mechanic*; Kellogg Day, *Teacher*; Mrs. Hitchcock, Mrs. Copeland, Mrs. Day, Miss Stetson, and Miss Moore.

**FAIRFIELD.**—Elizur Butler, *Missionary and Physician*, and Mrs. Butler; Esther Smith, *Teacher*.

**PARK HILL.**—Samuel A. Worcester, *Missionary*, and Mrs. Worcester; Mary Avery, *Teacher*; Nan-

cy Thompson, *Assistant*; Stephen Foreman, *Native Preacher and Assistant Translator*; John Candy, *Native Printer*.

**MOUNT ZION.**—Daniel S. Butrick, *Missionary*, and Mrs. Butrick.

**HONEY CREEK.**—John Huss, *Native Preacher*.

William Potter, *Missionary*, and Mrs. Potter; and Sophia Sawyer, not now laboring in connection with the mission.

(5 stations; 4 missionaries—one a physician, 2 native preachers, 3 male and 13 female assistant missionaries, and 1 native assistant;—total, 23.)

Doct. and Mrs. Dodge, and Miss Bissel have left the station at Dwight, and Mr. and Mrs. Day have taken the girls' boarding school at that station. No school for boys has been taught there the past year. Miss Stetson has resumed her labors. Mr. and Mrs. Potter, and Miss Sawyer are employed in the same manner as last year.

Under the care of the mission are five churches, to which fourteen persons have been received during the year, leaving the whole number of members in good standing 214, of whom 173 are Cherokees. Five have died, and eight been subjected to church censure.

Four schools have been taught, embracing about ninety pupils.

Two intelligent Cherokees have been licensed as catechists by the mission, who are devoting a portion of their time to visiting the people, praying with and exhorting them, and holding religious meetings.

But little printing has been executed at the mission-press during the year, amounting to about 36,000 pages, besides some small works for the Cherokee government, the epistles of John for the Choctaw mission, and a small book for the Methodist Choctaw mission.

Large meetings have been held for the promotion of temperance during the year, and many pledges of abstinence from intoxicating drinks obtained. More than 1,000 Cherokees are believed to be acting in conformity with that pledge.

#### MISSION TO THE CHOCTAWS.

**WHEELOCK.**—Alfred Wright, *Missionary*, and Mrs. Wright; Anna Burnham and Sarah Kerr, *Teachers*; Pliny Fisk, *Native Catechist*.

**STOCKBRIDGE.**—Cyrus Byington, *Missionary*, and Mrs. Byington; Charles C. Copeland, *Teacher*.

**PINE RIDGE.**—Cyrus Kingsbury, *Missionary*, and Mrs. Kingsbury; Harriet Arms, *Teacher*; Jonathan E. Dwight, *Native Catechist*.

**GOOD WATER.**—Ebenezer Hotchkiss, *Missionary*, and Mrs. Hotchkiss.

**NORWALK.**—Jared Olmstead, *Teacher and Licensed Preacher*, and Mrs. Olmstead.

(5 stations; 4 missionaries, 1 licensed preacher, 1 male and 8 female assistant missionaries, and 2 native catechists;—total, 16.)

Mr. Charles C. Copeland and Miss Harriet Arms have joined this mission; the former having taken the school at Stockbridge, and the latter that at Pine Ridge. The health of the mission families and of the Choctaws, up to the date of the latest communications had been much better than for some years previous.

Mr. Olmstead has commenced a new station, five miles northeast of Wheelock, which he calls Norwalk.

Two Choctaw young men, named J. E. Dwight and Pliny Fisk, are prosecuting their studies preparatory to becoming preachers to their people; and are now rendering much assistance to the mission as teachers, interpreters, and conductors of religious meetings.

The number of churches is five, embracing 350 members; of whom fifty-one have been admitted during the year. The Spirit of the Lord has been encouraging the hearts of the missionaries, greatly succeeded their labors, and causing the peaceable fruits of righteousness to abound among the Choctaws, beyond, perhaps, what has been witnessed in any preceding year. The results of this increased attention to religious instruction are manifest in the greater prevalence of temperance, industry, good morals, and a desire for education. The missionaries believe that they have never enjoyed more of the confidence of the Choctaws, and that their labors have never been more valued. The prospects of the mission are highly encouraging. The number of preaching places is fourteen.

The number of schools taught by the missionaries is seven, embracing 151 pupils.

#### MISSION TO THE PAWNEES.

John Dunbar, *Missionary*, and Mrs. Dunbar; Samuel Allis, *Teacher*, and Mrs. Allis; George B. Gaston, *Farmer*, and Mrs. Gaston.

(1 station; 1 missionary, 2 male and 3 female assistant missionaries;—total, 6.)

The affairs of the Pawnees seem to be taking a more favorable turn. Measures have been adopted to carry the treaty with them into effect, by which inducements and facilities are furnished them for changing their manner of life and assuming the habits of an agricultural people. Between 200 and 300 have already settled at the place

selected, embracing most of their principal chiefs. It is hoped that many more will soon follow this example. The United States agent seems to be aiming with great fidelity to accomplish the objects of his agency, in encouraging the Indians, suppressing intemperance, and introducing faithful teachers and other laborers among them, whose moral influence will be salutary.

Mr. Gaston has been appointed one of the farmers under the treaty, and Mr. Allis one of the teachers.

The mission needs to be reinforced by at least a preacher and a physician without delay.

#### MISSION TO THE OREGON INDIANS.

WAILLATPU.—Marcus Whitman, *Physician and Catechist*, and Mrs. Whitman; William H. Gray, *Mechanic and Teacher*, and Mrs. Gray.

CLEAR WATER.—Henry H. Spalding, *Missionary*, and Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells and Elkanah Walker, *Missionaries*; Mrs. Eells and Mrs. Walker.

(3 stations; 3 missionaries, 1 physician, 1 male and 5 female assistant missionaries;—total, 10.)

Mr. and Mrs. Smith, on account of the ill health of the latter, have retired from this mission, and become connected, for the present, with that at the Sandwich Islands. Messrs. Paris and Rice, with their wives, who embarked for this mission by way of the Sandwich Islands, on their arrival at Honolulu, received so unfavorable accounts of the mission, that, with the advice of their brethren at the Islands, they decided to proceed no further, till they should receive instructions from the Committee. They have been authorised to join the Sandwich Islands mission.

Owing to the reported smallness of the number of the Indians to whom the missionaries composing the southern branch of the mission could have access, the unfavorable location of the Indians, the difficulty, if not impossibility, of bringing them together in dense settlements, with other unfavorable circumstances, the Committee have deemed it advisable to discontinue this branch of the mission, embracing the stations at Waillatpu, Clear Water, and Kamiah.

The Indians manifest much fickleness; sometimes conducting in an insolent and savage manner, and then expressing much interest in religious instruction and the objects of the missionaries. Although christian knowledge is

obviously increasing among them, and many have come within its reach, yet it seems to have exerted a renovating influence on but few. According to the statements of Mr. Spalding in February, eighty pupils were attending school at Clear Water, and seven persons were candidates for admission to the church. Great numbers had attended a series of religious meetings held there some time before. A papal priest had come into that vicinity and was about to establish a mission there.

Messrs. Eells and Walker were to the first of March prosecuting their labors at Tshimakain with patience and hope, and not without effect in various ways, though they could not rejoice over any as born of the Spirit.

#### MISSION TO THE SIOUX.

**LAC QUI PARLE.**—Thomas S. Williamson, *Missionary and Physician*, and Mrs. Williamson; Stephen R. Riggs, *Missionary*, and Mrs. Riggs; Alexander G. Huggins, *Farmer*, and Mrs. Huggins; Fanny Huggins, *Teacher*.

**NEAR FORT SNELLING.**—Samuel W. Pond, *Missionary*, and Mrs. Pond; Gideon H. Pond, *Farmer*, and Mrs. Pond.

(2 stations; 3 missionaries—one a physician, 2 male and 6 female assistant missionaries;—total, 11.)

A treaty has been negotiated with the Sioux, which seems to be just and humane in its provisions; and if it should be faithfully and wisely carried into effect, may produce a favorable change in their own condition, and in their relation to other tribes. The Committee are not aware that it has yet been ratified. Until this shall be done, the condition of the lower bands on the St. Peter's, will remain unsettled, and the missionaries there be much embarrassed in their labors.

At Lac qui Parle the school and the church have been in a prosperous state. More than one hundred have attended the school, though the number of regular pupils has been less. Nine have been added to the church, which now embraces forty-two members. The missionaries mention the following, for an Indian community, very remarkable fact, that no member of the church has died for more than two years, and but two of the nearly ninety baptized children have died during the last year.

A new house of worship has been erected.

In the arts of sewing, spinning, weaving, etc., some progress has been made by the females; and the men are engaging in various kinds of labor with

less feeling of degradation, and less dread of the ridicule of their associates.

Several portions of the Scriptures have been translated by the missionaries, with other books and tracts, and Mr. Riggs is now visiting New England to superintend the printing of them.

#### MISSION TO THE OJIBWAS.

**LA POINTE.**—Sherman Hall and Leonard H. Wheeler, *Missionaries*; Grenville T. Sproat, *Teacher*; Mrs. Hall, Mrs. Wheeler, and Mrs. Sproat; Abigail Spooner, *Teacher*.

**POKEGUMA.**—William T. Boutwell, *Missionary*; Frederick Ayer, *Catechist*; Mrs. Boutwell and Mrs. Ayer.

**FON DU LAC.**—Edmund F. Ely, *Catechist*, and Mrs. Ely.

(3 stations; 3 missionaries, 3 male and 7 female assistant missionaries;—total, 13.)

Mr. and Mrs. Wheeler, Mr. and Mrs. James, and Miss Spooner, mentioned last year as on their way, arrived at La Pointe on the 1st of August. Soon after this the health of Mrs. James became such as to compel her to abandon the missionary work, and they accordingly returned immediately to their friends.

The incursions of the Sioux have compelled the Ojibwas to abandon Pokeguma for the present, and retire to more remote parts of their country. With one portion of this band Mr. Ely is residing near Fon du Lac. Other portions are visited in their retreats by Messrs. Ayer and Boutwell.

The two churches connected with this mission embrace fifteen members. In the three schools taught are about 110 pupils.

The congregation at La Pointe is small, but some of the Indians seem much interested in religious instruction, and not a few seem to be improved in their moral and social character. Some advance is made in acquaintance with the arts of civilized life and in their manner of living. This tribe at the present time are in a situation of great exposure—on the west from the hostile incursions of the Sioux, and on the east from their contact with white men and the corrupt doctrines of French papists.

#### MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*, and Mrs. Marsh.

(1 station; 1 missionary, and 1 female assistant missionary;—total, 2.)

Thirteen persons have been admitted to the mission church, six of whom were



baptized. Baptism has been administered to seventeen children. Connected with the church are now fifty-five members in regular standing. Some have been subjected to church censure, while others previously under censure have been restored. One has died.

Meetings are fully attended. In the Sabbath school are all the children and many of the adults.

Owing, as is believed, to the diminished use of intoxicating drinks, and to a general improvement in the morals and habits, and consequently the health of the Indians, the annual number of deaths is not now half as great as it was twelve years ago. This is gratifying testimony respecting one of the remnants of a race which the philanthropist has feared was doomed to extinction.

The Indians now have the schools, which are supported by their own funds, under their direction and control.

The attempts of this band to govern their community by definite laws has not succeeded as well as was hoped. Unhappy strifes and occasional disregard of the established rules of the band have existed.

#### MISSION TO THE NEW-YORK INDIANS.

**TUSCARORA.**—Gilbert Rockwood, *Missionary*, and Mrs. Rockwood; Hannah T. Whitcomb, *Teacher*.

**SENECA.**—Asher Wright, *Missionary*, and Mrs. Wright; Sophia Mudgett, *Teacher*.

**CATTARAUGUS.**—Asher Bliss, *Missionary*, and Mrs. Bliss; Fidelia Adams, *Teacher*.

**ALLEGHANY.**—William Hall, *Missionary*, and Mrs. Hall; Margaret N. Hall, *Teacher*.

(4 stations; 4 missionaries, and 8 female assistant missionaries;—total, 12.)

The angry and contentious spirit and the mutual jealousies which prevailed among the Seneca Indians during the four preceding years, seem to have been spending themselves; and though harmony and mutual confidence and co-operation have not been fully restored, there has been during the last year less of bitter hostility. Owing to the difficulty, if not the impracticability, of carrying the treaty of 1838 into effect, a compromise treaty has been negotiated and ratified, according to which the Tonawanda and Buffalo reservations are sold, and the Indians agree to retire to the two southern reservations of Cattaraugus and Allegany, receiving a stipulated sum for the lands sold with the buildings and improvements; the removal to be completed within two years. This measure will bring the Indians

into denser settlements, upon the reservations the most retired from a crowding white population, and may have an important bearing on the advancement of Christianity and civilized habits among them.

By the gracious visitation of the Holy Spirit attention to religious instruction has been more general and solemn than usual at both Tuscarora and Alleghany, and these churches have been enlarged by the accession of five to the former and thirty to the latter. To the four churches thirty-six members have been added during the year; and the whole number of members is now 207. Owing to misconduct traceable generally to the excitement and alienation growing out of their political difficulties, it has been found necessary to cut off a number from church fellowship on the Buffalo and Cattaraugus reservations.

At Tuscarora there has been one school, at Seneca four, at Cattaraugus four, and at Alleghany three; in all twelve, embracing about 210 pupils, as the average daily attendance. Eight Sabbath schools have been taught on the four reservations, in which were 155 pupils.

In temperance there has been a great advance during the year, many of the heathen party zealously advocating the cause. The desire for education is becoming more strong and general among all classes. The line of demarcation between the heathen and christian parties seems to be fast disappearing, and many of the former now attend religious worship at the stations.

A small printing-press has been put in operation, and a few numbers of a periodical sheet have been printed, containing principally religious matter. Hymns, tracts, and portions of Scripture will also be furnished to the people as their wants and ability to read require.

#### MISSION TO THE ABENAKIS.

Peter Paul Osunkhirhine, *Native Preacher*; Caroline Rankin, *Teacher*.

(1 station; 1 native preacher, and 1 female assistant missionary;—total, 2.)

The Indian congregation, as to numbers and character, has been much as in years past. The church members are steadfast and advancing in an intelligent adherence to the truth. Four Indians have been added to the church on profession, and others are candidates for admission. The number in the church is now thirty-two.

Mr. Osunkhirhine, the Indian preacher having charge of the station, has been considerably annoyed by the papists as heretofore; his own health has been poor, and his heart has been wrung by the death of another child, the third that has been cut down in rapid succession.

### SUMMARY.

25 stations; 24 missionaries, of whom 2 are physicians; 1 other physician; 7 male teachers; 5 other male and 52 female assistant missionaries; 3 native preachers; and 3 other native assistants;—total, 95.

### General Summary.

The receipts have been \$318,396 53, and the expenditures \$318,955 93; and the amount of the Board's indebtedness has, through the favor of God, been reduced to \$559 40. Of the receipts, about \$39,000 were from legacies.

The number of missions is 26; of stations, 85; of ordained missionaries, 134, seven of whom are physicians. There are 11 physicians not preachers, 13 teachers, 9 printers and bookbinders, and 10 other male and 179 female assistant missionaries. The whole num-

ber of laborers from this country, is 356, or twenty-eight less than were reported last year. To these we must add 4 native preachers, and 128 native helpers; a number less than was reported last year, owing to imperfect returns from the missions,—and the whole number of laborers sustained through the treasury of the Board, is 488. Eight ordained missionaries, and 4 male and 12 female assistant missionaries, in all 24, have been sent forth during the year.

The number of mission churches is 59, and of church-members in regular standing 21,261, of whom 1,651 were received the past year.

There are 17 printing establishments, 31 presses, 4 type founderies, and 49 founts of type in the native languages. The printing for the year, was 64,499,767 pages; and the amount of printing from the beginning, is 354,333,077 pages.

Eight of the boarding schools are denominational seminaries, and these contain 526 boys: the other 22 boarding schools contain 212 boys and 386 girls;—making the whole number of boarding scholars 1,124. The number of free schools is 618, containing 27,298 pupils.

## CHARACTER OF THE MISSIONARY SPIRIT OF THIS AGE.

THE following remarks, taken from the conclusion of the last Annual Report of the Board, may very properly be read and considered, in connection with the statements embraced in the foregoing survey.

The character of the missionary spirit, as it is thus far developed, demands our serious consideration. Regarded as a whole, it is deficient in spiritual vigor. While the heathen world never presented such openings as now for missionary labors, there are, all over Christendom, indications as if the work would not be conducted on a much broader scale, without a new impulse from on high. It is not many months since the aggregate indebtedness of the English Missionary Societies exceeded half a million of dollars. And who has not acknowledged the existence of a fear in his own breast, that it would not be possible to keep the receipts of this Board, in the year upon which we now enter, at three hundred thousand dollars? And then see what vacillation there is;—now, what a want of funds, and then, what a want of missionaries! The appeals necessary to obtain the one, whenever made, do in reality have the

effect to diminish the other, so that it is not easy to avoid being in the one extreme or the other. And as to the young men preparing for the ministry—offers of missionary service have never yet been declined by this Board for want of funds. And why is it that so many as five men are not now known to the Committee, whose services can be obtained by the Board for the present emergency? Is it because, as long ago as 1837, '38, and '39, some missionaries who were under appointment were detained a while for want of funds? Because missionaries were detained then, did our young brethren fear they would be now, and so give up all thoughts of the work? Where is the spirit of Mills, and Hall, and Judson, and the other pioneers in our missions to the heathen? Where the spirit of Him, who came from the abodes of glory to die in this world for guilty man?

Let our prayers ascend to the Lord of the harvest. The churches need to realize more fully, that this is an enterprise in which we can never stop sending forth missionaries, without the most destructive influence on the missions. They need to know, that to stop sending missionaries, is to retard, if not to arrest, the development of missionary feeling in our colleges, and theological seminaries, and throughout the whole rising body of our future ministry; and so to operate fearfully upon the future spiritual development of our churches. And the young men preparing for the ministry need to realize more the extent of their responsibility and privilege. In the order of time, the impulsive feeling to go, takes precedence of that to send. It was so at the outset; it probably will always be so. This single thought develops the duty and privilege of young men preparing for the ministry, in respect to the spiritual illumination of the heathen world. May the King of Zion bring this home upon the most eloquent, learned, and gifted among them. The man who is 'called of God' to go on a mission, has little cause to fear, how numerous soever be the applicants, that faith, meekness, perseverance, and devotedness will not find for him an open door to the heathen world, and the means of there tasking all his powers to the utmost in the service of Christ. Alas for the day, when our young ministers and candidates for the holy office are easily discouraged from devoting themselves to the missionary work. Let them come forward and throw the responsibility of their preaching Christ among the heathen upon the churches, and see that the blood of a perishing world be not required at their hands.

It is the law of heaven, that in the christian race we should press onward, never content with present attainments, present doings, or present successes. Glory be to God in the highest for what he has done, in the year past, for the system of missions in which it is our privilege to be engaged. But let us remember, we are now only where it was needful we should have been four years ago. We have scarcely expended seven thousand dollars on our system of missions, in the year we have met together to review, more than we did in 1837! The residue of our receipts has gone to extinguish a debt, which was but little more than the accumulations of the deficiencies of the four preceding years, compared with the receipts of 1837. These amounted to 52,000 dollars. So

that this great and favored community has been virtually at a stand for a series of years in the work of foreign missions. And it is a practical question of the most serious import with the Board, this day, whether the effort of the community, which has just relieved our finances, was of a spasmodic nature, and so cannot be repeated in the year we have now commenced. Has it so tasked the energies of the churches, that they need rest?—so drawn upon their resources, that they cannot relieve the other great departments of christian benevolence from their embarrassments, without renewing those of this Board, which have been so disastrous to the cause of missions to the heathen? Unless the Committee are greatly misinformed, there are extensive indications that some such calamitous result as this is to be apprehended. Why is it so? Not surely for want of ability. How many are poorer for what they do for the cause of Christ? Some, doubtless, ought not to do more, but, in the judgment of charity, how small the number! So far as ability is concerned, is it not possible, under the influence of love to our blessed Lord, to hold the ground we have so happily gained in our missions to the heathen, and even to gain more, and at the same time afford relief to every other department in our system of benevolence? We need to have more spiritual vigor infused into our missionary zeal. We need to have our hearts loosed from the hold the world has upon them, and brought more under the influence of eternal things. We need to have faith become, far more than at present, our guide, our light, so that nothing shall really occupy our attention and interest us so much as Christ and his kingdom. We need to have Jesus fill our minds, and give us such conceptions of his grace and glory, and such experience of his love, that the grand object of life with us shall be, not the accumulation of wealth, or the acquisition of fame, but to bring home his salvation as soon as possible to the souls of all men. We need to reconsider the entire subject of our duty to a lost world redeemed by the precious blood of Christ. We need to look at the enterprise as a business matter, and see what is to be done, how much of labor and money is required, whence that labor and money is to be obtained, what is the probable amount of labor and money we may hope to expend upon so great and important an object in our life-time, and whether this be not a part of our business in this

world, and as such, demanding a share of our habitual thoughts and plans. Thus, through the influence of the Holy Spirit, we might attain to that elevated christian experience, which was so characteristic of the apostles and early Christians. In our prayers, and labors, and charities, we should then go far beyond what we now do, and there would be a corresponding growth in our influence, a corresponding rise in our value and dignity, as subjects of God's everlasting kingdom.

For all this we must lift up our eyes to the Infinite Giver of all good. Our only ground of confidence in respect to the progress and success of the work in which we are engaged, is in God. Jehovah's presence is as necessary to our success as it was to that of ancient Israel when going up to take possession

of the promised land. But that presence he has solemnly engaged to give us. The gracious words, "Lo, I am with you alway," revive our hopes. He who made this promise, has ALL POWER. How easy for him to impart tenfold energy to our benevolence! How easy to multiply the number of his faithful people! How easy to reach the principle of faith, and, pouring the light of eternal truth in upon the soul, to bring every talent possessed by his people under the great law of love!

Fathers and Brethren, let us henceforward pursue our work with cheerfulness and joy, under the influence of supreme love to our Redeemer, and faith in his promises and power; and at all events see to it, that we come up to the extent of *our own PERSONAL, INDIVIDUAL OBLIGATIONS.*

## COMMUNICATIONS FROM THE MISSIONS.

### Ahmednuggur.

LETTER FROM MR. BALLANTINE, AUGUST 23D, 1842.

DURING the last year the mission to the Mah-rattas has been divided into two separate missions, which will hereafter be designated the Bombay and Ahmednuggur missions.

Mr. Ballantine gives the following

### Obituary Notices of School Girls.

In our previous communications the prevalence of cholera in Ahmednuggur and its vicinity was noticed. On Saturday, the 23d of July, several of the little girls in the boarding school were attacked with it, and two of them died.

*Jaya*.—The elder of the two was just eleven years old. Her name was *Jaya*. She belonged to the little company of girls who, for nearly a year past, have regularly met together for prayer, and we cannot but hope that she is now with the Savior, whom she had often declared to be her Savior, and whom she wished to acknowledge publicly before the world. For several months previous to her death we were struck with the solemnity with which she answered our questions in the conversations which we often had with her and her companions on the subject of religion. At those times she often expressed a strong confidence in Jesus Christ, and a decided determination to serve him alone. She was surrounded with numerous difficul-

ties; her parents were heathens, and she was married to a heathen husband, whose mother often abused her for associating with the other praying girls and for coming to Mrs. Ballantine, as they were accustomed to do, two or three times weekly, for religious conversation and prayer. But this did not deter her from expressing her views openly on the subject of religion. It was her mother-in-law, who was mentioned in my report last month, as having told Mrs. Ballantine, in great anger, that if that girl became a Christian, her son should abandon her at once and marry another wife. Only the week before she died, the little girl's own mother, being angry with her for some reason, reproached her with a wish to become a Christian, and threatened to give her up into her mother-in-law's hands, and asked her what she would do then. She replied, "Mother, I do intend to go into the christian religion, [meaning to be baptized.] I wish to be a Christian, and am willing to say it openly. I shall never go to live with my mother-in-law." This was very strong language for a girl of her age, and showed remarkable decision on the subject of religion, and a willingness to encounter disgrace rather than give up her hope of salvation through Christ.

On the morning of Saturday, the 23d of July, we learned on rising that *Jaya*, the little girl, was very sick; that she was attacked in the night, but that the woman who attends the girls did not

think it best to call us, and on that account no means had been used for her recovery. We were very sorry that we had not been called; and on going to see the girl, we found that the cholera had completely prostrated her strength. She had been removed from the school to her father's house, in a small yard embraced within the inclosure which I occupy. We used every means we could, and the physician visited her twice during the day, but all our efforts proved unavailing, and about four or five in the afternoon she ceased to breathe.

I was by her side the greater part of the day, and often spoke to her on the subject of religion, and heard most that she said in reference to herself. Soon after I went to see her in the morning, and before any one had spoken to her on the subject of death, so far as I am aware, she said to her father, who was holding her in his arms, "Shall I go? shall I go?" Her father and myself both asked, "Where do you wish to go?" She replied, "To die." I asked her if she was willing to die. She said she was. At another time, when questioned on the same subject, she replied that she had rather die, than live and go astray into sin. At another time, when I was not present, her father says she asked him, "Father, shall I go?" He replied, "No, don't go." She threw her arms around his neck, and said, "Why should I not go?"

A few days before her death, she had remarked to her mother that she seemed to see Mrs. Burgess constantly before her; and we have little doubt that Mrs. Burgess' death had a great effect upon her mind, and her peace and calmness in the trying hour were probably one means of encouraging this little girl to meet death with so little fear.

A few minutes before she died, she urged her parents to take some food, as they had eaten nothing during the day; and when they said that they were anxious about her and could not eat, she told them not to be anxious, for she knew that God would take her to himself. In reply to our questions, she also said, that she trusted that God for Christ's sake would receive her.

Jaya had been connected with the school from its establishment. She was uniformly a steady, diligent, and obedient girl, very correct in her conduct, and remarkably quiet in her manners. Her parents were very much attached to her: she was apparently their favorite, and her loss almost overwhelmed

them. But it seemed to be a pleasure to them to think that she died in such peace. They did not understand how it could be. The father told me the day after her death, that he supposed she was a good Mahratta (or Hindoo); but he found that she was completely a Christian at heart. The mother also said, with evident pleasure, that she died trusting in Jesus alone. Yet neither of these parents are Christians, nor would they probably have been willing that their daughter, if she had lived, should become a Christian and give up her caste. But the circumstances of her death were so different from those of common Hindoos, who, when they learn that they must die, are filled with alarm, and sometimes throw themselves on the floor and cry out because their hour is come,—that these parents, it would seem, could not but feel a pleasure in thinking of her having placed her confidence in one who could give such peace in that trying hour. Oh that they might be induced to place their hopes on the same rock, the rock Christ Jesus.

*Jaya's Cousin.*—Scarcely had Jaya breathed her last, when a little cousin of hers, about six years old, who lived in an adjoining house, was taken sick with the same disease, and died about ten o'clock at night. She had been in the boarding school but eight or ten months, and being very young, had never said any thing or exhibited any peculiar feeling on the subject of religion. She was, however, a bright girl, and listened well to the religious instruction given in the school. On the morning after her death we were told by her friends, that, a short time before she died, she spoke to her mother and begged her to be quiet, as she wished to pray to God. She then commenced repeating the commandments which she had learned in school; but in consequence of being so weak, was unable to say more than the first four. She then repeated the Lord's prayer, and in a few minutes after died.

These circumstances show that at least a deep impression had been made upon her mind by the religious instruction she had received within the few months she had attended school. Why her thoughts should have been directed to prayer, in a moment of such weakness, it is difficult to say, as there was no one near her disposed to make any suggestions of the kind. May it not have been the Spirit of God, taking of the things of Christ and showing them

to her. May we not hope that he who said, "Suffer little children to come unto me and forbid them not," will accept, as his, this almost infant, who had learned to pray the prayer he taught? "Out of the mouth of babes and sucklings thou hast perfected praise." Surely this little child, in her dying hour, gave to her heathen parents a striking testimony against the worship of idols, by repeating the first four commandments, as well as a pleasing indication of a humble, childlike spirit, by the repetition of the Lord's prayer. Whatever may be thought of this little girl, the circumstances of her death, as well as of Jaya's, encourage us to continue to labor for such children, endeavoring to give their minds such a direction towards the truth as they will not cease to feel till the last. The christian religion can give peace and joy to all of every age, who in spirit and in truth embrace it; while Hindooism can give no comfort in a dying hour. Even a limited knowledge of divine truth is often sufficient to drive away all the false hopes which Hindoo superstition has allowed any of its poor deluded victims to cherish, and communicate a peace and a comfort which Hindoos cannot behold without astonishment. Blessed gospel of the grace of God! "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

*Religious Inquiry in the School and among the People.*

The state of feeling in the school is still more encouraging than it ever has been. A larger number than before are now accustomed to meet regularly for prayer, as well as to pray alone; and there are very few of the girls, except among the smallest, but do so. Even the smallest girls soon come under the influences of religious truth. Some of the mothers, too, seem to be much interested in the subject of religion, but the bonds which bind them to their own superstition are too strong to allow us to hope that they will be easily broken.

We have still more and more encouragements in connection with our work. Two of our school teachers give evidence that they have been born again, and have requested to be baptized. One of these is a brahmin, the other also of good caste. Quite a number of mahars exhibit great interest in the subject of religion, and some have asked for baptism. The spirit of inquiry is

evidently on the increase. May God hasten his work.

A. F. Fonceca, the native assistant lately at Jalna, removed to Ahmednuggur last month, with his family. This accession to our number we regard as very valuable indeed. He is a man of warm christian feelings, and of great simplicity of character, and loves to be constantly engaged in making known the truth. We hope that his example will be of great use to our native Christians, and that his own soul will be benefitted by his intercourse with them. His knowledge of English will make him of great use to us in many departments of labor. His wife gives evidence that she too is a sincere believer in Jesus Christ, though she has never yet been connected with the mission church.

Our families are in general enjoying good health. Miss Farrar seems to be much better than we had dared to hope for. Mr. Burgess' little boy has recovered his strength remarkably, and we hope will long be spared to his afflicted father.

JOURNAL OF MR. ABBOTT AT THE TEMPLE OF KANHOBIA.

THE visit to the place of pilgrimage at Murdee, described below, was made about the first of April last, and occupied four or five days.

*Murdee and the idol Kanhoba—Number and Object of the Pilgrims.*

Murdee is a small village about twenty-four miles distant, in an easterly direction, from Ahmednuggur, in the Company's territory. The village stands at the foot of a hill on which is a large temple of Kanhoba, or rather it is so regarded. The fact seems to be that it is a tomb of some Mussulman. The height of the tomb above the plain is probably about 250 feet. I did not like to take the measurement, lest my motive should have been misunderstood. Its elevation gives it an imposing appearance, especially in the night, when it is lighted up with innumerable lamps placed in rows around the top and sides of the hill. On the plain below there are large mango trees, covering a wide extent of ground, and numerous wells of water, which make the place well adapted to the accommodation of pilgrims. The pilgrimage takes place on the last month of the Hindoo year, an-

swering generally to the last of March or first of April, and the fifth day after the full moon, and continues fifteen days, though probably half the people do not remain more than four or five days. The usual number that assemblies is stated to be about 60,000. This year, on account of the fear of the cholera, there were not probably more than 30,000. People from all the villages around, to a great distance, attend, coming even from Bombay, 180 miles. It must not be supposed that all the people go there to worship. One third, probably, go to trade, and most of the remaining two thirds go to see shows and plays and meet friends. There may be a few individuals who are sincere worshippers, though I saw no evidence of the fact. Great numbers of women go and make vows in hopes of obtaining children.

This place had never been visited by any one of our mission at the time of pilgrimage, and it was thought it might afford a good opportunity of making known the truth by conversing with the people and distributing books. I accordingly set out on the 30th of March, taking with me Narayan, and Bhagoo, two of our native Christians, and a good stock of books. We took a circuitous route, that we might visit a number of villages; and we were more than ever gratified with the reception we met at some of these villages. We put up at a village called Chechondee, where there were some hundreds of pilgrims. They were very noisy and not disposed to listen to the truth. Here I found a boy who had been taken away from the seminary about two years ago. He brought a large circle of his playmates to my tent, and they listened well to what we said to them. As soon as the moon rose the pilgrims got up and moved on, anxious to get to the place of pilgrimage early in the morning. We left soon after, and proceeding slowly, reached the place, twelve miles distant, just at sunrise, when we saw the people pouring in from every quarter. They came in companies of five, ten, forty, or fifty individuals each, men, women, and children. The wealthy and those who came from a distance rode in carts. Each company had a flag-staff, with colors of different hues flying. The flag-staff was made of large bamboo poles spliced together. They are called *davakathees*, (god poles,) and are fifty or sixty feet long. They were generally borne by one man, but required three or four men with ropes attached about two

thirds up the pole to keep it in an upright position. This was invariably accompanied by music, which, in every instance, is a tamborine. The tamborine was hung at the left side, and they played with the left hand and with a stick which they held in the right hand. In each company the drumming was precisely the same. The only exception I saw was, that in one company there was an English fife accompanying it, and the performer had an old regimental coat. He only played four different notes; but variety is always pleasing! As the different companies came in, they went to some particular tree and there encamped. Those who had been there the year before considered that they had a title to the tree under which they formerly stopped: and consequently there was a great deal of quarrelling on that score. The honorable company had sent a police corps to prevent any serious disturbance. Having arrived very early, I was able to select a good place. In two of three instances, those who had before occupied the same place, came and looked hard, but went away without saying any thing. I had not been there long, before the people belonging to the temple called on me. One man brought some spicy herbs and gave them to me, saying it was "God's blessing." I did not choose to understand him as referring to Kanhoba, so I remarked that God's blessings were very numerous; that we were apt to forget this truth; and that many people were so wicked as to take God's blessings and offer them to false gods, which was an awful sin. He assented, and said that those herbs are Kanhoba's blessing. Oh, said I, then I do not want them, and threw them out of my tent. This man was a Mussulman. I talked with him severely for his wickedness, and told him that he, being a Mussulman, thought himself much better than a Hindoo, and that he boasted that Mussulmans worshipped but one God, but he could agree with the Hindoos to worship the devil together. He bore it all with remarkable patience, and entreated me to go to the temple. I told him what my object was, that I should not go to the temple, and that I should tell the people not to go.

#### *Distribution of Books—Instruction to the Pilgrims—Fanaticism and Imposture.*

A few people came to the missionary's tent the first day for books, and when the native assistants went out to address the companies

on the ground, few gave much attention. After a night of drumming, dancing, and great confusion, the next day opened upon them with some more encouraging opportunities for labor.

People now began to come to my tent and ask for books. The few books given the day before, and the native brethren going among the crowd, gave information to a great many people as to who we were, and what our object in coming was; and we had a crowd all day to preach to. We also distributed a large number of books. The number of readers we found comparatively small; only a few brahmins came to this pilgrimage. They were principally agriculturists and the lower classes of Hindoos, and also the lower order of Mussulmans. The people heard with attention, and some made many inquiries which showed that they felt an interest in what was said.

Narayan and I talked alternately, when one was exhausted, the other would commence. Narayan is able to address the people with a good degree of propriety; but the people would not listen with the same attention when he spoke, simply because he was a native, and the remarks that some made would sometimes wound his feelings. Once he remarked that if he only had a white face, people would listen to him. I could only remind him of the Savior's words, "A prophet is not without honor save in his own country and among his own kin." I have heard remarks in America which lead me to think that the impression prevails there that a native preacher would be better received and listened to with better attention than a foreigner. This is far from being the case, speaking of the people generally. Individuals who are sincerely desirous of knowing the truth, will, of course, listen to our native assistants with attention, and their assistance in making known the truth to such is invaluable.

About four or five o'clock the time of sacrifice arrived, and we had a little quiet. As the people returned from the temple, many of them pretended that Kanhoba had taken possession of them. They would dance and then be seized with convulsions, fall down apparently dead, sometimes catch up fire in their hands and hold it without being burned. People would pinch them, but not a muscle would move. They would prophesy and tell fortunes. Many people would consult them about various things, particularly as to how many

children they should have. There were two of these creatures not far from my tent, and it required strong nerves to look at them. They appeared like devils incarnate. I went up to the people who had collected around them and inquired if Kanhoba was crazy? for they said that these men acted under his influence. They said it was blasphemy to call him crazy, and began to praise him, referring to the two possessed as a proof of his divinity. I asked if I might put a few questions to them. They gave their consent. I went up to one of them and said, Oh Kanhoba, tell me the name of my birth-place. If you say right, very well: if not, you are a fool. He began to say that I had in Nuggur three children, and one a suckling. I said to him no doubt my attendants have told you, but tell me the name of the town where I was born, or you are a stupid ass. He made no answer. The people then joined in with me, and entreated him to tell, and said if he did not, no one would believe and no one would come and worship him. They begged that he would prove that he was God and knew all things. The man at last thought he would speak at a venture and trust to fate, and at length he grunted out "Calcutta." I laughed, and the people supposed he had not answered correctly. One man, more knowing than his fellows, told him that Calcutta was a country, and of course I was born somewhere in the country, and that he must name the town. Some said, "Never mind, sahib was born in Calcutta, and so the man had answered right." I told him I never was within a thousand miles of Calcutta; and that now they must believe one of two things—that the man had made a fool of them, or that Kanhoba was a fool. This made some laugh. The other possessed person was so interested in what I said that he forgot to retain his assumed character. I noticed this, and then there was a burst of laughter among the crowd. I then talked with the people seriously about the wickedness of those deceivers in trying to make them believe in false gods. I endeavored to show them that the true God, who made all things, would not go and sit upon that mountain; that he was every where present. I told them of the Savior, and they listened well. The persons possessed promised they would not deceive the people any more in this way. I am happy to say they did keep their promise so long as I staid at the pilgrimage.



Some people, who had encamped near my tent, began the next morning to sing lascivious songs, and had a crowd around them. I went to them and asked them to stop a while. I talked to them about a holy God, and endeavored to show that without holiness no man shall see the Lord. I asked them what influence these vile songs had? and told them that if they corrupted the heart, they led them further and further from God. They listened well to what I said, and remarked if it was my wish that they should not sing, they would cease. I told them I hoped they would never defile themselves by singing such songs again.

I inquired of a great many people who Kanhoba was? The answer I generally received was, "What do we know?" But if you do not know, why do you come here to worship him? "Every body comes, therefore we come." Some, however, told his origin, and I obtained three different stories. Which is the most correct I cannot tell. I have never seen a book that contained his history, and do not know as there is one extant.

Mr. Abbott gives the stories about Kanhoba's origin at some length, but to readers generally they would hardly be sufficiently interesting or instructive to entitle them to a place here.

#### *Fear of Death—Erroneous Notions of Religion.*

While at Murdee there were several little incidents which illustrate the character of the Hindoos. While distributing books, a young man, about eighteen years of age, came and asked for a book. There was something peculiarly interesting in his looks. He appeared thoughtless, gay, honest, and open hearted. I found him, after a little conversation, uncommonly intelligent about some things. I then gave him a tract called "The great inquiry," or "What will be after death?" He took the book and began to read as follows, "Oh reader, after a few years, and perhaps a few days, you will die; your neighbors will come about your door and take your corpse away and burn it." He stopped, and with horror pictured on his countenance, said he did not want to take that book. I asked him why he did not like the book, and said further that I thought it was just the book that such a gay young man should read. "But I fear I shall die, if I read it," said the youth. I told him that he knew very well that

all must die. "Oh yes, we must all die, but here it is said, Oh reader," etc. I could not persuade him to take the book, and gave him another, with which he seemed better pleased. I have reason to believe that many, upon opening this book, have the same feelings. In their own books we often find the following: "Whoever reads this book will be blessed with wealth, children, long life," etc. or by reading this book all sin will be destroyed, and the body will be relieved from all pain, etc. etc. But in this book it says the reader will, after a few years, die. How many know that every body must die, and yet are startled when told that they also will die!

While giving away books, two well-dressed brahmins, nearly out of breath, came pressing through the crowd to inform me that a great man was coming to honor me with a visit and must have a chair. I told them that I had but one chair, and asked if I should sit on the ground. They then asked if I could not sit on my bed, saying that he was a great man—a landholder. I asked them if his father ever saw a chair? By this time the great man arrived, richly dressed, and with a large retinue of servants, one of which had the boy in his arms, (for he was a mere boy of six years old, and was only the son of a great man, which is all the same to a Hindoo.) He was a bright looking boy, and had learned to read. I gave him a tract and sent him away.

One difficulty, which a missionary feels when conversing with the Hindoos, is that they are often unable to comprehend what is said. Not because the missionary is not able to speak intelligibly, as many suppose, but because the truths are new and above their comprehension; and on this account they often get a different idea from that intended to be given.

I remarked to one man, we are all sinners. "True," said he, "why, every furrow we plough we kill a thousand worms." This man needed some instruction as to the nature of sin.

On speaking to them about Christ, one man said he worshipped Christ for six months, but he got no good by it. I asked him how he worshipped him: he said, "I sat down and repeated Jesus Christ, Jesus Christ, over and over, two or three hundred times every day." But this is not the way to worship him, I said; and after explaining the way to render acceptable worship, and telling him that he must serve him as well as pray to him, he inquired where his

image was? But what do you want of his image? "Why how can I serve him without an idol? Where can I put the flowers? Where shall I burn the frankincense? How can I bathe him?" etc. This is the way they serve their gods, and he had no other idea of serving the true God, of course, till after a great deal of explanation. I could mention numberless instances of the same kind, which would show the difficulty of communicating truth. No one, till he is well acquainted with the feelings of the Hindoo, and understands his mode of thinking, can at all appreciate the difficulties in the way of presenting truth to his mind. Who is sufficient for these things? On returning, I found opportunities of conversing with some five or six hundred on the road. I would overtake a company and walk along with them till I had told them of the folly of idolatry and the way of salvation, and then gallop on to the next company, and addressing them in the same manner, would go on to the next, and so on till I reached Ahmednuggur.

JOURNAL OF MR. BURGESS, ON TOURS  
TO ASTGAW AND JALNA.

*European Residents—Hindoo Notions of  
God and Faith.*

THE fact mentioned in the first paragraph shows how the God of missions can raise up men, even in heathen lands, principally by means of commercial enterprise, who shall perform an important part in disseminating christian knowledge among benighted idolaters, and that too with little expense or care to his church.

June 8th, 1842. I started to visit the village of Astgaw, ten miles distant from Ahmednuggur. There is residing at this village a Portuguese man, professing protestant Christianity. He remains in this heathen village with the professed object of doing good to the people. He has a small school, and in various ways endeavors to benefit those among whom he resides. He has hitherto been supported by private charity, receiving, however, the occasional grant of a small sum from the Church Missionary Society. The prospect is that that society will soon take him entirely under their patronage. He has called on me a number of times, and expressed a strong desire to have some of us visit his village. We regard it as important to en-

courage such individuals by every means in our power. It is an interesting feature in the prospects of India, that the number of this class of laborers is increasing. It is more than possible that that part of the population who are of European descent have not received all the attention from missionaries which they ought to have had. Generally speaking they are superior in intellect and energy to the Hindoos, and have nearly or quite an equal power of enduring the climate. Remarks have often been made conveying the idea, that the missionary, laboring with this class of people, is out of his appropriate sphere, and that success with them is not as important as success with the Hindoos. This appears to me a great mistake. Our mission have certainly obtained some very valuable helpers from the class of people in question. The influence of the individual at the village above mentioned is evidently considerable. Two or three persons give pleasing evidence of having been deeply affected with the religious truth he has communicated. I had a good opportunity of adding my testimony respecting the way of salvation, and my instructions were listened to with apparent interest.

On the 9th of June Mr. Burgess returned from this short tour to Ahmednuggur. On the 18th he started on another tour to Jalna, the town at which Mr Munger was formerly stationed, and where Francis Fonceca, a native convert and assistant, was then laboring alone. It was during the absence of Mr. Burgess on this journey, that Mrs. Burgess was suddenly removed by death.

Arriving at the village of Meeree, the first day, Mr. Burgess writes—

Dismounting for the night, and handing my horse to one of the village gatekeepers, whose business it was to wait upon travellers, I walked toward the temple of Maroote, when I observed quite a collection of people, mostly brahmins. Making the usual salutation, for the purpose of introducing conversation, I inquired, pointing to the idol, a painted stone, What is that red thing there in the temple? *Brahmin*. "Maroote."—And what is that? *Brahmin*. "God."—Ah, that a god! and are all red things gods? Is your red pagota a god? *Brahmin*. "Only have faith and it is."—What is faith? and how is it obtained? *Brahmin*. "Faith is in the mind.

Have faith, and god comes into the stone or whatever else you please."—What! is god thus in your power that he comes at your bidding? *Brahmin*. "Yes, god is in our power."—How is this? Are you not under the English government? *Brahmin*. "Yes."—And is not the English government in god's power? *Brahmin*. "Yes."—Then why do you remain subject to the English? *Brahmin*. "We remain willingly, were we not willing to remain so, we would not do it."

Having thus followed their principles to such an absurd conclusion, argument seemed out of place. I replied by exclamation of astonishment, that they should have the hardihood to exalt themselves above their Maker. They perceived the absurdity of their position and lowered their tone in a remarkable manner for brahmins, and listened attentively and respectfully to a few remarks on the holiness and greatness of God, our own littleness and sinfulness, and entire dependence on him for all we have. In no tour that I have made have I found the people so uniformly ready to listen, and so little disposed to cavil. It was very common for them, after they had heard me, to say, "We will worship idols no more." One acquainted with Hindoo character knows that such promises are not regarded as very sacred, and yet they are indications of a state of feeling different from that which actuates the caviller and reviler.

#### *Schools as a Means of Diffusing Christian Knowledge.*

A general remark which I would make relates to the importance of our extending our operations in connection with schools. Sometimes, at a village of seventy-five or a hundred houses, I found not a single reader; and generally, in villages of a population under 1,000 or 1,200, the number of readers will not exceed three or four. These are generally the village accountant and his family. It is not probably very far from the truth to say that, excepting the large villages whose population is 1,500 or 2,000, the proportion of readers varies from one in thirty to one in 150. In the larger places the readers are mostly confined to the brahmin caste. From these facts the importance of schools is evident. Even when a school is kept up in a village but a few months, the advantages are probably more than commensurate with the expense.

Our elementary books contain the fundamental principles of Christianity, and for thirty or forty children to have committed these truths to memory, we regard as a matter of great importance. It is sufficient, with God's blessing, to save the soul. Even if the teachers are heathens, and endeavor to teach heathenism, yet they are obliged to teach Christianity, or lose their wages. In this way the object for which we came here and for which funds are given is accomplished, namely, The communication of religious truth. This is all we can do; and we have almost every day evidence, that our labors are not in vain.

Another consideration is that the villagers, where our schools are located, are far more favorable to us, and more willing to listen to our instructions, and what is perhaps of still greater importance, the teachers themselves are subjected to a course of study of religious truth, which could be secured from them in no other situation. The two brahmin converts, of which you have heard, were for some time teachers of common schools, and now while I am writing, two other teachers, interesting and talented young men, are candidates for baptism, and others still are evidently thinking on the subject of their souls salvation. Such results, considering the small number of our schools, are exceedingly cheering. Oh that we had the means of establishing a school in every village within fifty miles. But at present we have neither suitable teachers, means to support them, nor strength to superintend such an extensive system of operations. Want of funds, however, is now the most prominent obstacle in the way of our accomplishing what we would in this department.

Another general remark I would make in reference to my tour, relates to the difference in the condition of the people in the company's dominions and in those of the Nizam. The number of readers in the latter is less than in the former. The people are more straitened in their circumstances. In every village, without exception, when I inquired, the complaint of oppression and heavy taxation was the same.

From the foregoing accounts, and from others more recently received, it may be hoped that the Lord is preparing the way for rich displays of his power and grace in the vicinity of Ahmednuggur.

## Bombay.

LETTER FROM MR. HUME, 4TH AUGUST, 1842.

*Prevalence of the Cholera—Hindoo Notions of the Cause and Remedy.*

THE last hot season was unusually sickly. The cholera raged throughout all the region. On the island of Bombay alone 2,371 persons died with this disease during the month of May, 841 during the month of June, and a considerable number in April and July. The natives were much terrified, and I was often reminded of the year during which cholera first appeared in the United States. A large portion of the Hindoos believe that the cholera is caused by an evil goddess, named Zurreemurree, who becomes enraged, and in this way, manifests her displeasure. Various means are employed to propitiate her, and thus to stay the work of destruction. On one or two occasions large companies of Hindoos, both men and women, went in procession, having on their heads water-pots filled with water, which was thrown upon the image of Zurreemurree and upon the ground about the image. This was to render the place cool and pleasant, and thus to appease the incensed demon. The same was done to the image of Devi, the evil goddess who causes the small-pox. She is thought by some to be the same as Zurreemurree, merely having a different name and manifesting her displeasure in a different manner. By others she is thought to be superior to Zurreemurree, and to exercise an influence over her. Hence it was judged proper to propitiate her favor.

Zurreemurree is worshipped but little, except when the cholera prevails. Hence the temples built in honor of her are generally very rude, being mere sheds walled on three sides. They are built in haste and soon go to decay, unless there should be occasion to repair or rebuild them. While the cholera raged several of these temples were erected in places where the goddess formerly had been worshipped. Some of them are quite near to us, so that we could distinctly hear the shouts of the worshippers and the noise of their rude musical instruments.

Great numbers of goats and fowls were offered in sacrifice to Zurreemur-

ree, principally by the common people. Sheep were also offered; and on one occasion two male buffaloes were sacrificed. The cost of them was some fifteen dollars each. A place was fitted up for the purpose, and during the whole night the people were engaged with the sacrifice. The noise was so great as to prevent our sleeping as usual, though at a very considerable distance. The blood was sprinkled about to appease the evil spirits, and some of it was mingled with boiled rice, which was scattered through the different streets in that portion of the city. This is an unusual sacrifice, resorted to only when the people have become much terrified, and after other expedients have been tried in vain. The expense of these sacrifices is defrayed by contributions. The flesh is afterwards eaten by the lower castes.

While the cholera continued several persons professed to be possessed of the goddess. She was said to take complete possession of them, so that all they did and said was by her inspiration. The period of possession was generally from one to three hours, and it was repeated from day to day. The possessed persons afterwards remembered nothing that occurred while the possession lasted. During this time they were in a state of great excitement. Their bodies were convulsed, and they leaped and danced about in a violent manner. At such times they were attended by persons playing upon native musical instruments in honor of the goddess, which was a means of attracting attention and gathering spectators. I was present one evening where were five persons who professed to be possessed. They moved forward at a rapid rate, accompanied by torches and music. Baskets of boiled rice were carried near them. This they took in their hands and cast it about in all directions, often times upon the people by whom they were surrounded. At times they stopped for a few moments, when the spectators would kneel or prostrate themselves before the possessed and kiss their feet. As they arose ashes were rubbed upon their foreheads by those possessed, and a little of the boiled rice put into their hands. This seemed to indicate that the goddess would be propitious to them. After a time they came to one of the little temples recently erected, where was an image of the goddess. It was merely a stone smooth on one side, with two holes to represent the eyes. As usual, red

lead was rubbed upon it. The sight of the image seemed to render the possessed persons more frantic. They took their places in front, writhing their bodies and acting as though they were either in great pain or bereft of reason. Fire was put upon a censer for the purpose of burning incense; but this they seized in their hands and extinguished, scattering the coals and ashes upon the ground and upon the people. Before the image were placed the offerings, consisting of rice, cocoa-nuts, flowers, etc. These they also seized and distributed to the people, most of whom seemed desirous of receiving a portion. Several large vessels of water were then poured upon the possessed, during which time it was said the goddess took her departure. The persons said to be possessed were nearly naked, and had a wild, excited appearance.

When a person is attacked by cholera, the friends sometimes bring one of those individuals (generally a female) into whom the spirit has formerly entered, and seating her in the temple, worship and burn incense before her. They also beat upon their breasts and play upon their musical instruments, repeating certain exclamations in praise of the goddess, who soon comes and takes possession. Perhaps the possessed will merely send some ashes to be rubbed upon the body of the person attacked with cholera, saying that all will be well. Or perhaps the sick is brought to the place. The possessed will then rub the body with ashes and brush it with peacock feathers, while the friends inquire, "Oh goddess, what remedy shall we employ? What shall we do to pacify thee?" To this she gives various replies, such as, "Present me an offering;" or, "Go into the wilderness and make a feast in honor of me." "Take rice and goats and fowls, etc., go through the town, and here and there put red lead upon a stone and offer a goat or a fowl, and scatter rice in honor of the tutelary deities of those places. Having done this offer a great sacrifice in honor of me." Such instructions are followed, not only with reference to the case of particular persons, but in hopes of propitiating the goddess and thus procuring the cessation of the cholera.

What has just been described is confined principally to the lower classes. The brahmins do not take any part in these proceedings. They frequent the larger temples, where, on some occasions during the prevalence of the cholera, expensive offerings were presented,

mantras\* were repeated, and means employed to secure the cessation of the cholera, which indicate as much blindness and folly as the expedients mentioned above. Those brahmins who are employed on such occasions receive compensation or presents to a considerable amount.

The government, during the prevalence of the cholera, fully provided medicine free of expense to all who needed it; and persons were stationed at different places throughout the city to administer it to any who might be attacked. A number of native physicians, who had paid some attention to medicine under European instruction, were employed at the public expense, not only for Bombay, but were also sent to the neighboring places. Medicine was furnished gratuitously to missionaries and others who wished for it, to administer to the native population. Very many of the parents and friends of the children in our schools sent to us when taken with the cholera, and doubtless, in many cases, their lives were preserved by this means.

### Siam.

#### OBITUARY NOTICE OF REV. HENRY S. G. FRENCH.

Mr. French was born in Boscawen, New Hampshire. At the age of twelve years he was sent to Concord, in the same state, to learn the printer's trade. During his twentieth year he was hopefully converted and united with the church there. His missionary spirit soon developed itself, and he at first thought of going to the heathen as a missionary printer. Subsequently, in conformity with the advice of friends, he obtained a regular collegiate and theological education, and in July, 1839, he was sent forth, with others, to reinforce the mission in Siam. After some detention at Singapore, he reached Bangkok in May, 1840, and took charge of the printing department connected with the mission.

The following notices of his labors and the closing scenes of his life are furnished by Mr. Hemenway, one of his associates in the mission.

His former acquaintance with printing, fitted him for being immediately

\* *Mantras*. Mystical words or phrases taken from the sacred books and containing the names of some particular god or gods, and repeated with certain ceremonies. The brahmins pretend that the proper use of them not only enables them to bring into subjection the different classes of evil spirits, but even to exercise power over the gods.

useful, upon his arrival in the field. In this capacity he served the cause of our blessed Redeemer, at the same time pursuing the study of the Siamese language, till the disease of which he died confined him to his own house. His labors in this department are regarded by his associates as being very valuable. He not only brought his taste and knowledge to bear upon the improvement of printing in the Siamese character, but while his knowledge of the Siamese language was yet slight, he was able to superintend the printing-office, and thus leave an older member of the mission at liberty to perform other important missionary labors. Mr. French loved his work and was happy in it. He loved the heathen, and delighted to labor for their good. Before he was able to converse much in the language, it was his practice to assemble the men under his charge on the Sabbath, and employ them in reading the Scriptures or such religious tracts as he deemed best adapted to promote their spiritual welfare. This practice he continued to improve upon, as his knowledge of the language would allow, till disease disabled him from attending upon any public duty.

Although possessing a slender constitution, Mr. French had, with the exception of sea-sickness during most of the passage from America, so uniformly enjoyed good health, that he looked forward to years of labor in the missionary field. But God had better things in store for him. The disease of which he died began to show itself in May, 1841, in a stricture in the chest and a slight cough. More alarming symptoms appeared in July. Slight hemorrhage of the lungs commenced, and by turns increased till near the last of October, when they became so profuse and frequent, as to lead him to regard himself as near his end. But a timely application of medicine soon removed this alarming symptom. From this time he did not leave his house or engage in any public business. In the early part of his sickness he had many trials of mind to overcome. To be laid aside from his labors at so early a period was to him a severe trial; but he was soon enabled to acquiesce in the divine will. To give up his wife and child, and leave them in a heathen land, cost him a severe struggle. But he was enabled at length to leave them to the care of Him who has promised to be the widow's God and a father to the fatherless. These trials being overcome, his own spiritual

condition seemed for a time to absorb all his thoughts. On one occasion, being asked whether his thoughts were directed to worldly or spiritual things most, upon his sick bed, he replied, "I am not at all troubled with worldly things. I scarcely think of my own family. But I am trying daily to call to mind my past sins, and every successive attempt brings to light some sin, which before I did not think of." He was asked again, what he felt that he could do in view of his sins. "Oh," said he, "I can do nothing but cast myself upon Christ," and burst into tears. His life was reviewed in reference to eternity. His hopes and evidences were examined. Particular sins were called to mind, and deplored before God. He could see nothing in the past worthy of commendation. He felt that he had nothing to commend him to God. Trusting still in the merits of Christ, he daily committed himself to him; and, during his long and tedious illness, it is believed that he enjoyed, almost constantly, that peace which results from a sense of sins forgiven and iniquities blotted out.

It was a very common petition of Mr. French's, both for himself and associates, that they might be enabled to show the heathen how Christians can die. And this prayer, we doubt not, was answered in his own case. On one occasion, when away from home, in company with a missionary brother and a number of Siamese, he was suddenly seized with bleeding, which for a few moments seemed alarming. But he was perfectly calm. He, however, discovered that the Siamese were alarmed with the apprehension that he was near his end, and immediately said to them, "I am not fearful. The disciples of Christ are not afraid to die." This calmness and peace of mind he possessed through the whole course of his sickness. Often, after a restless, wearisome day, he has been asked whether he had had enjoyment in religion. He would reply, "I have had peace of mind: perhaps it cannot be called enjoyment." He spoke of no flights of feeling, such as are frequently witnessed by those who attend the sick bed of individuals of a different temperament from Mr. French. His temperament was mild. He was a peace-maker, in the scripture sense of that term, and we cannot doubt that he now is made partaker of the blessed inheritance of those who are called the children of God.

As his body grew weaker, his faith grew stronger. Often did he speak of his confidence in Christ, and often of the fact that he had given himself away to him. He did not doubt the ability or willingness of Christ to save him; but such were his views of himself, that he was constrained to say, "I feel myself very unworthy of eternal life." Two nights before his death, waking in extreme exhaustion, he thought his hour might have come. "Well," said he, very calmly, "if God calls, I am ready." On the night of his death, when it was apprehended that he was near his end, Doct. Bradley was called to his bedside. He asked him how he felt, in view of his situation. He replied, with unusual strength of voice, "I can bear witness to the grace of God." He asked him again, whether he could commit himself into the hands of God. He replied that he could. "I feel," says he, "a calmness, perhaps it is a stupid calm. I feel much confidence, perhaps too much confidence." Soon after he uttered these words, he sank down into the arms of death, and his happy spirit took its flight, we trust, to join its kindred spirits in the skies. Thus lived and died our much esteemed but lamented brother.

LETTER FROM MR. CASWELL, BANGKOK, 1ST APRIL, 1842.

### *Progress in Christian Knowledge.*

AFTER mentioning that the mission had been shaping their labors so as to bring certain classes of persons more steadily under a christian influence, Mr. Caswell makes the following remarks. The press, as has been heretofore stated, had previously been unemployed nearly a year, for want of funds.

Our two presses are kept going at a moderate rate. Thus old publications are kept in print, and new ones are added often enough to keep up the interest of those more desirous of reading.

The Lord has owned these efforts at concentration. During the past year we have experienced a season of special awakening among the laborers connected with our mission. So much impression was produced that four offered themselves to the church, though at the time appointed for their reception they all declined taking the vows of God upon them, and only one of them has since joined us. Of that one even, we stand in doubt. Still there is good rea-

son to believe that this season of quickened sensibility to divine things has resulted in enlarging the views of many, causing them to see much more of the true state of their own hearts and of the worth of the gospel. And it has done much to take away the expectation that those who should join us would make gain in pecuniary matters.

There are at all times a few who visit us frequently, and are evidently much interested in examining the christian religion. These persons call upon us perhaps twice or thrice a week for two or three months. Then they commonly fall off, and others take their place. We have good reason for believing that most or all of these persons become convinced of the falsity of their own religion, and favorably impressed in respect to ours. During the last quarter three persons of this description have been in the habit of visiting me. One of these is a very modest young priest. Through him I obtained an introduction to the principal of the wat to which he belongs, to whom I presented a set of our books.

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### **Western Africa.**

#### **OBITUARY NOTICE OF MRS. WALKER, WIFE OF THE REV. WM. WALKER.**

Mrs. Walker was a native of Dracut, Massachusetts, and embarked at Boston to join the mission at Cape Palmas, in December, 1841, arriving at her place of destination in February, 1842. After a short course of exactly three months from her landing on the coast of Africa, on the third of May, she was removed by death. Her sickness commenced on the 23d of April. From the morning of May 2d, her case became hopeless. Mr. Walker writes—

About two o'clock I retired to get a little sleep. Arose at three and told the physician I wished to know what he thought of her case. Said he, "I have not a shadow of hope for her." I asked him if she knew it. He said she did not. I told him it would not disturb her, and that it was my wish that she should know it immediately. Said he had no objections. Mr. Wilson then very tenderly expressed to her our fears that she could not long remain with us. Said she, "Then you think I must die soon?" She did not appear at all disturbed and lay quiet a few moments. Then the thought of home and friends rushed



upon her mind, and she exclaimed, "Oh my father and mother, brothers and sisters." She was much distressed to think what a sinner she had been, and how little she had done for God. She was then reminded of that almighty Savior, in whom she had trusted. "Oh yes," said she, "he is a great and precious Savior." This was almost sunrise, and all the family were in the room. She proposed having prayers. Mr. Wilson led in prayer. All were affected to tears, except Mrs. Walker. The cloud had passed from her mind. Her countenance was calm and serene as the beautiful morning that was just dawning upon us. When conversing upon death and a coming world, she appeared perfectly calm and in the possession of her usual faculties of mind. On any other subject she could not complete a sentence. The girls of the mission school came to her bed, and she talked to them with an earnestness and affection that seemed to come from the portals of the heavenly world. A number of prayers were offered, and she prayed herself as audibly and connectedly as I ever heard her. She prayed with great earnestness for the children and youth connected with the mission. It seemed as though she realized eternity. I asked her what I should write her friends. She said, "Tell my parents and friends that the time since I left America has been the happiest of my life. Tell them that I do not now, on my dying bed, regret coming to Africa;" and said she, "I believe that all my letters to them will confirm them in the belief of my sincerity."

At eleven o'clock she complained of cold, and all our efforts could not relieve her, for it was the icy hand of death that was chilling and freezing up the fountains of life. All we could do was to commend her spirit to God her Savior. I repeated to her a passage of Scripture, but she did not seem to understand it. Her language became incoherent, and her pulse scarcely perceptible. She was suffering intense pain, which was indicated by contortions of the countenance. At one o'clock her pain was apparently gone, her countenance assumed its accustomed smoothness and cheerfulness. At half past four o'clock, P. M., the last pang was over and the spirit ascended to God who gave it. There was not a struggle, not a sigh. It was like the burning out of a taper—like the setting of a summer's sun, it seemed to fade away into the twilight of heaven. Nearly all the boys

and girls connected with the mission were present. We all knelt in her room and Mr. Griswold offered up a prayer to God.

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### Greece.

#### GENERAL LETTER FROM THE MISSIONARIES, 10TH DEC., 1841.

#### *Cause of Relinquishing the School at Areopolis.*

In the *Missionary Herald* for April of last year was inserted an account of the correspondence had by the missionaries with the Greek government, relative to the introduction, by the order of the latter, of certain religious instruction in the mission schools. The result was that the government persisted in requiring that one of the catechisms of the Greek church must either be taught the pupils by the missionary, or by a catechist appointed by the government for that purpose; and in case the instruction should be given by a catechist, the missionary having charge of the school was forbidden to give any religious instruction in school—even so much as to expound the gospel to the pupils. As the catechisms of the Greek church contained many things which the missionaries regarded as unscriptural and dangerous, they could not teach them. Nor could they, as missionaries of the Board, support schools in which they should give no religious instruction. The termination of the correspondence, and the consequences of the stand taken by the government are given below. Mr. Leyburn at that time had charge of the school at Areopolis, to which reference was had in the correspondence.

In his written reply to this Mr. L., on the ground of conscientious scruples, declined complying with either of the demands made, in the form of an alternative, by the government, maintaining at the same time that an inspection of the laws themselves gave ground for believing that the phrase "sacred catechism," in the law prescribing the studies of Hellenic schools, was susceptible of a more or less extended significance; that the government had given every encouragement to the establishment of the schools in Areopolis, well knowing, as he had reason to believe, the principles on which they would be conducted; and, moreover, that it had, from the time of its own establishment, tolerated other schools of like character, and even given them its counte-

nance.\* Mr. L. took occasion also to suggest, that a catechist being once appointed, the object of the government could easily be accomplished, by appointing that he should give instruction at certain hours in some one of the churches of Areopolis.

As all hope of any adjustment of the matter seemed now at an end, Mr. L., with the advice of the remaining members of the mission, began to take measures for closing the schools. His formal notice to the governor on this subject anticipated, however, but a little the last communication from the government, which, whilst it expresses in respectful, and even complimentary language, a regard for the personal character of the missionaries at Areopolis, and the benefits produced by the schools,—“benefits promising still greater ones, should the missionaries conform themselves to the existing laws,”—the government is commanded to withdraw the license given them in 1837 to establish schools in Laconia. Measures were also ordered to be taken for the continued support of the schools at the expense of the government.

The mission, seeing no reasonable probability of such a change of affairs as would again place the schools in our hands, and believing that the continuance of the station without the schools would not, in the present state of society there, promise a degree of usefulness sufficient to compensate for the sacrifice of money and labor necessary to its preservation, unhesitatingly determined to abandon the station at Areopolis.

### *Doctrines of the Greek Catechism.*

To show that they did not act without adequate reasons in giving up the school and

abandoning the station at Areopolis, rather than receive and teach the pupils the catechism in question, the missionaries make the following statement respecting some of those portions of it which they deemed exceptionable.

After this brief review of the history of this sad affair, the details of which have been from time to time communicated to the Board, and the unhappy termination of which we labored, all of us, for months to avert, we have only to shew the Board and the public the grounds on which, even with the alternative of sacrificing the schools, we felt constrained to decline receiving the catechism; for the last demands of the government in regard to the exclusion of scriptural and religious instruction, would certainly never have been made, had we consented, as at first proposed to us, to receive the catechism “without alteration or subtraction.”

We shall accordingly proceed to quote those parts of the catechism which we consider liable to serious objection. In so doing we do not wish to convey the idea, that each of the several parts of the catechism quoted by us, is in itself so objectionable as alone to form an insuperable obstacle to its reception on our part. This may be true of some of the passages we shall quote; yet all that is necessary to our present purpose is to shew the grounds on which, as a whole, we have rejected the catechism. In order to the fairest possible exhibition of the subject, we shall make our quotations entirely from the Manual of Darbari, which, whilst it is most commonly used in the schools of the kingdom, contains most of the doctrines objectionable to us, in a milder and less offensive form than any other catechetical manual we have found in use among the Greeks; and which, probably on this account, has been adopted, in preference to any other, in the schools of the American Episcopal Society established in this city.

1. It is a great leading fault of the book just named, that it teaches the doctrine of justification erroneously; on this point alone we have found the language of other Greek catechisms less exceptionable than that of the book from which we quote. In regard to the doctrine mentioned, the language of the book is as follows—the arrangement, which is particularly to be noted, being precisely that of the book itself. I. “Justification takes place through

\* There have existed, at different times, missionary schools at Tinos, Athens, Syra, Argos, and Patras, beside these at Areopolis. Of these the only schools in which the catechism of the Greek church has yet been received are those of the American Episcopal Society in Athens. Besides which the only other missionary schools now remaining within the kingdom of Greece, are those of the Church Missionary Society at Syra. It is a remarkable fact, that, though the Greek Catechism is not received in the Syra schools, they continue to this time undisturbed by the government. In the year 1836 violent assaults were made on these schools, and attempts were made at Syra to force the catechism and a picture on Mr. Hildner, the superintendent. This gentleman, however, appealed to the government, which then decided in his favor. But this decision, being informally made, was of no avail to us in our late transactions with the government. Whether this former action of the government has shielded the missionary schools at Syra, or whether the catechism is to be forced upon them, we are unable to say.

faith in Jesus Christ our Savior, who, through his own blood, has purified us from all our sins." Yet, as if this corner stone of christian doctrine could not be left to stand in its naked simplicity, it is added, even under this first head, that "toward the purging away of our sins contribute, 1. Holy baptism, 2. the eucharist, 3. penitence, (*metanoia*.)" We shall see in the sequel that the last is used as synonymous with confession.

The catechism continues, II. "Our justification takes place through good works, which consist in the fulfilment of the divine law."

Indeed the language of the book in regard to the way of salvation in general is obscure and confused, even where it is not decidedly erroneous. The quotations we shall make will show that it connects salvation with the use of each of several sacraments.

2. And whilst it is defective on justification, this cardinal point of christian faith, the catechism teaches that there are seven "*mysteries*," or sacraments. Its doctrine on this point is, indeed, far less objectionable than that of the Roman catholic church, inasmuch as it defines a "*mystery*" to be merely a sacred rite through which grace is communicated to the believer; also ranks the other five mysteries as inferior in importance to baptism and the eucharist; and moreover teaches "*unction*" (of the sick) in a modified form. Yet as it establishes, at least, some rites unauthorized by Scripture, we cannot but regard it as liable on this score to serious objection.

3. It teaches, moreover, the doctrine of *baptismal regeneration*. In an illustration of the term *mystery*, it is said that "in baptism the body is washed with water, and the soul is washed from its sins by the Holy Spirit." Again, in defining baptism, it is said to be "a mystery, in which, whilst the body is washed with water, the soul also of the believer is washed from its sins by the blood of Christ." And again, "By this visible action he (the baptized person) receives invisibly, according to the promise of Christ, the salvation of the soul," with the quotation of the passage in 1 Peter, 3: 20, 21. And once more the hypothetical case of a man is spoken of, who, "after he has been washed from his sins by baptism," again falls into sin.

Of the chrism after baptism (or confirmation) it is also said that "through this sacred rite the Holy Spirit descends

upon the baptized person and confirms him in the grace which he received through baptism, as he descended upon the disciples of Jesus Christ, and as those disciples, after baptism, imposed hands on those who believed, and by this imposition of hands the Holy Spirit descended visibly upon them."

4. *Transubstantiation*. "The eucharist or communion," we are taught by the catechism, "is a mystery in which the believer, under the species of bread, partakes of the very body of Christ, and under the species of wine, the very blood of Christ unto remission of sins and life eternal." And again, "Every true Christian must be assured that in this high mystery he does not receive simple bread nor simple wine; but that, under the kind of this consecrated bread, he partakes of the identical true body of Christ, which was offered on the cross for our salvation, and like bread was broken by divers sufferings; and under the kind of this consecrated wine, he partakes of the identical true blood of Christ, which flowed from his spotless sides and became an atonement for our sins,—for our Lord, giving his disciples bread, said, 'This is my body,'—and giving them wine, said, 'This is my blood.'"

5. *Auricular confession*. It is true that this book employs the mild term "*metanoia*" in application to this rite; but this is only used as a substitute for the term "*confession*" found in other catechetical books. And though some portions of what is said concerning *metanoia* contain what would be in itself a very good definition of repentance, yet this is accompanied by such adjuncts, that the whole passage, taken together, seems to confine the christian doctrine of repentance to the expression of penitence made to a confessor, since the very first sentence of the passage on this subject is as follows: "Penitence (*metanoia*) is a mystery, in which the believer, knowing his sins and having firm confidence in what Jesus Christ has done, receives from God the remission of sins *through the spiritual*," (i. e. the confessor.) Then, after stating that true penitence, (the same word, *metanoia*, being used,) "requires a man to know his sins, condemn himself before God," etc., the catechism concludes on this subject by saying that "this penitence (*metanoia*) must take place in presence of the minister of Christ, for the following reasons especially: 1. In order that he (the penitent) may receive from him

instruction and spiritual counsel; and 2. That he (the confessor) may, in the name of Jesus Christ, announce to the penitent the remission of sins and assure him from the gospel concerning the mercy of God that he has hope of being saved."

6. *The observance of humanly instituted feast-days, as of scriptural obligation, and of co-equal obligation with that of the Lord's-day.* In the exposition of the 4th commandment the following language is held, "The fourth command of God enjoins it upon us, on all the Lord's days and festival days, to leave our labors and employments, come together to the churches," etc. And again, "This commandment teaches us in general not to defile (profane) any day, but especially the Lord's days and festival days by disreputable actions," etc.

7. *The invocation and adoration of saints.* In the exposition of the first commandment, after telling us that "this teaches us with the heart to believe and the mouth to confess one only God, him only to love and honor above all things, and in him only to hope," the catechism continues, literally,—*"To honor the saints, not as God, but as servants of God, who intreat him for our salvation."* Here, if the adoration of the saints is not, as the connection would seem to show, designed to be directly taught as a positive duty, arising under the first commandment, it is at least indirectly inculcated as such. It is scarcely necessary to remark that the term "honor" would be understood in but one way by the Greeks.

8. *The use of images.* Under the exposition of the second commandment, after mentioning several classes of those who violate this precept, the catechism proceeds, "We must, however, honor the holy images\* (*εἰκόνες*)," though it warns against "deifying them."

Nor does it matter essentially that guards are set against giving the saints honor "above God," or "equally with him," (for the catechism uses both phrases,) nor that certain abuses, so called, in the use of images are forbidden, for even these restrictions are conveyed in such language as infers the propriety of saint and image worship.

This catechism therefore teaches, though generally in phrases somewhat guarded and reserved, the worst errors

prevalent in these churches, errors which our own consciences would never allow us to inculcate, nor to aid in inculcating, either directly or indirectly. Much less can we ever bring ourselves to regard the inculcation of such errors as an appropriate part of a missionary's work; nor the support of schools, in which such errors should be taught, as a fit appropriation of missionary funds.

#### *Reasonings from the foregoing Statements.*

Nor will the amount of good instruction conveyed in the catechisms of the Greek church at all compensate, in our view, for the errors they teach. Poison is not the less dangerous for being given along with wholesome food. In fact, in a case like this, the error taught in a great measure neutralizes the influence of the truth conveyed; and error may even be made more dangerous, by being taught in a more disguised form, and along with a great deal that is true and good. In such circumstances truth is made to lend the influence of its hallowed name for the sanction and propagation of error.

Nor is it, in our opinion, at all satisfactory to an enlightened conscience, to be told that by the admission of the catechism we should have secured the continued existence of our schools, with facilities for inculcating gospel truth; and that the truth they taught might be expected to counteract the influence of any errors contained in the catechism. We can, for ourselves, never consent to such a compromise between truth and error, nor adopt the principle, especially in missionary operations, that the end justifies the means. The word of God itself expressly prohibits our "doing evil that good may come." "Duty is ours, events belong to God," and it is better to leave events to him, at any sacrifice on our part, rather than pursue unhallowed paths for the accomplishment even of purposes in themselves the most sacred and beneficent. The adoption of the contrary principle would justify all the expedients resorted to by the Jesuits, in China and Hindostan, for the furtherance of their missionary designs, at least so far as those designs were beneficial. And we cannot but add, that the catastrophe which followed the ephemeral and illusive success of their plans affords an instructive warning of the futility and evil consequences of all like compromises between truth and error in like undertakings.

\* The Greeks by this term generally mean pictures. They profess to discard all sculptured images, but they are not always consistent with this profession.

Nor are we, even on the ground of expediency, prepared to admit the correctness of the argument just referred to. If whilst these errors were taught in our schools, we were free to combat them, or even to express our opinions in regard to them, and thus able in some measure to counteract them, then indeed our difficulties would be at an end. But in contrary circumstances, such as would have obtained with us in case of our receiving the catechism, who can tell how much of the error taught might take effect in the minds of the taught, especially as the youthful mind receives a great many of its most deeply fixed and lasting opinions on trust, and learns, by the mere force of positive inculcation, to reconcile things in themselves properly irreconcilable. More especially would this hold in a case like that supposed, where, by the tacit reception of them, we should ourselves be virtually acknowledging the consistency of the erroneous doctrines in question with the word of God. Truth, even when taught in its purest form, meets with difficulty enough in working its appropriate effect on the human mind. What then are we to expect when we administer it mingled and adulterated with error? By such a course we should, in our opinion, be tampering, at least, with the eternal interests of men.

But whatever might have been our own views on this subject, the instructions of the Board to this mission would have left us no alternative, but to pursue that course which we have pursued in the present instance.

We need not say with what pain we came to the decision to abandon the station at Areopolis. Our regret was deepened by the fact that the necessity of so doing was not caused by opposition or ill-feeling on the part of the inhabitants of that region.

It may be thought that we might have delayed the breaking up of the station, in the hope of some change in the political affairs of the country, such as would lead to the opening of the schools at Areopolis. But it did not seem advisable to continue the station upon a mere vague hope of this kind, and at an expense of the funds of the Board and the time of the missionaries there stationed. And even supposing such a favorable change of political affairs to take place, such is the instability of these affairs in Greece that there would be no telling how soon, as in our late experience, another change of min-

istry might bring us again into difficulty.

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Ojibwas.

LETTER FROM MR. HALL AT LA POINTE,  
12TH OCTOBER, 1842.

*Treaty and Cession of Lands.*

In the autumn of 1837, the Ojibwas by treaty ceded to the United States a large portion of their lands, on the north of the Wisconsin territory and extending from Lake Superior to the Mississippi. How far northwesterly the tract ceded by the treaty described below extends, information has not been received. Mr. Hall writes—

A treaty has just been concluded with these Indians, by which they cede to the United States all their country on the southern shore of Lake Superior and between that and the Mississippi, which was not before sold. They are to receive an annuity for twenty-five years of 25,000 dollars a year in money, goods, provisions, and tobacco. In addition to this, they are to be allowed \$2,000 a year for the support of schools, \$1,000 for farmers, \$2,000 for blacksmiths, and \$1,200 for carpenters. This is to be in addition to the annuity they already receive in consideration of the territory ceded by the treaty of 1837. In that treaty no provision was made for schools. The present treaty provides that the intercourse law shall still be in force, by which ardent spirits have heretofore been excluded pretty generally from this region. If spirits can be kept from the country, I think the treaty will prove a benefit to the Indians. If suitable exertions are made for their spiritual benefit by the churches, I think they will rapidly improve their condition. Though much of their country is poor, there is still land enough for them to cultivate which will yield very well. It is not probable that the country on the borders of the Lake will be settled much for a long series of years.

During the time the Indians were collected, the subject of temperance was proposed to them by the commissioner, Mr. Stuart, and fifteen of the chiefs signed the pledge of total abstinence. This was a movement we hardly expected from them. The Indians seem convinced that very little good comes from drinking ardent spirits, and

that much evil follows the practice; but still they are very fond of it.

I think a very marked change is discernible generally among them in regard to a desire for improvement. There is scarcely a band in the whole country who would not be glad to have teachers among them, though few of them know how to appreciate the value of instruction, and would not take the pains to keep their children in school, unless they could gain some other advantage from it, than simply the benefit of being taught. I do not think the country was ever so open for missionary efforts as at present, nor that the public mind was ever in so favorable a state to preach the gospel successfully among these Indians, as now. I wish there was a missionary with each band throughout the country. It seems to me that a very powerful impression might very soon be made upon them, if we had the means to go forward and spread ourselves. I know the work must be attended with much self-denial and expense. Nor do I suppose the Indians would all become Christians at once. This is not to be expected. But I do not think judicious efforts would be lost. When I look at the wants of this people and the apparent preparedness of the field, I am induced to raise the cry once more for help. Can you not send us help, so that Leach Lake can be occupied again next summer? I feel deeply afflicted that the churches of our denomination have been so backward to do this work.

During the time the treaty was pending, we were visited by all the brethren of the Methodist missions in the country, as likewise by the present superintendent of these missions, and a missionary of the Baptist Board at the Sault St. Marie. We had a very precious season together, the savor of which, I trust, will not leave us for a long time. We had preaching nearly every day for sixteen or eighteen days.

I cannot but look upon it as providential that Mr. Stuart was appointed commissioner to treat with the Indians. He appeared to exert himself all he could to encourage the missionaries, and to awaken all the interest possible in the minds of the Indians, to improve their condition in every respect. His example corresponded with the advice he gave them. For they saw him often in the house of God on week days, and always on the Sabbath, when all secular business with him was suspended. Mr. S. thinks the treaty with the Sioux will be ratified next winter, and if so,

the way will eventually be prepared for the Ojibwas to return in safety to Pokeguma; but if so, it must be many months first. One or two families of the Pokeguma Indians will winter here, and the rest of them will be scattered through the woods.

LETTER FROM MR. BOUTWELL, AT POKEGUMA, 15TH SEPT., 1842.

At page 60 of the last volume was inserted an account of an attack made by a party of Sioux on the Ojibwas residing at Pokeguma. Although the attack occurred more than eighteen months since, the band have not yet dared to return to that place to reside, and missionary operations have been nearly suspended there. The missionaries do what they can, by following parties of Indians to their places of retreat. The terrors of their warfare, it will be seen, are still continued. It is to be hoped that the treaties mentioned in the foregoing article may lead to a better state of things.

Mr. Ely left the first of May with our people for Lake Superior, whither they fled from the noise and excitement of war. As they had no disposition to go to war with their heathen neighbors, they determined to get as far out of its influence as possible. They have spent the summer in the vicinity of Fon du Lac, where they planted small gardens. Mr. Ely and his family have been with them. Where they will pass the winter we yet do not know. At Pokeguma we have seen but few Indians the past summer, and these mostly when out on an excursion to find the Sioux. A war party passed and returned by here in June, bringing back twelve scalps, which they took at the Little Crow's village on the Mississippi, a few miles below St. Peter's. The Sioux were most of them drunk when the Ojibwas made the attack, and rushed out of their lodges with nothing but a knife or a spear. The Ojibwas killed a full blooded Sioux woman, who was living with a Frenchman. They of course make a good deal of noise and utter many threats that they will kill the first white man's wife they find in the Ojibwa country. They have not yet frightened me away, though their threats have somewhat disturbed my wife. How long this state of things is to continue God only knows. It is very trying to us as well as to our people, yet I am confident it will result in good to them. One of us spent the entire winter with them in the most secret retreats of the wil-

derness, carrying our own provisions from home with us. In March I went to their camps, while Mr. Ely and wife were taking their turn of missionary duty, and administered the Lord's supper. It was a deeply interesting scene to them, if I may judge from the spirit of their devotions, as well as to myself. They did not dare to come to the mission to observe this feast and commemorate Christ's dying love with us, and requested us to go to them in their hiding place from their enemies.

Mr. Ely has given or will give you the particulars of a protracted meeting this fall, in which Mr. Wheeler was present and closed with administration

of the Lord's supper, when two more joined our little band of believers. One of them is a man of sixty-five years, I should judge, and the other is the wife of one of our brethren. Another man, of forty-five or fifty years, came out and publicly renounced heathenism and led in prayer. He has a house partly completed here. We have received three special invitations within a year to remove to Mille Lac. But what could we do there in the midst of constant alarm and war? Besides, if this place is abandoned, that is the next most contiguous to the Sioux, and of course would be the centre of attack.

## Proceedings of other Societies.

### Foreign.

#### WESLEYAN MISSION IN WESTERN AFRICA.

##### *Commencing a Station at Kumasi.*

THE English Wesleyan Missionary Society has for some years maintained a prosperous mission at Cape Coast Castle and the vicinity, on the Gold Coast. In 1839 the Rev. T. B. Freeman, one of the missionaries there, made a tour of about 200 miles to Coomassie, or Kumasi, the capital of the Ashanti country; and having been favorably received by the king, and having subsequently visited England, he returned to Cape Coast with presents for that chief, and with a band of missionaries and other preparations for establishing a mission at Kumasi. A circumstance favorable to the success of the undertaking was the return to their own country, in company with the missionary pioneers, of two Ashanti princes who had been educated in England, and came out to Cape Coast with the Niger expedition. Their course of 200 miles lay through the forests of Guinea. The king had done much to prepare the road, especially as the company approached Kumasi. Still the presents for the king, one of which was a fine carriage, with all the conveniences for the journey and the effects of the missionaries who were to remain in the country, must be transported by men. Besides the missionaries, therefore, the company consisted of more than 300 carriers, in addition to a serjeant and six soldiers, an interpreter, and other attendants.

The company started from Cape Coast on the 6th of November, 1841; and after encountering various hardships, having to cross rivers

and ravines, and often to cut their way through the thick jungle, exposed to the deadly exhalations of those countries for more than a month, they arrived safely at Kumasi on the 13th of December. Here the king, who was expecting them, and had prepared a house for their accommodation, received them with much cordiality. Liberal presents were made to them by him, consisting of provisions in variety and gold dust, to the value of between \$200 and \$300.

After various interesting interviews with the king on Christianity, civilization, slavery and the slave-trade in Ashanti, holding religious worship repeatedly with his people, becoming acquainted with their notions and customs, visiting important places in the vicinity of the capital, answering objections to schools for instructing the people, and in other respects preparing the way for the successful prosecution of missionary labor, Mr. Freeman, on the 31st of January, 1842, started to return to Cape Coast, where he arrived on the 9th of February.

During the detention of Mr. Freeman at Kumasi a destructive fire occurred, by which half the town was laid waste and ten persons lost their lives. Of the conduct of the inhabitants during the conflagration, most of whom were probably influenced by the notions of fate entertained by the devotees of the Mohammedan and fetish delusions, Mr. Freeman remarks—

An aged Moor perished in the flames. One of his hands was the only part of him that could be found. The Moors acted very foolishly during the fire, and exposed themselves to much ridicule. The poor old man who perished in the flames, had been requested to make his escape before his house took fire;

but he obstinately refused, saying, God would preserve his house. They showed no activity in attempting to check the progress of the fire even near the royal residence. While we were busy laboring with our hands, three of them stood praying; one of them held up some of his fingers, and kept moving his hand steadily backward and forward; another counted a string of black beads. Several fetish women stood before the king's house, using their incantations, and the people as they passed, busily engaged in checking the progress of the fire, told them to get out of the way with their nonsense.

Mr. Freeman further remarks—

The town wears a most melancholy aspect. Thousand of persons are burnt out of house and home. I learn that a considerable quantity of gold-dust and ivory has been lost by the fire, and ten persons have perished. The king sent a messenger, to thank us for our exertions on Saturday. Early in the morning the king was out in the town surveying the ruins. In the afternoon Osai Kujoh came to our quarters, sat and talked with us about the fire, and then asked me to show him my insects. He thanked us for our exertions during the fire on Saturday; and on our expressing our regret at the catastrophe, he said, it was cause of thankfulness to God that we have any houses left. Such an expression as this may sound strange to an English ear from the lips of such a person, but it is no more strange than true. The king also referred to the Divine Being when I conversed with him on Saturday evening.

#### Notices of the Scenery—Tendency to Civilization.

Of the gorgeous scenery which met the eye while passing from Mansu to the Prah river, Mr. Freeman writes—

The heat is very intense. In the afternoon I went up the river, for a short distance, in a canoe. The weather was fine and the scene indescribably beautiful. From the very great quantity of rain which has recently fallen, the river is higher than usual for the season of the year; and the increased depth of water greatly adds to its beauty. The foliage of the trees on its banks baffles all attempts at description. The gigantic *bombac*, covered with climbers, towering high above the other trees of the forest; the numerous varieties of *mimosa*, growing from fifty to seventy feet high, and presenting to the admiring eye all the gracefulness and beauty of *mimosa sensitiva*; the bamboo-palm, with its beautiful leaves, from eighteen to twenty-four feet in length; the *claus ghenensis*, nearly equal in beauty to the former, and its interest heightened by its almost life-sufficing qualities; the plantain-tree, with its splendid foliage and beautifully nodding bunch of fruit; the gaudy plumage of the birds, warbling on banks and flitting across the stream; and the ever-grateful, ever-pleasing sound of the rapidly-running waters,—all combined to form a scene of the most magnificent description.

Roll on, ye dark-brown waters, in obedience to the Almighty fiat!—help to swell the proud waves of that ocean which bear the glad mes-

sengers of peace and the glad tidings of salvation to these dark and benighted regions; return again in showers to water the thirsty earth; beautiful emblem of those showers of heavenly grace which will in due time water the moral desert of Africa, and cause it to rejoice and blossom like the rose,—those showers, the droppings of which are already felt and seen, and which are already beginning to produce the blessed effects! Yes, it is no wild enthusiasm to hope, to believe, that the day is coming when the waters of the Prah shall wander through christian realms, with more minds to admire its beauties, to appreciate its worth, and to adore the God of nature, the God of grace, who causes its streams to flow.

At Dumpasi, a large town, far on the way to the capital, the majesty and beauty of the forests call forth the following remarks—

The scenery about Dumpasi, though not so bold as that of Quisah and Fomunah, is still very beautiful. The town is skirted on one side by immense forest-trees, chiefly silk-cotton, towering to an enormous height, (from one hundred and fifty to two hundred feet;) and, as the shades of evening approach, the appearance of the dark green foliage of the underwood, the huge grey trunks of the trees running perpendicularly to a height of eighty or one hundred feet entire without a branch, above which the huge arms extend themselves almost horizontally to a great distance, presenting one of the most majestic objects on which the eye can rest; the empurpled heavens appearing in the mighty distance beyond these sylvan shades, while the gentle zephyr is scarcely perceptible as it wafts over the way the balmy fragrance of some of Flora's richest beauties,—all combine to produce a scene bordering on enchantment. The peaceful sylvan shades of the interior of Guinea are peculiarly grateful to a reflective mind. In walking through these beauteous scenes, I felt the force of the following lines of an eminent poet:—

“’Tis the pure hour for poetry and thought,  
When passions sink, and man surveys the heavens,  
And feels himself immortal!”

That the king of the Ashantis is able to appreciate some of the advantages of civilization, appears from what is said below.

The roads are beautifully cleared and prepared for us. We have to day passed over several streams by means of temporary bridges, which have been thrown across by order of the king, to facilitate our journey with the carriage. These are the first attempts at making bridges which I have ever seen in the interior. They are constructed in the following manner: some stout forked sticks are driven in the centre of the stream, at convenient distances, across which are placed some strong beams, lashed to the forked sticks or posts with withes, made from the numerous climbing plants on every hand. On these bearers are placed long stout poles, which are covered with earth about from four to six inches thick, and this completes the bridge. Great and important results are often produced by little things. And who knows to what this may



lead? Our taking up the carriage is the cause of a better road being made through this part of Ashanti than has ever been seen before, according to the unanimous testimony of all the people; and good roads are one of the greatest means of promoting civilization, as well as an almost universal indication of national improvement.

*Human Sacrifices and other Cruelties practised—Other Notices.*

At Eduabin, a town visited on the journey, Mr. Freeman writes—

To-day I have heard of, though I have not seen, a repetition of those bloody scenes with which I became too familiar on my first visit to Ashanti. We stopped to take breakfast at Amafuri, a pretty croom about a mile and a half from Bekwah, a very large town, the residence and domain of Bekwah Osai, one of the most powerful of the Ashanti chiefs. As the road to Kumasi does not pass through Bekwah, we sent messengers to Bekwah Osai to present our respects, etc.; and, on their return, we were informed, that a human sacrifice had been made in the town, and that the poor victim of this cruel superstition was lying exposed in the public street.

Merciful God, send down thy Spirit, enlighten these pagan minds, and save the purchase of thy Son's most precious blood!

"Assert thy worship and renown;  
O all-redeeming God, come down!"

Eduabin is beautifully situated on a small hill, surrounded by a splendid landscape. Its population may be from seven to eight hundred, including its little crooms around. It is not now in that dilapidated state in which I found it on my first visit to Kumasi: the houses are in better repair, and several new ones have been erected.

And again at Kumasi he writes, in view of similar appalling scenes—

In the afternoon I heard that a chief had died, and that three human sacrifices had been made in the town, and the mangled victims left in the public streets, as usual. O God, have mercy upon this benighted people! I saw a lad near my quarters who is one of the king's executioners. He had decapitated a poor victim in the morning. He appeared to be from sixteen to eighteen years of age. I asked him how many persons he had decapitated: he answered, "Eighty." Oh awful fact! eighty immortal spirits hurried into the eternal world, by the hands of a boy under eighteen years of age, and he only one of a large number engaged in the same dreadful employment! Surely, British Christians will not relax in their exertions to send among the Ashantis the harmonizing gospel!

From the same town Mr. Brooking writes at a later period—

There have been two chiefs executed since you left; one on Saturday evening, and another on Sunday evening, for several crimes of which they have been found guilty. I quite unexpectedly saw the one that was decapitated

on Sunday evening. He was killed at the head of the street in which we live, just before the conclusion of the service. Immediately after I went out a few minutes to enjoy the evening air; and when I arrived at the head of the street, I saw the poor creature just bound to a pole with both his hands lopped off. The executioner then cut off a part of the chin with the beard, after which he was carried away. Judge of the feelings which it produced in me!

Of another king on the same coast, the Rev. William Allen writes—

In reference to the character of this king, I may remark, that he is supposed to be more barbarous than the king of Ashanti. A short time since the king's mother died, and, to honor her, he caused twenty men, twenty women, and twenty young girls, to be sacrificed. They killed first a man, then a woman, and then a young girl, and continued to repeat it, till they had killed the whole number. The females they killed by striking them at the back of the head with clubs: they partly cut the throats of the men, and then tied ropes to their legs, and drew them round the town, their throats still bleeding, and men following them with clubs, striking them on their stomachs; and when they brought them back to the place from whence they started, they cut off the heads of those who were still alive. The bodies of both males and females were thrown into a hole in the bush, to be food for beasts of prey. This king orders the head of a person to be cut off for a very trifling offence. I saw a large tree growing near to his house in one of his court-yards, the trunk of which was lashed round with the skulls of human beings: there are not less than fifty human heads tied to that tree! I saw also several of his large drums, which are tied round with human skulls.

Mr. Freeman gives the following account of his interview with the Ashanti king relative to slavery and the slave-trade—

The magnificent sacrifices and exertions which England has made, and is still making, against slavery and the slave-trade, and to benefit Africa, filled his mind with astonishment; and he appeared amazed at the idea of such noble disinterestedness. He said he allowed none of his people to sell natives of Ashanti into foreign slavery. "The small tribes in the interior," he remarked, "fight with each other, take prisoners and sell them for slaves; and as I know nothing about them, I allow my people to buy and sell them as they please. They are of no use for any thing else but slaves: they are stupid, they are little better than beasts." I answered, If the Dutch can take them to Elmina, and make valuable soldiers of them, it is a proof that you could make use of them in some way in Ashanti; which would be more beneficial to the country than selling them out of it. He evidently felt the force of the remark; and, with a smile on his countenance, dropped the subject.

At Kumasi Mr. Freeman notices the following curious fact in natural history—

After dinner we sung some hymns, and then went out for a walk. On our way home I saw

the corpse of a young slave, about twelve years of age, slung to a pole, and carried by two men. This led to the disclosure of a fact of which I had hitherto been ignorant, namely, that all slaves, except a few favored ones, are considered as not worth the trouble of decent burial, and are consequently taken and thrown into the water which runs round the town, where they are eaten by the thousands of fishes which the small river contains. No persons are allowed to touch these fishes. They are nearly the color of an English eel, from twelve to eighteen inches long, about the thickness of a large English trout, and the head much more flat than that of the dolphin. They are so tame, that if a person stand near the water where the descent is very flat and gradual, and first throw a few crumbs of bread into the water and then drop some on the dry land close to the water's edge, they will actually come several inches out of the water after them. I had often heard of these fishes, but was incredulous until the other day, when I saw at least fifty of them in the water, not more than three or four inches below the surface, tumbling one over the other to obtain the crumbs thrown in, like so many boys scrambling for an orange; and some of them, by a powerful motion of the head and tail, managed to get several inches out of the water to obtain the crumbs, and return to their natural element.

Of the annoyances to which a missionary in those parts must be subjected, Mr. Freeman writes—

Last night the ants invaded my dwelling, and came on my pillow. While I was sleeping, one or more of them got into one of my ears, and, I suppose, the noise they made, together with their running over my face, (for they were very civil, and did not bite me,) aroused me from my slumbers. I brushed them from my pillow, took some cotton-wool, dipped in spirits of hartshorn, and put it in my ears, and was soon again locked in the arms of sleep. Early in the morning I woke up, and found about me more ants than before: I was obliged to comb and brush them out of my hair. Some may ask, "How could you sleep under such circumstances?" To such I would say, it is astonishing how soon a person can, if he try, become inured to those inconveniences. I have often slept on the ground, in a place no better than an open shed, with no visible protection from snakes, scorpions, centipedes, etc., without any fear, or any annoyance. A happy confidence in divine protection will ever compose the mind, amidst dangers and privations to which travellers are exposed in barbarous regions.

The latest accounts from the new mission at Kumasi, state that schools had been established and were doing well, and the disposition of the king and other high chiefs was such as to encourage the missionaries to anticipate a quiet and successful prosecution of their labors.

Respecting this mission, the Rev. J. L. Wilson, who recently visited it, says, under date of 16th of June, 1842—

It is now less than eight years since the first missionary attempted to establish a mission on this coast, and now there are not less than a dozen large and respectable worshipping congregations in the bounds of the mission. Hundreds have been converted to Christianity; a station is established in the bloody capital of Ashanti; and there is a demand for schools and preachers in the surrounding country, which the missionaries are utterly unable to meet. And be it remembered, that this mission was the child of affliction. The first missionaries fell in as rapid succession as have those of the American missions in Western Africa.

#### MISSION OF THE GENERAL ASSEMBLY'S BOARD, IN NORTHERN INDIA.

THE missionaries of the Lodiana mission find their labors attended with some encouragements, and there are a few inquirers after christian truth. Most of the people, however, are either so held in check by fear of public sentiment, or so wedded to their superstitions, or so shielded by their self-righteousness, as to render all human power or reason quite inadequate to lead them to embrace the truth.

Of the manner of life in the villages adjacent to Lodiana, and some of the notions of the inhabitants respecting the nature of sin and holiness, the reader will obtain information from the paragraphs which follow.

These villages are situated in a deep valley, and surrounded by beautiful little spots of cultivation, at present covered with Indian corn, rice, and various kinds of pulse. In the deeper ravines are a variety of trees that generally flourish in "everlasting green." The villages are composed of neat little stone houses, plastered and white-washed, and bordered inside and out with red clay wash. The roof is usually of clay, laid on poles that are placed close together, in a horizontal position. The clay is beaten hard, and if care is taken to keep it well beaten, the roof seldom leaks. Within the house it is customary to have two small dark rooms, one for a cooking apartment, the other for sleeping. The cow-stable is a necessary appendage, and is generally under or in one end of the dwelling-house. Occasionally the cows occupy the upper story, and have sometimes disputed the passage with me in ascending the stair-way, while they were descending.

To molest one of these deified animals, would be an offence to a whole village. Yet, it is very common, to see the males yoked in the plough and not unfrequently beaten unmercifully by the Hindoos themselves—their adorers.

In the second village I visited I found only one old woman. In this there are ten houses, but the inhabitants, with the exception of the one mentioned, were all out at work in the fields; as it was becoming late, however, they soon began to gather in for the night. The first man addressed, said he could not read,—did not know any thing except to guide the plough,—that, in ploughing the fields and cutting grass and leaves for his cattle, wood, &c.,

he destroyed thousands of lives (meaning insects,) that on this account he was a great sinner, and could never be saved, and that all farmers were like himself. To this confession all consented, and intimated that all my instructions were thrown away upon them.

Mr. Jamieson, from whose journal these extracts are taken, having shown to some of his hearers that bathing in the Ganges could not remove their sins, proceeds—

This prepared the way for preaching Christ, and the efficacy of his blood in cleansing from all sin. One man said, without an image of our God, no Hindoo would worship him—that no person could worship an object he could not see. I told him, God was without bodily shape, that we could only see him with the eyes of our hearts, and that the images of bulls, calves, elephants, and half-men, and monkeys, etc., which they worship in place of God, could not save them. Another man said, God is all pervading, that it was he who was speaking in me, and that he resided in every thing, and that every thing might be worshipped as God himself. I asked him to listen to the ticking of my watch, and tell me what produced the sounds he heard, and if the maker inhabited it. No! said he, it was made so. I then said, as the watch-maker gave the watch the power of ticking without residing in it, so God had given men the faculty of speech. And that, while God is ever present, yet he does not reside bodily in any of his works. This gave me quite a triumph over the poor man, and turned a laugh on himself.

Visited several villages to-day, but found few people. At one place had a long conversation with a physician.

As the shastras contain the whole Hindoo system of medicine, the medical profession is almost exclusively confined to the religious teachers, who alone read Sanscrit. This profession, as is the case with all others in India, admits of no improvement. It would be sacrilegious for men in this dark age to even think of amending what was written by the deotas in the golden age. Hence, in administering medicine, the osteology and absurd system of the shastras is the physician's only guide. Observation and experience have nothing to do in this matter. In fevers they defer giving medicine until the disease is ripe, as they call it, and then, without any regard to the state of the patient, it must be given at orthodox times. Their medicines are generally vegetable, and in compounding them the rule in many cases is, to mix twenty-four or thirty ingredients together, the more the better.

What follows will show on what a narrow and crumbling foundation they build a system of self-righteousness.

This evening preached to a few people at the bazar school-house. The teacher of the school, my native teacher, and another brahmin were present. The former having been in our employment more than two years is well acquainted with the gospel, and although he acknowledges it to be very good, will not embrace it. He contended he was holy, the only sin he was guilty of was taking seven ru-

pees per month from me for teaching school,—that this was covetousness, and drew his thoughts from God. I told him, that on account of sin, God had commanded us to earn our bread by the sweat of our brow, but at the same time demanded our supreme affections,—that we should labor with our hands, or minds, and at the same time serve God with our hearts. I also reminded him of the pharisee and publican, he had often read about in the gospels, and warned him to beware of self-righteousness. My native teacher then quoted a Sanscrit verse to prove that a man's virtues and vices will be put in a balance, by God, and for whichever preponderates he will be rewarded. This is often brought forward in argument by brahmins.

Met with several persons on the school-house verandah this evening for conversation. A brahmin, who often attends, argued that he was perfectly pure, but when questioned closely, even as to his outward observance of the ten commandments, he could not say as the young man to our Savior, "All these have I kept from my youth up." A shop-keeper, who has for a long time been an inquirer, asked him a few questions as to his practice, which upset all his supposed goodness of heart, and highly incensed him. He ordered the shop-keeper to be gone from his presence, and mind nothing except his scales, as that was the business for which he was made.

#### AMERICAN BAPTIST MISSION TO THE TELOOAGOOS.

##### *The Telooago People—Continued Hook-Swinging at a Festival.*

THIS mission was commenced at Nellore, a town near the shore of the Bay of Bengal, 110 miles north of Madras, in the year 1840. The Telooagoos, for whom it was designed, are a large community, embracing some 7,000,000 or 8,000,000 of people, speaking the same language, and regarded, in respect to character, as superior to most of the natives of peninsular India. They extend from Madras, where they constitute a considerable portion of the population, over the country north and northeast. Less missionary labor has been bestowed upon them than upon almost any other community of British India. Indeed there are scarcely a half a dozen missionaries now in their country; and so recently have they begun their labors that it is hardly time to look for results. In August of last year Mr. Van Husen attended a great festival held at Cota Van Kardoo, between Nellore and Madras, at which many thousands assemble, and each day's abominations were increased by the swinging of numerous individuals on hooks as described below.

While distributing books and speaking of the things of Christ, in the midst of a dense multitude of perhaps 8,000 idolaters, Mr. Van Husen says—

In the centre of this vast collection is the swinging apparatus, circumscribed by a mound of earth raised about two feet, and having a radius of fifty feet, which forms the boundary of approach to the people. It resembles a crotch and pole for drawing water in America, and is made to perform a rotary and perpendicular motion by reason of a socket and pivot. Large ropes are attached to each end of the lever, by which it is drawn down and raised at pleasure. The gaudy idols borne on men's shoulders, attended by spearmen, drummers, pipers, dancers, etc., have arrived with their victim at their respective places of destination. While the man is being suspended from the massy beam, by means of a small cord, one end of which is attached to a double-pointed hook which has been inserted under the two large tendons of the back, an almost breathless silence pervades this entire multitude. A universal cheer by clapping the hands thrills like an electric shock the multitude, as this devotee to ignorance, superstition, and idolatry, rises and swings in the air. Flowers, leaves, strips of cloth and paper, are thrown by him in every direction, which are seized by hundreds of uplifted hands below, as so many priceless and imperishable treasures. He has performed five revolutions in five minutes, and hundreds of voices swell the interrogative, How many more? The response is, five more, and away he moves, raising both hands joined at the palms to the forehead, expressive of devout homage to the smiling divinities below. The tenth is done, and he descends from a height of sixty or seventy feet amidst the cheers of the enthusiastic multitude. A second has performed the same process in the same time, and the people are dispersing for the adjacent villages. Oh could the last rays of the sitting sun transmit this scene, in all its solemn reality, to the shores of my native land, and indelibly impress it upon the affections of those whose minds have been illuminated by the rays of the Sun of Righteousness, and whose hearts have been renovated by the genial influences of the Holy Spirit, I should hope it might suffice; "but if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

On the next day Mr. Van Husen writes—

The multitude that witnessed the swinging exhibition was more dense than on the previous day. While one of the men was swinging, a butterfly was observed flying over, when instantly hundreds of voices exclaimed, Behold! behold! the goddess is pleased, is pleased. The divinity, it is believed, assumed, for the time being, the form of the butterfly, as expressive of her highest gratification in reference to the object of her complacency.

#### *Eager Desire for Books.*

But even these deluded and infatuated creatures were quite clamorous to obtain christian books, and willing to take into their minds that knowledge which might, through the teachings of the Holy Spirit, make them wise unto salvation.

The persons to whom we had promised books on the previous day were early at the

tent, importunately soliciting them, not only for themselves, but also for their friends, who had accompanied them hither; among whom were the two principal men of the feast, who had come for conversation and books. On their appearing before the tent, I invited them in, and caused mats to be spread, on which they seated themselves most respectfully. Their persons, of a gigantic stature and well proportioned, were decorated with the finest muslin and ornaments of gold. Addressing them through an interpreter, I said, Friends, why have you come and what do you desire? "To pay our respects and get books," was the reply. To speak to the people and give books we have come hither; but we cannot well endure what we here see and hear. "The observance of this festival from time immemorial," they replied, "has been a great blessing to the people." How a blessing? "Ruin has been removed,—the fields, the herds and flocks, and the human species, have brought forth plentifully; besides, various diseases have been averted, and the favor of the deities obtained." How can you ascribe these things to your divinities, seeing they are without life,—the work of men's hands and borne upon their shoulders? Here a pause ensued, and an attempt made to change the topic of conversation.

In the afternoon we received a call from the tahsildar, accompanied by six or eight of the principal men of the village, whose avowed object was conversation and books. Their manners were kind and affable, and their entreaties importunate for books for themselves and the people of their village. We were under the painful necessity on this, as on former occasions, of replying, our books are all gone. We have sent to N. for more, but they do not arrive; we think they will be in this evening or early tomorrow morning. "What is in those bags?" said one of the party. No books, I said, examine and satisfy yourself. "What books are those?" said another, (pointing at my English bible, a copy of the Psalms and of Matthew) Those, I replied, we keep with us to read to the people who call at the tent. The former you cannot read, and the latter we cannot give. "That is proper," said a third, "and you ought not to desire them." "I can read English," said a fourth, "will you give me the English bible?" These, together with the former, drew a large collection of people around our tent, which being endangered, and our patience almost exhausted, we resolved on leaving it for a more quiet retreat. Accordingly we walked into the fields and groves, but they followed hard after, saying, "We have come a great distance—must return—give us books, sir: give us books, sir." A thunder storm just at night dispersed the people and prevented a third man from swinging.

At three o'clock, P. M., two head coolies arrived with books, to our great joy. But they were all disposed of in less than an hour. What are two hundred portions of Scripture among so many! Towards the last, the books were snatched from our hands, and as we feared, might be destroyed by the contending parties. We are, however, cheered with the prospect of receiving an additional supply, as two bullock-loads were despatched by Mr. Dav on the previous day.

At ten o'clock, P. M., our hearts were gladdened by the arrival of two bullocks, with

books and letters from the mission circle at Nellore. Hundreds were in waiting to whom we had promised books, and who were about to leave for their distant homes. Several fruitless attempts were made to satisfy the craving multitude. At first we occupied three different places, in order to draw the people away from the tent, and to divide them into three companies, the better to effect our object. But in this we were soon foiled, as the want of air, the vociferations of hundreds of voices, "Sir, to me a book will you give?" and the taps, the knocks, the twitches, and the press upon our person obliged us to desist, and devise another expedient less objectionable. It was now proposed that the people should be seated around us, assuring them that on proving their ability to read, the books would be theirs. But here, too, as before, we were entirely defeated; for, while attempting to give books, scores of hands were extended, each determined to seize the prize. What to do we knew not. We could not repair to our tent with any reasonable prospect of safety, and to get ourselves and books away from the multitude was impossible. While in this dilemma, E. proposed to ascend the venerable olive, and to give books to the eager multitude below; this had the desired effect, for being perched on one of its spreading boughs, eight or ten feet from the ground, he poured the truth into their ears, and dropped the books into their hands, while Mr. M. and myself tested their ability to read, and endeavored to impress the heavenly message upon their hearts. A venerable old man, from Nidupetta, just ready to drop into the grave, on hearing and receiving the gospel, called it the *lubavertamaum*, (the good news.) He seemed at a loss to express his gratitude. The truth may reach his heart even at the eleventh hour. Though the last day of the feast, and the

pageantry more imposing than on any of the previous days, yet many persons remained during the whole time of swinging, the earnest solicitations of friends to the contrary notwithstanding, apparently much interested in what was communicated, and evidently intent upon the object of their desire. I think that during the last three days we could have given two or three thousand portions of scripture judiciously, and which, in that case, would have been carried to different parts of the interior of the Telooogo country, with a reasonable prospect of their being read and preserved. But we feel grateful for the privilege of giving one thousand, and as many tracts, and shall most ardently supplicate the divine blessing to attend them.

An old man from Kismaputnam appeared much interested in what was communicated on the subject of a free and full salvation by Jesus Christ, and begged several books for himself and friends. On being told our books were nearly all gone, and that it was our intention to call at K. on our return to N., he seemed satisfied. The idols and hundreds of persons witnessed the taking down of the swinging apparatus, (which occupied most of the morning,) and its safe deposit in the idol's temple. During the afternoon they have feasted themselves to surfeiting upon sheep and lambs, upon goats and kids, and upon berries and fruits of different kinds. The poor have been supplied with food from a common store provided by persons residing in the place, and the managers of the festival. Its entire expense is probably not less than 2,000 rupees. All is silent and solemn as the grave. The people are all gone, and the idols have resumed their repose. We shall leave this place for Malalum some time during the night, and may the Lord prepare the way before us.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

WESTERN AFRICA.—From Cape Palmas Mr. Griswold writes September 10th—

The papists do not seem to succeed in gaining influence among the people so well as they desire. The natives say they are nothing —are *wa-wa God-men*, that is *bad God-men*; that they set out to go to God, but stopped half way. They look upon the papal pictures and relics as they look upon their old gree-grees, and esteem them as heathenish. The papists do not succeed much better with the colonists. One woman, who cried out on their arrival, "My God has come! my Savior has come!" has become offended and left them, as have others who joined them on their arrival.

Mr. Walker writes from Cape Palmas September 20th, that his health was never better than for a month or two previous. Mr. Griswold writes October 4th, that they were hourly expecting a vessel to take Mr. Walker and Mrs. Wilson to the Gaboon. He was expecting to remain a while, and perhaps permanently at Cape Palmas.

NESTORIANS.—Doct. Grant writes from Ti-yary, among the Mountain Nestorians, 12th September, that he had been brought into the most intimate and friendly relations with the most influential of the Hakary Koords, during the two or three weeks he had been in the mountains, and had been most hospitably treated by them as well as by the Nestorians; and that he had made partial arrangements for establishing two stations at Ashetha and Lezan. The Koordish chief has given him a writing, approving of the missionaries entering and residing in the Nestorian villages, and the establishment of schools.

SANDWICH ISLANDS.—On the 6th of August Mr. Rowell, who sailed from Boston on the 2d of May, in the brig Sarah and Abigail, in company with Doct. J. W. Smith, writes from Valparaiso that they had had a very comfortable and prosperous passage of ninety-six days, and expected to sail for the Sandwich Islands, whither they were bound, on the 8th. At Valparaiso they found the Victoria on board which

was Mrs. Thurston and her children, and Mr. and Mrs. Damon, these having sailed from New York on the 10th of March, and having had a boisterous passage.

**CHEROKEES.**—By a schedule which Mr. Worcester, the superintendent of the Cherokee mission-press, has furnished of the printing executed at that press, it appears that the number of copies of books and tracts printed, including different editions, exceeds 80,000; of which about 70,000 were principally in the Cherokee language and character, and the remainder in the Choctaw, Creek, Wea, and English languages. The whole number of pages printed exceeds 4,700,000.

### Home Proceedings.

#### THE DAYSPRING.

THE Dayspring for January will be forwarded to those only who request it, and pay for it in advance. Subscribers for last year will please notice this, as there will be *no deviation from this rule*. None sent in packages of *less than eight copies to one address*.

Terms:—8 copies	\$1.
20 "	\$2.
33 "	\$3.
60 "	\$5.

#### FINANCIAL CONDITION OF THE BOARD.

THE donations and legacies received during the month of November amount to \$17,000. Last year, during the same month, they amounted to more than \$49,000; and the average for that month for five years preceding the present, has been \$28,500; showing that the receipts for that month, this year, are about \$32,000 less than they were last year, and \$11,000 less than the average for the last five years.

With November closed the first third of the current financial year. The receipts for these four months fall below \$64,000; while last year they exceeded in those months \$114,000; and for the last five years, have, on an average, exceeded \$79,000;—less this year than last by more than \$50,000, and less than the average for five years by about \$16,000.

The necessary expenditures during the last four months have exceeded the receipts by more than \$26,000.

The average receipts for the first four months, of the last five years, have varied little from one third of the average total receipts for those years. If the receipts during the first third of the current year should prove to be one third of those for the whole year, the amount for the year ending July 31st, 1843, will be less than \$192,000.

If this should be so, the expenditures of the year must exceed the receipts by not less than \$50,000. It is scarcely possible to arrest the progress of things so as to prevent it.

Nor is this owing to enlargement of the operations of the Board. The number of missionary laborers at the missions is about twenty less than it was last year, and no greater than in 1837. Nor is it owing to the Committee presuming on the receipts for the current year being equal to those of the last. Aware that they might not be, they calculated accordingly; and apprehensive that the missionaries might feel encouraged, by the large monthly receipts which they saw acknowledged last year, to increase the expenditures at their several missions, the Committee on the 10th of May last addressed to them all a circular on the *necessity of keeping within the limitations prescribed* for their respective missions. The limitations last year were graduated on the estimate that the total expenditures of the Board, aside from payment of the debt, would be about \$255,000. In a system so extended unforeseen emergencies will unavoidably occur, requiring considerable extra appropriations. The limitations for the current year were graduated on the estimate that the receipts would amount to about \$275,000, which is \$13,000 less than they were last year. The sum urgently needed is not less than \$300,000.

The following are extracts from the circular on limitations mentioned above. In it the reader will see on what principles the Committee transact this part of the business intrusted to them.

You are aware, that the Committee did not resort to these limitations till they were compelled to it by the extent of the system of missions under their care, and as the only means of preventing a ruinous aggregate in their expenditures. The same causes, in the providence of God, now compel the Committee to adhere closely to the system of limitations they have adopted. The case is, moreover, one of common and universal interest to the missions. Each and every mission is interested in having all the other missions keep invariably within the limits assigned for their annual expenditure. Should there be an excess of expenditure, and should not the community make a corresponding advance in their contributions, (which experience shows we must not presume upon,) then the amount of that excess must either be deducted, the next year, from the allowances to the missions in which it occurred, or else assessed on the whole body of the missions; *it being evident, that no greater sum ought to be divided, than remains after the balances against the treasury, in consequence of the excesses in the preceding year, have been paid.*

The limitation embraces, therefore, all that the missions are entitled to receive, or can reasonably expect to have. We speak not now of the claim they may be supposed to have on the christian community; but of the

matter of fact, as it stands in relation to the treasury of the Board. It is obvious that the results would be very different, as we reason in respect to one, or the other. If missions overdraw,—as a number have done the past year,—they do so at the risk of receiving proportionably less the next year, and at the still greater risk of diminishing the amount which, in equity, belongs to the other missions and ought therefore to be carefully reserved for them. Besides, this running beyond the receipts on the part of the missions, if persisted in and rendered habitual, is what no missionary society can long sustain. Perpetual indebtedness cannot fail to weaken the hold of the society on the confidence and affections of the community, and must at length seriously affect its credit with the commercial world. The ruinous catastrophe may come sooner than is expected. On this subject the last few years are full of instruction and warning. How possible, now our scale of operation is so extended, that, if the expenditures should exceed the estimated income \$50,000, the receipts might, in the same year, fall short of it by an equal amount!

In the month of July, the Committee determine the limitations for the next year. They first estimate the probable receipts of that year; and the basis of the arrangement is the highest sum which they dare to anticipate. A certain amount is deducted for the home expenses; and a certain other sum for the indispensable and at the same time probable increase in the total number of the missionaries, during the year. The residue, whether more or less, is then apportioned among the several missions. There is no contingent fund reserved in the treasury for *extra-expenses*, which were not contemplated when the missions made out their estimates; excepting the increase in the number of missionaries already mentioned. If such extra-expenses unavoidably occur, they can ordinarily be met only by contracting the operations of the mission; unless it should happen, which is not probable, that the receipts of the year exceed the highest expectations of the Committee. To throw such expenses upon the Committee, by means of drafts beyond the sum appropriated to the missions, is almost certainly to throw them upon the income of the next year, and in part at least (for it will be unavoidable) upon the missions which kept within their limits.

In determining the relative limits for the expenditures of the year, the Committee have a special regard to the estimates sent home by the missions; and therefore every mission consults its own interest in making out estimates annually, and sending them in season to reach Boston by the first of July. But, in respect to the *sum-total*, the Committee are compelled to give an absolute, controlling influence to the estimated probable amount of the receipts for the year. If, however, in July, when the limitations are determined, it is found that the receipts of the financial year, then soon to close, have exceeded the estimate which was made by the Committee, and that a balance remains at their disposal, they will of course make special appropriations from that balance on hand, according to the exigencies of the several missions at that time.

It is natural and proper for missionaries to desire to take immediate advantage of unexpected openings in providence; and the necessity under which the Committee is laid to

adhere rigidly to the system of limitations, has been regretted by some, (though not more than by the Committee,) as sometimes standing in the way of this. But, until the churches are more fully awake to their duty to the heathen, missionary societies and missionaries will often be compelled to choose between painful dilemmas and evils. As things are, however, less embarrassment will be experienced, and more good effected, on the whole, by adhering closely to the rule. Besides, hasty movements, growing out of unexpected providential openings, are apt to prove ill advised in the end. Such is the teaching of experience. It is generally better to take time for seeing whether the means can be got for doing the work, using meanwhile the appropriate measures for interesting the community. At any rate, whatever may be the apparent indications of Providence, it is certainly according to the will of God that we count the cost and consider our ability, before we begin to build, or venture to enlarge the original plans of our enterprise.

The brethren of the several missions are earnestly entreated not to presume upon the late extraordinary and successful effort made by the community to relieve the Board from its pecuniary embarrassments. As much money will not probably be received by the Board the next year, as in the present. There are causes, too, though we believe of temporary influence, which may be expected to divert a portion of our customary receipts to other objects. We have reason to fear that the receipts of next year will but little exceed the sum on which the appropriations of the present year were based.

### Donations,

#### RECEIVED IN NOVEMBER.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. West Troy, sab. sch. of R.	
D. chh. for <i>Levis Rousseau</i> , Ceylon, 20;)	912 89
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Wellfleet, N. par. Mon. con.	5 50
<i>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</i>	
New Lebanon, R. Woodworth, a rev. pen. 50	00
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. South Boston, la. benev.	
so. 12,50; a deodand, 5;)	433 95
<i>Caledonia co. Vt. Confer. of chhs.</i>	
E. Fairbanks, Tr.	
Walden, La.	15 37
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Fitzwilliam, Gent. 64,88; la.	
74,33; mon. con. 24,65; juv.	
miss. so. 3,50;	167 36
Keene, La. Heshbon so. for Ind.	
miss.	14 00—181 36
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Minot, Mon. con.	30 00
Portland, High-st. chh. and so.	
mon. con. 83,16; a friend, S,50;	91 63
Standish, Mon. con.	14 00
Westbrook, Cong. chh. mon. con.	12 50—148 16
<i>Essex co. South, Ms. Aux. So. C. M.</i>	
Richardson, Tr.	
Marblehead, Three sab. sch.	
schol. in Mr. Niles's so. for	
Nestorian miss.	5 00
Salem, United mon. con. S. chh.	13 85—18 85
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Danbury, E. T. Hoyt,	50 00
<i>Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.</i>	
Greenwich, Cong. chh.	7 00
Norwalk, 1st cong. so.	26 50—33 50
<i>Geneva and vic. N. Y., C. A. Cook, Agent,</i>	
Bergen, 1st presb. chh.	20 57

Dansville, 1st presb. chh. 41,94; la. 10; Free chh. 7,58;	59 52	Granby, Salmon Brook so. gent. and la. 85,35; mon. con. 4,11; which const. Rev. ISRAEL P. WARREN an Hon. Mem.	69 46
Livonia, Presb. chh.	7 75	Hartford, 1st so. gent. 342; mon. con. 3,82;	345 92
Penn Yan, Presb. chh. 49,90; sabb. sch. for Ira and Margaret Gould, Ceylon, 14,78;	64 67	Marlboro', Gent. and la. which const. Rev. HIRAM BELL an Hon. Mem.	50 00
Phelps, Oaks Corners, Presb. chh. 12 00		West Hartford, La. 55,97; mon. con. 9,33; Mr. and Mrs. Mor- ley, 10;	75 30—592 09
Prattsburgh, Coll. 47,35; mou. con. 7,75;	55 10	Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.	73 00
Paltney, Presb. chh.	5 50	Wethersfield, Rocky Hill, gent. and la.	73 00
Richmond, do.	39 00	Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.	
Rushville, do.	14 00	Franeestown, Cong. chh. and so. mon. con.	26 00
Westfield, Juv. miss. so. for Timothy Mead Hopkins, Ceylon, 20 00—307 11		New Boston, Presb. chh. and so.	40 00—66 00
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.		Kennebec co. Me. Confer. of chhs. B. Nason, Tr.	
Catskill, Presb. chh. mon. con. 22,18; a friend, 250;	272 13	Hallowell, S. cong. chh. contrib. 56,90; mon. con. 30,66; Mrs. S. E. Bond, to const. Rev. E. G. CUTLER of Belfast an Hon. Mem. 50;	137 46
Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.		Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	
Amherst, E. par. coll. 14,34; W. par. mon. con. 59,44; Mill Val- ley, do. 15; S. par. 50;	168 78	Bath, 1st cong. so. mon. con.	50 00
Belchertown, J. Walker, Chesterfield, Gent. and la.	15 00 44 46	Lowell and vic. Ms. Char. So. W. Davidson, Tr.	
Cumington, E. par. gent. 6,15; la. 15,33;	21 40	Lowell, 1st cong. chh. and so. sub.	385 00
East Hampton, Gent. 53,04; la. 60,44; mon. con. 53,10;	167 48	Merrimack co. N. H. Aux. So. G. Hutchins, Tr.	15 00
Goshen, La.	29 31	Henniker, Young la. Mahratta so	
Granby, Gent. 134,44; la. 60,23; mon. con. 116,53; Mrs. Clarissa and Miss P. Smith, to const. JONATHAN LYMAN an Hon. Mem. 100; chil. of mater. asso. 5,43;	416 63	Middlesex Asso. Ct. H. C. Sanford, Tr.	
Hadley, N. par. Mon. con. 47; la. 13,13;	65 13	Chester, Mon. con. 54,78; la. 10,36; 65 12	
Hathfield, Mon. con. 92; gent. 46;	139 00	East Haddam, Gent. 40,94; mon. con. 15; la. 33,20; cir. of char. 12;	101 14 43 01
Middlefield, Mon. con. 63,26; gent. 37; la. 17,72;	122 98	Millington, Cong. chh.	
Northampton, 1st par. mon. con. 56,92; la. 82,97; Edwards chh. mon. con. 14,95; benev. so. 98,75; fem. benev. so. 62,35; H. N. C. 5; E. C. 2; M. P. dec'd, 57c. young men for Nestorian miss. 20;	331 81	Petapaug, Gent. 17,35; mon. con. 10,21; la. 18,25;	54 81
Plainfield, Coll.	36 87	Saybrook, Cong. chh. 101,83; Westbrook, mon. con. 40;	141 83
Southampton, La.	22 94	West Chester, Chh.	85 00—490 91
South Hadley, 1st par. gent. 79; la. 55,19;	164 19	Middlesex North and vic. Ms. Char. So.	
Westampton, La.	10 00	J. S. Adams, Tr.	
Worthington, Gent. 63,62; mon. con. 34,16;	97 78	Dunstable, Cong. chh. and so. 16,12; mon. con. 10,57;	26 99
Coll. at anniver.	8 87	Fitchburg, Relig. char. so. to const. ABEL THURSTON an Hon. Mem. 100; J. T. Far- well, to const. Miss PERSSIE G. THURSTON of Sandwich Is- lands an Hon. Mem. 100;	200 00—226 99
Unknown, rec'd in 1840	4 58-1,806 21	Middlesex South, Ms. Conf. of chhs. O. Hoyt, Tr.	
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.		Northboro', Evang. cong. so. sub. 51,15; mon. con. 30,07; a lady, for N. A. Ind. 50; do. 40;	171 29
East Douglass, Mon. con. to const. Rev. CHAUNCEY D. RICK an Hon. Mem.	100 00	Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr.	
Grafton, Evan cong. chh. and so. to const. BENJAMIN W. FAY an Hon. Mem.	100 00	Rochester, Brick presb. chh. 280; 1st do. 84,40; C. P. Dewey, 5;	369 40 4 12
Mendon, Mon. con. and coll.	25 00	Williamson, Cong. chh.	373 52
Millbury, 2d chh. mon. con. and coll. 30,16; la. 40,36; a bal. 72; which const. MOSES DUTTON an Hon. Mem.; W. chh. mon. con. 21; coll. 8,50;	172 02	Ded. loss on remit.	2 52—371 60
Northbridge, Mon. con. and coll. 41; Holbrook Vill. Friends, 5,22;	46 22	New Haven City, Ct. Aux. So. A. H. Maltby, Agent,	
Sutton, Gent. 52,43; la. 94,50; mon. con. 21,04; which const. SIMON I. WOODBURY an Hon. Mem.	167 97	United mon. con. in Chapel-st. chh. 41,09; do. in Yale coll. 14,31; Mrs. A. Anke- tell, for John Anketell and William B. Anketell, Ceylon, 40; J. Anketell, for Augusta Anketell and Edward A. Anke- tell, Ceylon, 40; Mrs. Mills, for Eliza Mills, Ceylon, 20; Yale coll. D. Trum- bull, 5; a friend, 3;	163 49
Upton, Mon. con. and coll. 27,46; la. 20,72;	48 18	New Haven co. East, Ct. Aux. So. S. Friable, Tr.	
Uxbridge, Mon. con. 50,97; la. 40; coll. 32; which const. WILLIAM C. CAPRON an Hon. Mem.	122 97	Meriden, Cong. chh. and so.	127 43
Webster, Mon. con. and coll. to const. Rev. HERBERT A. READ an Hon. Mem.	100 00	North Haven, By Rev. L. Griggs, 150 00—277 43	
Whitinsville, Mon. con. and coll.	129 07	New Haven co. Ct. Western Conso. A. Townsend, Jr., Tr.	
Coll at ann. meeting of Confer.	41 57-1,053 00	Bethany, Gent. 61,50; la. 7,46;	68 96
Hartford co. Ct. Aux. So. H. A. Perkins, Tr.		Derby, 1st so. mon. con. 60,60; coll. 70,90; miss. sch. so. 60; for Achsa Goodwin, Ceylon, 20; G. W. Shelton, 14; Humph- reysville, 45,03;	270 53
Avon East, La.	50	Hamden, Mount Carmel, Gent. 33,26; la. 13,51; mon. con. 24,31; sabb. sch. 8,82; East Plains, gent. 46,36; la. 27,60; mon. con. 15,02;	168 90
East Windsor, Wapping so. a friend,	1 00		



Middlebury, Benev. asso. 30,14; E. Hine, 10; J. Linsley, 10; R. H. M. 2;	52 14
Milford, 1st so. gent. 97,41; la. 91,87; coll. 40,20; sab. sch. for sch. in Ceylon, 31,26; united mon. con. 33,30;	294 63
New Haven, Chh.-st. chh. Orange, Friends, 20; Rev. A. Smyth, 10; West Haven, Gent. 35,58; C. Phillips, 10;	63 86 75 59
Oxford, Prospect, 7,95; A. Beecher, 10; Waterbury, Sab. sch. for H. N. Day, Ceylon, 20; Sally Clark, decd, 10;	27 00 17 95
Wolcott, Gent. Woodbridge, Gent. 32,10; la. 36,30; mon. con. 4,50;	8 75 72 90-1,151 25
New London and vic. Ct. Aux. So. Lisbon, 2d cong. chh. and so. to const. Rev. JOSEPH AYER, Jr. an Hon. Mem.	C. Chew, Tr. 55 37
Stonington, 2d cong. chh. New York City and Brooklyn, Aux. So. J. W. Tracy, Tr. (Prev. rec'd of T. Magoun and Rev. Dr. Adams, to const. Mrs. MARY MAGOUN and WILLIAM ADAMS, Jr. an Hon. Mems. 200);	173 00—225 37 365 05
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr. Brookline, A friend, Dorchester, C. Tolman, North Wrentham, Mon. con. Roxbury, Elliot chh. and so. mon. con.	4 00 5 00 5 00 21 03
Walpole, Young la. Corban so. Old Colony, Ms. Aux. So. H. Coggeshall, Tr. Head of Acushnet River, Cong. chh. and so.	6 67—41 70 20 00
Rochester, Sippican, La. Orange co. Vt. Aux. So. H. Hale, Tr. Newbury, By Rev. Mr. Campbell, 25 00 Wells River, Cong. chh. and so.	29 00—49 00 25 00 20 00—45 00
Orleans co. Vt. Conf. of chhs. T. Jameson, Tr. Craftsbury, La. miss. so. 31; mon. con. 5; a thank off. fr. fem. friend, 2;	38 00
Otsego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr. Cooperstown, Fem. miss. so.	22 00
Pennobscot co. Me. Aux. So. E. F. Duren, Tr. Bangor, Hammond-st. chh. 30,62; mater. asso. for chil. of returned miss. 4,94;	35 46
Dedham, Mon. con. cong. chh. Piscataqua, N. H. Conf. of chhs. S. H. Piper, Tr. Hampton, Fem. cent. asso. Westchester, 2d cong. so.	5 59—41 04 20 00 18 75—38 75
Richmond and vic. Va. Aux. So. S. Reeve, Tr. (Of which fr. Central Board of For. Miss. 16,66);	874 82
Ded. loss on remit. Somerset co. Me. Aux. So. C. Selden, Tr. Bloomfield, 1st par. contrib.	4 29—870 53 25 60
Stratford co. N. H. Aux. So. E. J. Lane, Tr. Gilmanton Centre, Mon. con.	32 50
Tolland co. Ct. Aux. So. J. R. Flynt, Tr. Gilead, Gent. 20,24; la. 24;	44 24
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	466 25
Windham co. Vt. Aux. So. A. E. Dwinell, Tr. Brattleboro', E. vil. Mon. con. 10; sab. sch. for Charles Walker, Ceylon, 20;	30 00
Winhall, Mrs. Brooks, Windham co. North, Ct. Aux. So. G. Danielson, Tr. Brooklyn, V. Robinson, which and prev. dona. const. EDWIN NEWBURY an Hon. Mem.	2 00—32 00 50 00
Windsor co. Vt. Aux. So. E. C. Tracy and J. Francis, Tr. Stockbridge, Cong. chh.	5 00
Worcester co. Central, Ms. Aux. So. A. D. Foster, Tr. Auburn, Gent. 42,44; la. 34,37; mon. con. 12; sab. sch. 2,60;	91 91
Boylston, Gent. 22,33; la. 23,76; mon. con. 24,15;	66 74

Holden, Gent. 148,74; la. 92,20; mon. con. 95,45;	336 39
Leicester, Gent. 169,25; la. 126,25; mon. con. 105,50; acad. asso. 12;	413 00
Oxford, Gent. 143,44; la. 140,90; mon. con. 124,90; sab. sch. con. 32;	446 14
Paxton, Gent. and la. and mon. con. (of which fr. gent. to const. Rev. WILLIAM PHIPPS an Hon. Mem. 50);	100 05
Princeton, Gent. 60,04; la. 57,19; mon. con. 65,50;	182 73
Rutland, Gent. 45,92; la. 42,28; mon. con. 24,62;	112 72
Shrewsbury, Gent. 106,32; la. 72,70; mon. con. 69;	248 02
West Boylston, Gent. 62,62; la. 64,90; mon. con. 31,10;	148 53
Worcester, Mr. Miller's so. mon. con. 216,01; gent. 73,55; la. 68,73; Mr. Sweetser's so. mon. con. 423,51; gent. 139,23; la. 387,04; Mr. Smalley's so. mon. con. 526,23; gent. 59,50; la. 87,59; officers and others con- nected with the State Lunatic Hospital, 53; a friend, 23;	2,087 99
Ded. expenses paid by aux. so.	4,234 27 16 25
Ded. am't. prev. ackn. Worcester co. Ms. Relig. Char. So. H. Mills, Tr.	4,035 61—182 21 10 00
York co. Me. Conf. of Chhs. Rev. I. Kimball, Tr. Limington, Mon. con. Parsonsfield, I. Hudson,	4 00 3 00—7 00
Total from the above sources,	\$12,063 00

VARIOUS COLLECTIONS AND DONA-  
TIONS.

Baltimore, Md. Fem. mite so. for S. B. Shober, John Johns, M. L. Nevins, R. Brundige, Jane N. Egerton, S. Savage, M. Breckenridge, A. Gardner, Ann Dow- nell, G. D. Purviance, S. Wyman, A. Young, John C. Backus, Henry Van Dyke Johns, Henry Smith Kepler, Hannah More, Ceylon, each 20;	320 00
Billerica, Ms. Evan. cong. so.	12 36
Bridgehampton, N. Y. Fem. select sch.	2 00
Buffalo, N. Y., 1st cong. chh. mon. con.	11 87
Cambridgeport, Ms. Young la. miss. so. (of which for William A. Stearns, Cey- lon, 20);	38 04
Castile, N. Y. La. miss. so.	1 18
Centreville, N. Y. Presb. chh.	15 00
Chelsea, Ms. Winnisimmet chh. mon. con.	14 64
Dansville, N. Y. Rev. Mr. Hull,	50
Delhi, N. Y., A friend,	100 00
Durham, N. Y. La. cent. so.	24 54
Edgarton, Ms. Mrs. S. Steward,	1 00
Fairfield, Pa. A friend,	4 00
Fairview, O. Miss S. Jaquith,	5 00
Fort Plain, N. Y., E. W. E.	100 00
Germantown, Pa. A friend,	25 00
Glenn's Falls, N. Y. Presb. chh. mon. con.	35 00
Honeoye Falls, N. Y. 1st presb. chh. and so. to const. Rev. EPHRAIM STRONG an Hon. Mem.	50 00
Hudson, N. Y. The Misses Waterbury, av. of m. box,	3 00
Hunting, N. Y., H. R. Prime,	7 50
Illinois, A chh. of five mem.	5 00
Leacock, Pa. J. Lehman,	12 24
Lewiston, Pa. Fem. miss. so.	1 00
London, Eng. J. Symm, £5,	24 00
Maine, A friend,	1 00
Malden, Ms. Trin. cong. so. mon. con.	2 15
Manlius, N. Y. Rev. AZARIAH SMITH, M. D., which const. him an Hon. Mem. 470; mon. con. for Ind. Nestorians, 15,18; mon. con. 3,95; juv. so. for chil. in Cey- lon, 4;	468 13

<i>Montgomery, N. Y., T. L. Jackson,</i>	2 00
<i>Montreal, L. C. Amer. presb. chh. mon. con. 25; T. I. Greene, which const. EDWARD KIRK GREENE an Hon. Mem. 100;</i>	125 00
<i>Moravia, N. Y. Cong. chh. (of which for George Taylor, Ceylon, 12);</i>	65 00
<i>Newark, N. J. Young la. of Miss Selleck's sch. for a mem. of Mr. Whiting's sch. at Jerusalem,</i>	30 00
<i>Norfolk, Va. J. D. Johnson, to const. Rev. JAMES STRATTON of Portsmouth, an Hon. Mem. 50; C. K. Stribling, U. S. N. 20; Miss J. Rockwell, 5;</i>	75 00
<i>Perry, N. Y. 1st presb. chh. mon. con.</i>	16 00
<i>Philadelphia, Pa. 1st presb. chh. Rev. A. Barnes, 100; J. A. Brown, 100; a friend, 100; ISAAC DUNTON, which const. him an Hon. Mem. 100; J. Smith, which const. Mrs. JAMES SMITH an Hon. Mem. 100; J. Fassitt, 75; A. R. Perkins, 50; J. Bayard, 30; J. W. Paul, 30; J. S. Kneeder, 25; A. Fullerton, 25; W. Wurte, 25; W. McKee, 20; H. I. Williams, 20; T. Bidle, 20; indiv. 140; la. 1,332.75; Clinton-st. chh. mon. con. 50; J. Bruen, 25; J. Borland, 25; indiv. 57.25; 1st cong. chh. F. H. Church, 25; 5th presb. chh. mon. con. 50; male sab. sch. for Mary P. McClelland, Ceylon, 20; W. Curran, 10; ded. dis. 5.51;</i>	2,549 49
<i>Potter's Mills, Pa. Sew. so.</i>	16 00
<i>Poughkeepsie, N. Y. Presb. chh.</i>	50 00
<i>Sandwich Islands, Miss M. Ogden,</i>	61 50
<i>Schenectady, N. Y. Presb. chh.</i>	125 00
<i>Stamford, N. Y. J. King,</i>	5 00
<i>St. George, Del. Fem. benev. asso. (of which for Letitia H. Howe, Dindigul, 20);</i>	35 00
<i>Stillwater, N. Y. Presb. chh.</i>	120 31
<i>Tiverton, R. I. Fem. sew. so.</i>	20 00
<i>West Harpersfield, N. Y. Mrs. L. Hotchkiss,</i>	5 00
<i>Windham Centre, N. Y. Young people's benev. so.</i>	14 00
	<hr/> \$16,686 95

## LEGACIES.

<i>Boston, Ms. Miss Lucretia Hubbard, by Henry Hubbard, Ex'r,</i>	100 00
<i>Charlestown, Ms. Henry Gardner, by Mrs. Susannah L. Gardner, Ex'r, (prev. rec'd, \$403.92.)</i>	110 00
<i>Londonderry, Vt. Miss D. Gibson, by Lyman Whitman, Ex'r,</i>	105 95
<i>New Haven, Ct. Dyor White, by Henry White, Ex'r,</i>	100 00
	<hr/> \$415 95

*Amount of donations and legacies acknowledged in the preceding lists, \$17,102 90. Total from August 1st, to November 30th, 63, \$90 75.*

## DONATIONS IN CLOTHING, &amp;c.

<i>Albany, N. Y. (via) Three boxes.</i>	
<i>Auburn, N. Y., A box, fr. S. Oliphant, for Mr. Baldwin, Sandw. Isl.</i>	
<i>Bakersfield, Vt. A box, fr. la. benev. asso.</i>	7 06
<i>Bath, O. Clothing, fr. la.</i>	1 75
<i>Bloomfield, N. J. Two boxes, fr. miss. so. of fem. sem. for Mr. Muzzy, Madura,</i>	100 00
<i>Campton, N. H., A box, for Mr. Wheeler, Ojibwa miss.</i>	32 96
<i>Castile, N. Y., A box, fr. la. miss. so.</i>	45 20
<i>Cazenovia, N. Y., A box.</i>	
<i>Chester, Vt. A box, fr. la. of cong. chh. for Dr. Butler, Fairfield,</i>	43 60
<i>Cummingtown, E. vill. Ms. Socks, yarn, etc.</i>	
<i>Edinburgh, O. Flannel,</i>	3 00
<i>Essex, Vt. A barrel, fr. la. asso.</i>	29 53
<i>Fairfax, Vt. A box, fr. cong. chh. and so. for west. miss.</i>	26 00
<i>Gill, Ms. A bundle and a cheese, fr. la.</i>	
<i>Greenfield, Ms. A bundle, fr. la. of 2d cong. so.</i>	
<i>Hancock, N. H., A box, fr. mem. of acad. for Syria,</i>	19 00

<i>Keene, N. H., A box, fr. la. Heshbon so. for west. miss.</i>	62 64
<i>Leominster, Ms. A box, fr. la. of evang. so. for Pawnee miss.</i>	
<i>Lyme, O. Broadcloth, fr. R. Knox,</i>	10 00
<i>Marathon, N. Y., A box, fr. fem. benev. so. 25; clothing, fr. Miss Clarissa Gerard, dec'd, 43.</i>	
<i>Mezco, N. Y., E. par. A box.</i>	
<i>Middlefield Centre, N. Y., A box, fr. la. sew. so.</i>	23 62
<i>Newark, N. J., A box, for Dwight,</i>	15 00
<i>Newbury, Parker River, Village, Ms. A box, fr. fem. read. so. for west. miss.</i>	21 00
<i>New York City, A box, for Mr. Whiting, Jerusalem; do. fr. Mrs. F. Bull, for Miss H. Moore, Dwight.</i>	
<i>Northboro', Ms. A box, fr. la. Lyman read. and sew. asso.</i>	13 50
<i>North Greenwich, Ct. A barrel and a box, for Mr. Knapp, Sandw. Isl.</i>	
<i>Norwich, N. Y. Shoes, fr. T. Enos, rec'd at Seneca,</i>	62 62
<i>Plainfield, Ms. Two bundles, fr. la. for Dr. Steele, Madura; a box of dried apples, for do.</i>	
<i>Rindge, N. H., A box, fr. la. char. so. for Cher. miss.</i>	
<i>South Boston, Ms. A bundle, fr. la. benev. so.</i>	27 50
<i>St. Albans, Vt. A barrel, fr. la. sew. so.</i>	58 50
<i>Swanton, Vt. A box.</i>	
<i>Tallmadge, O. Flannel, fr. Mrs. Upson,</i>	3 00
<i>Vernon, O. Sewing silk, fr. Misses Smith,</i>	1 50
<i>Vienna, O. Cloth, fr. Misses Woodruff,</i>	5 00
<i>Walpole, Ms. A bundle, fr. young la. corban so. for hea. chil.</i>	
<i>Westborough, Ms. A box, fr. young la. benev. so.</i>	
<i>Westford, N. Y., A box, fr. young la. benev. so.</i>	
<i>Whitboro' and Columbus, N. Y., A box.</i>	
<i>Winchendon, Ms. A box, fr. juv. so.</i>	
<i>Worthington, Ms. A box, fr. fem. benev. so.</i>	67 00
<i>Unknown, A box.</i>	

S. Reeve, Treasurer of the Auxiliary Society of Richmond and vic., Va., acknowledges the receipt of the following sums, viz.

<i>Charlotte, M. Venable, 10; Cumberland, La. sew. so. for a youth in Persia, 20; Petersburg, J. D. Blair, 5; Richmond, United presb. chh. on Shockoe Hill, SAMUEL REEVE, which constitutes him an Hon. Mem. 125; DAVID M. BRANCH, which constitutes him an Hon. Mem. 150; F. James and fam. 150; LEWIS WEBB, which constitutes him an Hon. Mem. 125; CHARLES GENNET, which constitutes him an Hon. Mem. 100; Rev. A. D. Pollock, to constitute Rev. A. Bost of Geneva, an Hon. Mem. 50; J. J. Fry, 50; J. Gray, 40; H. I. Miller, 25; D. Munford, M. Young, E. Anderson, W. P. Strother, J. Jones, J. Scott, each 20; C. B. Williams, 15; M. L. James, 12; J. F. Price, R. Munford, T. Hall, G. B. Read, J. H. Eustace, each 10; Mr. and Mrs. A. Leyburn, 10; E. Duvall, 6.25; H. B. T. 5; E. R. 5; S. D. 5; Mr. and Mrs. J. K. 5; indiv. 11; 3d chh. T. Samson, 25; P. Vandueron, 10; Rev. S. B. S. Bissell, which and prev. dona. constitute Rev. W. B. DUTTON, Charleston, an Hon. Mem. 30; Douglass chh. 18.84; Rocky Run chh. N. C. 19;</i>	1,197 09
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*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

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VOL. XXXIX.

FEBRUARY, 1843.

No. 2.

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## American Board of Commissioners for Foreign Missions.

Ajmednuggur.

LETTER FROM MR. BALLANTINE, 26TH  
SEPT. 1842.

### *Eight Mahrattas received to the Church.*

In the communications from this portion of the Mahrattas, inserted in the last two numbers of this work, the reader has seen that the many years of toil bestowed on this mission, and the many valuable lives laid down for it have not been wholly in vain. The information given below shows that the Lord is giving still further encouragement.

In my letter of last month I mentioned that the state of things here was interesting, and that we hoped soon to introduce several new members into the church. On the two last Sabbaths we admitted eight individuals, six of whom are men. Of the two females, one is the wife of Francis Fonceca, for some years the native assistant at Jalna, and recently brought to this station. Both she and her husband were originally Roman Catholics; and when he became a protestant and joined the mission-church, in 1835, she was filled with grief. She, however, soon learned the truths of the Bible, and was convinced of the errors of the Roman faith, and she has for some time appeared to be a humble Christian. She was baptized again, her husband having also been re-baptized by Mr. Munger, when admitted into the mission-church, on his renunciation of the errors of popery. These parents have two interesting little children, a girl and a boy.

The other female received was Ramkon, the little girl in our boarding-school who was baptized last year on the faith of her mother. She gives good evidence

of being indeed a child of God. She is now about eleven years old. Three of her companions were examined with her in reference to being admitted to the church, and were regarded by the brethren as suitable subjects for admission. The parents were then called and informed that their girls had expressed a wish to be baptized, and that we were prepared to receive them into the church; but they declared they would not allow it. They all said the christian religion was true; and one of them, in particular, remarked that her daughter might pray to God and walk according to this religion as much as she pleased; but she must not be baptized. Under these circumstances the baptism of these three girls was deferred. There are also other girls in the school prepared to come forward; but they are smaller, and it was thought best to let them remain for the present until we knew what course would be pursued with regard to the others. Great efforts are made, to induce the large girls who have asked for baptism to leave the school. The people in the town have become excited by the events of the past few days, and are saying to the parents of these girls that they must take their children from here, or they will be thrown out of caste. The mothers themselves are desirous that their children should remain, but are fearful of the consequences; and it is possible they may require their girls to go home. The girls themselves express a determination to remain, and the case may be brought before the magistrate, in order to ascertain whether they will be allowed to pursue the course they think right, in opposition to the will of their parents. It would not be surprising if the crisis should come on this

week, and that in the course of a few days all our girls should be taken away by their parents. Under these circumstances we cannot but be anxious; but we endeavor to cast all our care upon Him who careth for us.

#### *Notices of Six of the Converts.*

Of the six men who were baptized four were *mahars*. Concerning this class of people see page 326 of the last volume. These four are all heads of families, from twenty-five to thirty years of age, and three of them, especially, possessed of more than ordinary intelligence, and capable of exerting great influence among their own people. One of them is from a village fourteen miles distant towards the north; another is from a village forty miles in the same direction. These will most probably continue to live in their own villages, coming here occasionally for instruction. Some of the friends of each of these are deeply interested on the subject of religion, and we may hope that through the influence of these two men many more will have an opportunity of learning christian truth. One of them is a good reader.

Thus the seed is scattered, and preparation made for a harvest, where no missionary culture has been bestowed. Let all the people of God pray that where he is placing his servants, capable of directing the heathen to Christ, there he will give them employment for himself, by pouring out his Spirit and animating men to inquire what they must do to be saved. How rapidly and effectually, and by appropriate means, may christian knowledge thus be disseminated through a nation.

The other two *mahars* have long been engaged in employment in connection with the English or ourselves; but their native villages also are from thirty to forty miles distant towards the north; and should they go there to reside, as they now have some thought of doing, they will be in circumstances to give christian instruction to large numbers of their own people; for which work they are, by their intelligence, well prepared, although needing much more knowledge of truth than they have yet obtained. One of these two is the husband of the young woman received in June. He was then a violent man and hated religion. The change in his appearance is very remarkable. All who know him are astonished to see one, who was before so dissolute, brought under the in-

fluence of the true religion of Jesus—one, who was before so violent, now become like a lamb. No one has more reason to rejoice in view of this change than his wife, who now sees that her efforts to conciliate him and to instruct him in christian truth, and her prayers to God in his behalf, were not in vain. Her prayers were indeed unceasing, and He that seeth in secret hath rewarded her openly.

The other two introduced into the church are two young men about twenty years old, who were engaged in the employment of the mission as school teachers. The history of the operations of the minds of these young men is deeply interesting and shows clearly the influence of the Spirit of God. One of them, named Maroottee, (this is the name of a heathen god, usually represented under the form of a monkey,) of the common shoodea or cultivator caste, was at first a scholar in one of our town schools. He afterwards entered the seminary and continued there several months. After leaving the seminary, he remained at home for a year or two, but at the same time he was a regular attendant at the teachers meetings, which I had with our town school teachers, on two evenings in each week, for the study of the Bible, in 1839. Afterwards he became the teacher of a school in a small village about eight miles from here. From the time of his going to take the charge of that school he forsook idolatry, and he taught his boys also that idolatry was wrong. After a while he began to pray. [See Missionary Herald for 1841, page 261.] Still he had no idea of coming out and being baptized. The difficulties in the way appeared too great. But as he learned more, he saw that he must acknowledge Jesus before men, as well as believe on him in his heart. It was some months after he began to pray, before he determined to avow his belief in Jesus Christ before the world. A few weeks ago he came and expressed a desire to be admitted into the church as soon as circumstances would allow. None of his family and friends knew that he intended to embrace Christianity, though he had often spoken to them on the subject of the christian religion; but whenever he introduced the subject, they would urge him not to think of leaving the religion of his fathers. Yesterday, after he was baptized, his parents having been informed of it, came to Mr. Abbott's, where he then was, and exhibited the greatest grief. The poor

mother threatened to kill herself. Quite a number of the friends collected, and Mr. Abbott had a good opportunity of making known to them the truth. They are a class of people, who, although living in Nuggur, scarcely knew there was a missionary here. Marootee told me a few days ago, that his becoming a Christian would be the means of this religion becoming known to many who had never before heard of it. This is no doubt the case. He himself has for some time been wanting to speak of these things more openly to his people, but his tongue was tied. He did not dare to speak openly in favor of Christianity until he had actually embraced it and openly renounced idolatry. He feared for his safety, in case he should do so. But now he fears no longer. He has come to live in Haripant's family, and is employed, as he has been for some weeks past, in instructing the girls boarding-school, where his influence is good. He thus relieves Haripant in a great measure from his labors there; and from the mildness of his general character, as well as his previous experience in teaching, he is well fitted for this work. His parents, we are informed, have been thrown out of caste, and have gone to a neighboring village, and we hope that they may be induced to come and live with their son, who desires this much.

The other teacher admitted into the church is a brahmin named Ram Krishna. His friends live in Poona, and are of most respectable rank among their own people. Mr. Abbott, being in want of a teacher about a year and a half ago, for an important school, wrote to Poona for one, and this young man was sent, recommended by an English gentleman who has charge of the government Sanscrit College in Poona. When he first came he appeared very haughty in his manner, and none of us probably thought that his mind would be easily brought under the influence of the truth. But God seeth not as man seeth. This young man was sent out to a large place about twelve miles distant to take charge of a school. He continued there several months, coming in once a month, according to our rules, to receive his pay and to attend the Sabbath instructions. While there, away from us, his mind was excited to deep reflection on the things of religion. He was led to think of the folly of worshipping idols by conversation with a Kubeer Panthee, (a follower of the system of Kubeer, a heretical Hindoo, who teaches that all the in-

earnations and idols of Hindooism are false, and that God alone should be worshipped.) From conversation with this man Ram Krishna was led to see some of the errors of Hindooism, and was convinced that the system of Kubeer was much more correct than that which he had hitherto believed. He then began to compare what he had now learned with what he read in the christian school-books, which he was daily teaching. He was astonished to find that Christianity agreed with the system of Kubeer, but he also found that it differed from it in other things; and, on farther reflection, he thought Christianity better than either of the other two. While in this state of mind, Marootee, the other young man, who was superintendent of Mr. Abbott's schools, as well as teacher of his own school, came along to examine Ram Krishna's school, and began to talk to him about the excellence of the christian religion. Ram Krishna agreed with him entirely, and said that if Marootee would become a Christian, he would follow after soon. Still they both felt difficulties, and they had not courage to speak to any one of us about their own feelings. But Ram Krishna's difficulties soon vanished, and he came to Mr. Abbott and told him that he wished to become a Christian. He also opened his mind freely to Haripant, who was astonished to hear him speak as he did, and thought he could not be in earnest. But he soon learned the truth of the case. Ram Krishna soon began to come to his house, and to eat with him, and to spend his evenings with him, sitting up often till eleven o'clock reading the Scriptures together and talking about the things of religion. A short time before Marootee decided to become a Christian openly, he met Ram Krishna and asked him what his feelings were now. Ram Krishna said that all his difficulties had vanished; that he cared not now whether Marootee came with him or not, so far as himself was concerned; that he was determined to be a Christian. He was indeed desirous to obtain his wife before being baptized, as he had no hope of getting her afterwards; and he accordingly went to Poona two or three weeks ago for this object. But his friends there learning his intention of becoming a Christian confined him, and would not even let him return to Ahmednuggur. Having obtained access to the gentleman who originally sent him to us, he received a note from him to the magistrate, who

instantly gave orders that he should be allowed to go where he pleased. His friends still detained him and his things, and again the magistrate issued an order for his release, and that he should be allowed to take his baggage with him. He also offered to send a soldier with the young man, to guard him until he reached home; but Ram Krishna said that he wanted one only for two or three miles, and having got well out of Poona, he directed him to return. He reached here last Monday without molestation, and at once came out openly a Christian. His baptism took place yesterday.

This young man is now employed in teaching in the seminary, and we hope that his influence over the boys will be of great benefit to them. He boards with Haripant, and it is pleasant indeed to see these four young men, including Narayan, of more than ordinary intelligence, bound so closely together like christian brothers. Many of my evenings during the last month have been spent in reading the Bible together with them, and in social prayer, and never have I enjoyed such seasons more than these.

Yesterday afternoon we had the Lord's supper administered, and it was indeed an interesting time. The whole number of communicants was thirty-five, of whom twenty-two were native members of the church. Three of our native members were absent at Seroor. The Lord hath done great things for us whereof we are glad. It is indeed little, when compared with what remains to be done, and yet it is much when compared with our feeble state three years and a half ago, in the commencement of 1839, before the conversion of Haripant. It is much, too, when we look at the influence which these things are likely to exert over others. Every one of the eight, introduced into the church the two last Sabbaths, comes from a different circle, and each one is prepared to exert an influence over a different class or body of men.

With regard to the mahars, about whom I have written you before, it is pleasing to see the interest manifested by so many of them on the subject of religion. Many of them from distant villages, and especially those whom the native assistants met with on their tours in March and April last, come in from time to time to learn more of these things. It is believed that many of the converts in the Tinnevely district, under the labors of the late Mr. Rhenius,

were of the same class; and these people certainly seem to be in most favorable circumstances for the extension of the gospel among them of any class of Hindoos. I should add here that Bhagoo, our mahar convert and assistant, is indefatigable in teaching those of his own caste, who come here for inquiry, the things of eternal life. We cannot be too thankful for the acquisition of such a man, nor indeed for any of the numerous mercies bestowed upon us. May God carry on his work and cause that his word have free course and be glorified in this land even as among you.

Two days later, September 25th, Mr. Balantine adds the following remark or two relative to the disposition manifested by the parents to take their daughters from school for fear they should become Christians.

Nothing new or decisive has transpired since what I wrote on the 26th, regarding the girl's school. I am in hopes that the mothers of all the girls will allow them to remain for the present. It is well that the subject of some girl's wishing to be baptized has been agitated. The parents know that it is our wish to baptize them; but I am not anxious that the crisis should come at once; neither am I very anxious that it should be long delayed. I rejoice in the thought that He who has all power in heaven and in earth is with us, and with his guidance we need not fear.

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### Sandwich Islands.

LETTER FROM MR. BALDWIN, LAHAINA,  
MAUI, 18TH JULY, 1842.

#### *State of the Churches and the Schools.*

THE information given below, is not all of it of later date than that contained in the general letter from the mission inserted in the number for December.

Of the condition and prospects of the mission churches Mr. Baldwin writes—

The cause of religion in the islands I consider as decidedly prosperous, though different places will differ much in regard to their degree of prosperity. Mr. Thurston, while his family has been in the United States, has been greatly blessed in his labors. The Lord has poured down the Spirit on Kailua and the adjacent region as perhaps he never

had before. He writes me, that he has received about 500 to the church during the year. That was a month or two since, and more may have been added to the number. The station at Kaawaloa has shared in the blessing. There seems an unusual interest at other stations also. At Molokai the Spirit has been at work. Mr. Hitchcock has held a protracted meeting at the station, and several at out-stations, and many are now reckoning themselves on the side of the Lord who stood aloof from religion before. Our congregations at Lahaina are full and uniformly attentive. I think they were never more full and regular, since I have been at the station, than they now are, with the exception of parts of the years 1838 and 1839. Those glorious times have not yet returned upon us in their strength. At some of our out-stations things appear promising. The natives consider it a time of turning to the *pono*. At Lanai, where I went to spend Sabbath before last, the attendance at meeting was very great, considering the population of the island. The Spirit seems to have been some time at work there, and the waking up to be general. The female convicts from other islands have lately been banished by the government to that island: and all, or the most, even of these hardened creatures now profess to be on the side of the Lord. How permanently this turning will prove, or how many individuals will, in the end, be found really converted, cannot now be even a matter of conjecture. These are somewhat trying days; but we may be sure the Lord will not desert his cause. "When the enemy comes in like a flood," it is not the Lord's way to forsake the standard. If his people pray, it is just his time to work; the flood will not overflow. When I think of the many signal interpositions of God in favor of his cause in these islands, I cannot but think there is much prayer among the pious here; prayer as pure perhaps as ascended from Mount Zion in days of old. Some of the prayer is doubtless in the churches at home, though the full advent of the Spirit be not yet come.

As to the cause of education here, every thing is full of promise. It seems to me that our system of education can be carried forward just as far, and just as rapidly as we have time and strength to advance it. There seems to be no obstacles in the way, different from what you would meet in enlightened parts of the world. As to need of teachers from

abroad, I would say, if you could send us two or three, to be wholly devoted to schools, men of just the right character and qualifications, I think it would be well. With their thorough education, liberalized minds, energy, and zeal in the cause of learning, they would set all our schools moving ahead, and put things on a foundation which would rebound to the good of the church and nation in generations long to come.

#### *Present Condition of the Papal Efforts.*

You will wish to hear how the papists succeed in their work. You are aware, that they commenced in 1839 at Honolulu on Oahu. Their large church there, I am told, is completed to the top of the walls; but it is long since, I believe, their cause has been waning there as to converts. In the north district, and also southwest district of the island, their followers are more numerous, and they are said to be gaining many followers at Koloa on Kauai. They commenced at Kailua on Hawaii soon after they did at Oahu. A native house erected there for their worship has not yet been occupied, and, I should judge, the Spirit of God had burned up a large share of the materials for popery in that place. Mr. Forbes writes me, that popery is on the decline in Kona, that is the west district of Hawaii. But in Kau, the south district, it rages in all its fury. Mr. Paris's location there was timely. He appears to be awake in the work, and the battle is waking hot. They have not yet done much in any other part of Hawaii. On Molokai some native teachers have collected a company who style themselves papists. Other teachers have turned some in the vicinity of Wailuku; and I believe there is a company somewhere in the Hana district. Generally such as join these companies are such as have never come much into contact with our instructions. We have some forty perhaps in this place, called papists, though not yet baptized. They were collected by a native who was educated fourteen years in France. As they teach that baptism purifies from all sin, I know not how they could have left this company a whole year unbaptized.

We have been so highly favored as not to have any of the Jesuits here, till a priest came a fortnight since. He spent a fortnight here, but complained that he had gained no new converts, except some children of parents who had pre-

vously turned. He made some disturbance in some of the schools of Wailuku, and has gone to Molokai. We fear most for some of our out-districts in East Maui.

Others can tell better than I, how numerous these priests are. Four came at first. Their bishop has gone to France for new helpers doubtless. Others have arrived from the coast; perhaps there may now be eight or ten more. They usually keep clear of us, but are exceedingly bold and impudent among the natives. They use all kinds of arguments, fair and foul, assail our schools, and sometimes succeed by promises or presents in inducing children to leave them and be baptized. They go to our excommunicated members of the church; and in some places they have succeeded in gaining some of these, and they are the best of all their disciples, as most of them can read, and they can make teachers of them. Sometimes they tell the people, they are like us, one Jesus, etc. In other company, they condemn us. In Kau a great argument is that the king has sent them to turn the people. In more places, I think, they encourage the people to believe, that, if they turn papists, they will free them from the burdens of government. They incline to an attitude of hostility to the government, and often talk loudly of French vessels of war soon to come. They will lead souls to perdition, and I fear will get a lasting hold on some places. But the means they use and the character of their converts, one would say, would ensure their downfall, even if the Almighty had not promised to breathe upon them. 2 Thess. 2: 8.

After all that the Lord has done in these islands for the cause of truth, (and some of his striking interpositions have been against popery,) we will not believe that he will suffer the "mother of abominations" to prevail extensively here. But we must labor, and fight, and pray, and look to God's mighty arm to give the victory.

#### *Great Movement in Favor of Temperance.*

The account here given of this movement contains some particulars not communicated in the general letter in the December number.

One of the most signal and unexpected interpositions of Providence in these islands has occurred the present year.

I refer to the circumstances which led the king and all the high chiefs to join a temperance society, which was formed at this place, the 26th of last April. It was a glorious day for the Sandwich Islands. It put a new face at once upon all things around us. It cut off, in a day, nine tenths of the power which some utterly unprincipled foreigners had before possessed over the king and over the kingdom. I have not room to give in detail the circumstances which induced the king to alter his course, nor to tell the emotions of our minds when his majesty threw open his liquor cellars and delivered all up to an agent of the temperance society, who went to the foreign merchant and compounded for returning the last purchase, thereby saving \$350, by sacrificing \$50. His whole liquor bills, the past year, are supposed to have been \$1,000. Now this great river of death and destruction seems to be dried up. I will give you a translation of the pledge signed on that day by thirteen chiefs, by their children, members of Mr. Cooke's school, and since by about 1,800 of the people of different grades, at this place. It is as follows:

*"We, the signers of this pledge, unite ourselves in a society for the purpose of putting an end to the use of intoxicating liquors in the Sandwich Islands.*

*Therefore, we pledge ourselves before God and men, to forsake entirely the use of all intoxicating drinks. We will neither drink distilled liquors nor wine, nor any thing that intoxicates. We will not drink in imitation of others, nor to the health of others, nor for pleasure. We will not buy nor sell nor give to others intoxicating drinks, nor will we do any thing opposed to the spirit of this pledge; but will do all in our power, and which is proper for us to do, to put an end to the use of intoxicating drinks among all men."*

One of the high chiefs who has always been notorious for dissipation, has violated the pledge, and had his name stricken off from the catalogue,

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#### China.

LETTER FROM MR. BRIDGMAN, MACAO,  
24TH JUNE, 1842.

#### *The Chinese hitherto neglected—The Work to be done.*

In view of the present state of China, and the changes which are now occurring favorable



to the more direct and unembarrassed introduction of christian knowledge to that vast population, Mr. Bridgman makes the following statements and appeals, urging the friends of missions to immediate and greater activity in behalf of that empire.

The work to be done in China ought, we think, to be more clearly defined, and its magnitude and importance, with the means requisite for its accomplishment, oftener and more fully remarked upon. How many and how urgent are the addresses and the appeals made to the churches, in the United States, to supply their seventeen millions of souls with the preaching of the gospel and all the varied means of grace! A numerous, able, and pious ministry must be trained; and to accomplish this, societies are formed, schools established, agencies instituted, and all the wise and the good, of every denomination, throughout the land, called upon to contribute. To supply all the families with Bibles and tracts, new and extensive organizations must be made; and constant and persevering efforts sustained, from one extreme of the country to the other. For training up children and youth in the way they should go, there must be Sabbath schools and Bible classes to give line upon line and precept upon precept. A thousand presses must be kept in operation, and no means left unemployed. Grant now, what is true, that charity does begin at home; yet who does not know that he who watereth shall himself be watered? And who does not know too, that there is a withholding that tendeth only to poverty?

Instead of seventeen millions, all furnished more or less fully with the ministry of the word, here we have *three hundred and sixty millions* of Chinese, for whose spiritual welfare protestant Christians have as yet scarcely made any efforts. To propagate their faith, the sons of Loyala have long had, and still have, their missions in almost all part of the empire, while most protestants have rested quietly in the belief that hitherto the preaching of the gospel in China has been impracticable, foreigners not being allowed to enter the country. In this respect a change is being made, and already at Hongkong, Amoy, and Chusan, free access to thousands is enjoyed; and we believe the day is not far distant, when the messengers of glad tidings will have freedom and protection and be heartily

welcomed, in all parts of this wide empire.

Such being our belief, it is right that we should, as you have more than once requested, "Show the desirableness of having a body of missionaries in China, preparing for future usefulness." In doing this, however, care must be taken not to overlook present and immediate demands. Had you now here a score of preachers, well furnished with a knowledge of the various dialects, they would all find ample scope for the exercise of their ministry.

*The work to be done in China* by christian missions, is nothing less than to convert from paganism and Mohammedanism all the inhabitants of this empire—probably not much less than 400,000,000. The disciples of Christ are commissioned and bound, in the most solemn manner, to perfect this work. As a redeemed people, the members of the church militant are required, by the plain instructions of Jesus Christ, the captain of their salvation, to come to the Chinese and make Christians of them. Offering up our daily prayers and contributing generously of our substance, to carry on missionary operations, is not enough. To send forth preachers and teachers, with Bibles and tracts, is not enough. Nor is it sufficient that the gospel be proclaimed to all men. All the means of grace are of divine appointment, and rightly employed will most surely accomplish all the ends for which they are appointed. Christians have been known to say, with reference to the conversion of others, "Well, I have done my duty; if these souls perish my skirts will be clear of their blood." Few indeed are the cases in which such language can be used with propriety; and it is often used no doubt to quiet a mind disturbed by the consciousness of failure in duty. Who, of all Christians living, can say they have done their duty to the Chinese? The whole work, or nearly the whole, requisite for the conversion of the Chinese, is untouched. Is it not desirable, then, that there be in China a body of missionaries preparing for future usefulness?

#### *Magnitude and Importance of the Work —Means and Agencies.*

*The magnitude of the work* in China, is not easily comprehended. There is, even in heaven, joy over one repenting sinner. How great, then, must be the

joy at the conversion of a whole nation like this! To supply the 17,000,000 in the United States with the means of grace, Christians there must see and feel it to be a work of great magnitude. A body of ministers must be sustained, and a body of students constantly kept in a course of training, in order to be in readiness for future usefulness. Mark this difference: in the United States all are nominally Christians, already instructed in the principles of our holy religion, and multitudes are distinguished for their pious and godly lives; while in China there is nothing of this; but idolatry, superstition, ignorance, and all ungodliness and iniquity, every where characterize the people. In America happily, there are many places, villages and neighborhoods at least, where little more seems to be needed than to perpetuate what is already in progress, to keep in good repair the spiritual temples of the Lord. Here, not only is every thing to be built up, but the sites for every altar are covered with ragged rocks and overrun with thorns and thistles, among which are lurking vile reptiles, noxious beasts, and foul spirits, all of which are to be expelled, and the rubbish removed, before the true foundation can be laid. If, therefore, in the land of the pilgrims a pastor is needed for each thousand souls, what proportion will be requisite to meet the existing exigencies here? In the one case the pastor has only to go forth and feed the sheep and feed the lambs; while in the other, where is he, and what has he to do? Do Christians at home understand the difference? In taking the true magnitude of our work, we must not only estimate the numbers who are to be wrought upon, but their condition and circumstances must also be considered. Viewing the case, then, in all its bearings, who is there, who has a Christian's heart, that does not see the desirableness of having a body of missionaries in China preparing for future usefulness?

*The importance of this work* is what most of all gives it interest. To seek redress for some indignities, to obtain indemnity for certain pecuniary losses, and to establish peaceful relations with the Chinese government, what expenditures of treasure and of human life are now being made? The British government has objects to obtain, and in the course of two or three years you see a series of operations in progress ten times more expensive than all the combined christian missions of the day.

To secure their private ends of honor, pleasure, or gain, we see individuals willingly, anxiously, devoting nineteen twentieths of all they possess; while for their Divine Master, their Heavenly King and Benefactor, they "can afford to give only one in twenty." Truly it is written, The children of this world are in their generation wiser than the children of light. Do not Christians know that the redemption of the soul is precious? What are temporal losses and indignities, the sufferings and privations of a few short years, in comparison with the eternal torments of a spirit doomed to hell? What can a man give in exchange for his soul? And what will be the advantage to a man, if he gain the whole world, and is at last driven away into outer darkness?

The object of christian missions is to pluck brands from the burning, to stay the plague of eternal death, to set at liberty the prisoners of despair, to save the lost, to take the children of darkness, the willing captives of sin and Satan, and make them the sons of God and the heirs of glory and happiness everlasting. Can any work be more important than this? And when it involves the present, the immediate, and the eternal interests of 360,000,000, will any believer in Christ doubt the desirableness of having a body of missionaries, in China, not only preparing for future usefulness, but ready for immediate action?

As it regards *the means and the agency* for working out the conversion of the Chinese, they are prayer and the promulgation and enforcement of divine truth, as it is revealed in the Old and New Testaments.

Such is the economy of grace, that success in preaching is made, in a great measure, to depend on the prayers of the church. The whole history of the people of God is illustrative of this. In all times when inquired of and sought unto, Jehovah has heard the cries and supplications of his children. It is his delight to answer and bless them. No individual is too obscure and no effort too small to escape his notice. Nay, he chooses the weak and the humble to abase and confound the strong and the proud. The smallest body of missionaries, therefore, need not be disheartened.

Still, at this age of the church, the number of her heralds should not be small. For the Chinese, an agency is, at this moment, required ten thousand times greater than that now at command; 6,600,000 of pastor and teachers are needed, in order to give one laborer

to each 500 souls. And then, what a multitude of Bibles and tracts are to be provided. We mistake, wrong ourselves and others, and dishonor God, if we imagine that the Chinese are going to be converted without the employment of means and agency. But why attempt to use arguments in this case? Do Christians need them? Are those who have been bought, redeemed by the precious blood of Christ, unwilling to obey his commands? When he, in his parting legacy, commands his followers to go into all the earth and make disciples of all nations, will they refuse?

LETTER FROM MR. WILLIAMS, MACAO,  
3D SEPT., 1842.

*Trade and Use of Opium—Papal Missionaries.*

It will be seen that this letter was written before the conclusion of a treaty of peace between Great Britain and China was known at Macao. Doct. Cumming is a medical missionary from the United States laboring in China, independently of any missionary society, and at his own charges. Mr. Brown is also from the United States, and sustained by the Morrison Education Society.

Affairs are, in this part of the empire, quiet as can be wished, so far as trade is concerned. Canton has not been more quiet since December, 1838. Trade goes on there with the greatest facility. At Whampoa the opium trade is conducted, without any obstacle, by a large fleet of small craft. Indeed the Chinese authorities have given up all control of the river below Whampoa since the destruction of the Bogue forts, and ships can go up and down as they please. The amount of opium is about the same as three years ago; but the trade is now conducted very differently, is in more hands, and carried on in a more reckless manner. It is, I believe, not so profitable as before. At Macao the drug is smoked without the least fear in public shops, many of which are fitted up by the Portuguese, where the Chinese go and smoke. At Hong Kong it is as free as it is at Singapore, but it is not yet farmed out. Indeed, since the spasmodic effort of Lin to throw off this incubus, the government have ceased all efforts, and let the people do pretty much as they please, now and then exacting a fee, to show that their attention was

not altogether diverted from the subject. It is working out all the evils that its noxious nature can do, and there seems no probability of restriction upon its use beyond the price and the amount brought here.

Dr. Cumming is making a very favorable commencement in his practice at Amoy. The people appear to entertain the highest regard for those who have come there to do them good. All were, however, poorly, in regard to health, and Mr. Abeel attempted to go to Chusan, but was driven back.

We are so interested in the drama here enacting, that political news mixes itself up with our letters, and we suppose you are also interested in it. God is doing his strange work here. Would that the church was ready to help him with her men, her means, her prayers. He has opened China, and the pope is availing himself of the opportunities presented. Six priests arrived last month, and their stations are to be at new places. The building of their chapel and school at Hong Kong is advancing. It will cost, it is said, \$26,000, at least \$20,000;—more than your mission to China has cost from the beginning. They have twenty men to our one, but I trust God is with the unit. We have good hopes that one of Mr. Brown's scholars has passed from death unto life. God be praised for this great mercy. It rejoices us much.

Mr. Bridgman was at Hong Kong, getting a house in readiness, preparatory to removing thither from Macao. All the protestant missionaries seem to be about to remove to that place from Macao.

*Termination of the War—Opening of Chinese Ports.*

From the official communications of those conducting the British expedition against China, it appears that a treaty of peace was concluded between them and commissioners from the emperor, on the 29th of August last. The British forces had previously reached the gates of Nanking, where the negotiations were conducted. By the treaty the Chinese cede Hong Kong to the British, open the ports of Canton, Amoy, Foo-chow-foo, Ningpoo, and Shanghai to British trade, set free all British subjects held as prisoners, and pay \$21,000,000. The four ports, which, besides Canton, are to be opened to British trade, are on the south-eastern and eastern coast of China; Amoy, the more southerly one, being between 24°

and 25° north latitude, Foo-chow-foo about 20°, Ningpo 30°, and Shanghai between 31° and 32°. How far, if at all, christian missionaries may be permitted to reside in these cities, preaching the gospel openly and disseminating christian knowledge in other ways, the treaty furnishes no means for ascertaining. As greater advantages and more adequate protection are, it would seem, to be enjoyed by merchants, in respect to residence and trade, than they formerly enjoyed at Canton, it is to be presumed that the missionary will labor under fewer embarrassments in these places than he formerly encountered in the factories at Canton. He will at least have some access to the people at a greater number of points, which is so far an advance that God in his providence is enabling his people to make. At Hong Kong, which is to be permanently under British rule, missionaries will, it is to be presumed, have as free access to the Chinese residents, as to any heathen on the earth; and through these, who must be passing and repassing from that island to the adjacent provinces, there must be channels opened, more or less free, for christian knowledge, in one form and another, to flow in upon the great Chinese community. Will the friends of Christ prepare to meet these new demands; and regard these openings as the beginning of a series of providential events, which shall give access to the whole of that empire as fast as there shall be found in the churches a prayerfulness and faith and a vigor of effort adequate to evangelizing it?

### Ceylon.

#### LETTER FROM THE MISSION, 13TH SEPT., 1842.

THE letter which follows is a general report of the operations of the mission and the events which occurred during the half year ending with the first of July last.

The most interesting event in the last six months has been the return of Mr. Meigs and the arrival of the reinforcement which accompanied him, together with the removal by death of one of that reinforcement to a brighter and holier world, before she could even begin to know by experience what depths of stubborn evil are to be found in this land. On the 15th day of March, 1842, Mr. Meigs and company arrived at Colombo. On the first day of April they reached Jaffna. Soon afterwards Mr. Meigs was requested to take the pasto-

ral care of the station at Batticotta. Mr. and Mrs. Wyman were requested to reside at that station. Mr. and Mrs. Whittelsey were requested to reside at Manepy. Mr. W. taking the pastoral charge vacated by Mr. Hutching's removal to Madras. Mr. and Mrs. Smith were left at liberty to reside in any place which Mrs. Smith's rapidly declining health made desirable. Whilst she lived they remained at Batticotta. Subsequently to her departure Mr. S. has, by request of the mission, lived at Manepy, and has taken charge of the schools at that station. Mr. Wyman has recently been in charge of the important central day school at Batticotta, which includes the preparatory class of the seminary. It is understood that all of these arrangements, except that in connection with Mr. Meigs, are designed only for the present time.

All the missionaries newly arrived, had opportunity to make some progress in Tamil before landing in Ceylon,—some more, some less, according as they commenced either in America or on the outward voyage. A deep desire exists in this mission to transmit to the Committee their sense of the importance of having all who are sent to join us thus prepared in part, as far as possible, before they arrive. It is not merely that so much is gained, but that the way is opened for making the most of the earlier part of their residence in the country.

Below is a statement respecting the several mission churches, beginning with a remark or two relative to the government of the churches.

Our church order is rather designed as a school to train up the church members for future action, than as a system fixed and perfected for the present. We retain in our own hands a check on the church members in their exercise of discipline. In practice we make it a rule never to act, unless we can carry the consciences of our church members along with us, and perhaps it may be said that invariably this has been the case. Probably since the commencement of our operations there has not been a single instance of an individual being received to communion, or suspended from it, or excommunicated, without the concurrence of a very large majority of the church members.

The pastors of the several stations report as follows for the year ending on 1st July, 1842.

At Tillipally there are forty-nine church members. A large majority of these attend the weekly church meetings and stated communions. Special efforts have been made to bring back those who have, in times past, been excommunicated or suspended. Some of the latter have been restored to church privileges. A maternal meeting was organized in December last; also a meeting of the baptized children at the station, who are forty in number. All the daughters of church members, who are of an age to learn, are under instructions in one or another of the mission schools.

At Batticotta there are in communion 131 church members. The regular meetings for worship and religious instruction have been held and well attended. The church members seem in some cases to have made an advance in knowledge and in christian fellowship. There is reason to believe that the faith of some has been somewhat strengthened, especially during two or three seasons when protracted meetings were held. On these occasions some cases of conviction of sin occurred among the impenitent students. Perhaps some met with a saving change. The salutary effect on the church members was a little more apparent than on the others. The class of religious inquirers in the seminary varies from forty to fifty. From fifteen to twenty of these appear to have a saving knowledge of the truth as it is in Jesus, and will probably be admitted to church membership soon.

At Oodooville there were in communion fifty-five. The communion seasons have been regularly attended and have been pleasant, though nothing special occurred at those or other seasons. One girl from the boarding school was admitted to the church. Six stand propounded for admission to the church, and about ten may be considered as being serious inquirers as to the way to heaven. Some appearance of attention to this subject has also existed among the out-school children at times.

At Panditeripo there were in communion twenty-three, who in general attended regularly to the duties of Christians, so far as their conduct was known to the pastor. A class of baptized children has been formed, including all old enough to be instructed, and who reside at the station. It embraces about twelve children, who are convened every Sunday, after the congregation have retired from the morning services. Some efforts have been made to reclaim church

members under censure, and some good effects have seemed to appear in this direction. Some of the church members seem to improve in their views of christian duty.

At Manepy there were in communion at the close of the past year fifty-seven members. As Mr. Hutchings, the late pastor, has removed to Madras, and as the present pastor has very recently arrived in the district, it is not possible to say much with accuracy as to the past year. In general terms it may be said that the church and congregation continue much as they were during the year preceding that just passed.

At Chavagacherry there were in communion at the end of the year eight church members, of whom only three reside at the place. The evil effects resulting from the absence of a pastor have been severely felt here.

At the close of the past year there were in communion at Varany twelve church members. Although there has been no special blessing from above, the church seems to have improved in having made some advance in understanding its duties and privileges, especially in respect to mutual charity and some sense of responsibility for the souls of the heathen around. The regular Sabbath and week-day exercises have been well attended by those connected with the station and have seemed to be profitable. One girl from the boarding school was admitted to the church, and several others appear to be seriously inquiring the way of life.

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### Nestorians in Persia.

JOURNAL OF MR. STOCKING AT OOROOMIAH.

#### *Health Station—Inquirers—Prevailing Immoralities.*

AN uninterrupted residence in the city of Ooroomiah, especially during the extreme heat of the summer, proving, partly in consequence of the noxious exhalations from the low grounds around it, inconsistent with the health of the mission families, they felt constrained to prepare a temporary residence in some more healthful location, to which they might occasionally resort.

*January 19th, 1842.* Seir. This village is situated on the side of a mountain, about six miles from the city, and elevated several hundred feet above the level of the plain. It commands an

extensive view of the plain and lake, in various directions. It was selected by the mission, after an unsuccessful attempt at Gavalan, as the best and only place to which we might repair in summer, and at other seasons, for the benefit of health. Its proximity to the city and to the main body of the Nestorian population gives it decided advantages over any other place. To secure quiet and safety, a strong stone wall surrounds the building, which gives it the aspect of a fort. With this precaution the mussulman authorities thought we might have a safe residence. The village is small and has no church, and no ecclesiastics reside there. The people go to the church of mar Sergis, a small village of the same name, situated about three fourths of a mile distant, on the side of the mountain.

22. We have a meeting on the Sabbath at which from thirty to forty attend. They listen to the word of God as if they had known but little about Christianity, and appear desirous of being taught the truth as it is revealed in the Scriptures.

Feb. 10. The young men learning English for some time past have manifested unusual seriousness and concern for the welfare of their souls. At our evening Bible class they evince a tenderness, such as I have never before witnessed among the natives. With tears in their eyes they seem ready to inquire, What shall we do to be saved? Some of them are pouring out their souls in secret that the Lord would have mercy on them and renew their hearts, which they acknowledge to be full of evil.

Mr. and Mrs. Stocking returned from Seir to the city of Ooroomiah on the 7th of March; on the 11th, a little daughter, whose declining health had led them thither for a change of air, was removed by death.

March 17. Preached to the ecclesiastics and members of the seminary on the prevailing sins of their people, viz. falsehood, oaths, intemperance, and the violation of the holy Sabbath. The universal prevalence of these sins, is an alarming proof of the deep degeneracy of the Nestorian church. The great majority of the clergy and people indulge in lying. Truth has but little practical value in their estimation, and consequently falsehood but little or no reproach. The want of veracity leads to the frequent and universal use of oaths. I have never seen any people

who are so addicted to profane swearing. From the man of grey beard to the child who has just learned to talk, oaths are interspersed on all subjects of conversation, however trivial or unimportant. When reproved, they readily acknowledge the sin, but render as an excuse, that it is a habit which it is difficult to relinquish. I have often reproved their priests for the use of oaths while conversing with me, and quoted the words of our Savior, "Swear not at all," etc. My plain and open rebuke would be received, and they would say in reply, "I know it is wrong; I repent;" and in some cases, with almost the next breath, would proceed another oath.

#### *Oppressions endured—Sabbath at Ardishai—Fasts.*

26. Rode to Ardishai. As I was entering the village I heard the voice of a man moaning most piteously from the heavy strokes inflicted on him by the bastinado. I hastened to the spot, in compliance with an urgent request, hoping that, if the man was unjustly punished, my presence might alleviate his sufferings. I found a large number of the villagers gathered around him, among whom was Mar Gabriel, the bishop, who, having been informed that the man was almost dead, had arrived just before me, when he was released. He had been so severely beaten and bruised that he was unable to stand, and it was feared he would die. His alleged offence was, that when asked by a son of the master of the village for a hen, he had declined giving it, saying he had already given fifteen and had no more. The master of the village was said to be intoxicated at the bishop's house, when the order for the severe punishment was issued and executed. It is painful to witness the sufferings which the Nestorians experience from their Mohammedan masters: but still more painful when these sufferings must be viewed, to a great extent, as the direct consequence of vice and irreligion among themselves. Soon after the scene described, the people assembled in their church for evening prayers, to the number of fifty or more. At the close priest Yohannan, at my suggestion, read the fifty-eight chapter of Isaiah. After he had made some plain remarks on the sins of the people, as there described, I spoke on the duty of those whom God has set as watchmen and overseers in his church now, as in former times, to "cry and spare not, but

lift up their voice like a trumpet and show his people their transgressions and the house of Jacob their sins." I pointed out to them particularly the prevailing sins of their people, and referred to the events of that day and to their other oppressions as a national judgment, inflicted on them by the hand of God, for their disobedience and open immorality. To the correctness of the sentiment they gave an audible assent.

27. Sabbath at Ardishai. Preached to a congregation in the church on repentance, exhibiting its nature and necessity. Concerning this and other kindred subjects of great and acknowledged importance, the mass of the people have but few correct ideas. Repentance with them has been confounded with bodily austerities and outward rites. The necessity of it, arising from the great evil of sin, or their own guilty and ruined condition as sinners, seems scarcely to have been recognized. I endeavored, therefore, to place the subject before them in its true light, as one of immediate and indispensable necessity, without which all their other works would be but solemn mockery before a sin-hating God. The people listened with good attention; and the ecclesiastics, at the close of the service, requested that the discourse might be printed and given them and also to the scholars to read to their parents.

From Ardishai we proceeded to the villages of Alkai, Desatakla, and Saatloo, at each of which places we preached to interesting and attentive congregations.

April 17. At family worship this morning, which is conducted in Syriac for the benefit of those residing with us who do not understand English, we were reading in the 15th chapter of the Acts. It fell to bishop Mar Yoosuph to read the following verse: "Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we are able to bear." The bishop paused in his reading, saying, "Here are our fasts." Such a remark from one of the highest and oldest ecclesiastics produced, as it could hardly fail to do, a smile from the young men who were reading with us. The bishop then inquired if there were other nations in the world, besides the Armenians, Greeks, and Russians, who keep fasts similar to their own. About one hundred and seventy days of the year are devoted to fasting by abstinence from certain kinds of food. Mul-

titudes of them suppose that the observance of their fasts is the great badge and proof of true Christians, and that to hope for salvation through repentance, faith, and trust in the blood and righteousness of Christ alone, would be unwarranted presumption.

24. The discourse on repentance, referred to in a previous notice, at the repeated request of some of the Nestorian ecclesiastics, has been printed, and forms a neat tract of thirty pages. May it be accompanied by the enlightening and quickening influences of the Holy Spirit, and prove a word of salvation to many souls.

May 1. The long fast of fifty days has now closed and the festivities of the Nestorians have commenced. They all repair, before dawn of day, to their churches and partake of the Lord's supper. To this ordinance all of every age are admitted, who have kept the fast. Such is the eagerness of the people to return to the pleasures of their accustomed food, and enjoy the social intercourse of the occasion, that our usual preaching to-day, except at one village, has been omitted.

#### *Ceremonies for the Dead—Destitution of Bibles.*

2. This is the day the Nestorians observe for praying for the dead. Most of the ecclesiastics, and the people generally, entertain the opinion, as derived from the writings of their fathers, that it is not only proper, but a duty which they owe their deceased friends, to pray for them and have the sacrament of the Lord's supper administered in their behalf, with the expectation that their condition may be improved by such pious acts.

Another religious custom for the benefit of the dead, in universal practice in the Nestorian church, is the following. Usually on the first day of the present feast, or resurrection day of our Lord, any person who has lost a relative during the year may purchase of a priest, at a specified sum, the privilege of being borne into the sacred apartment of their church, which they consider as answering to the holy of holies of the Jewish temple, or type of heaven. It is considered profane for any but the priesthood to set foot in that sacred place, and they only at particular times. The person, therefore, who wishes to confer the highest benefit on a deceased friend is borne on the back of a deacon,

and bows before the cross in each corner of the apartment. He who first enters the place in the manner described, on the resurrection day of our Lord, obtains the greatest merit for his deceased relative. Consequently he who pays the most money secures the first privilege. The prevalent notion among the people is that the keys of paradise are in the hands of the penitent thief who was crucified with our Lord, and whom they call Titus; and that to those of the dead for whom this sacred privilege is procured, the door to heaven is opened. So strong is the opinion in favor of this rite, that a reproach would be fastened on one who should not secure the benefit thus furnished for a deceased parent or friend. Such dangerous doctrines and practices we, of course, do not cease to oppose by the plain and explicit testimony of Scripture, endeavoring to show them the nullifying effect of such belief on the fundamental doctrines of the Bible, and the consequent futility of our efforts savingly to benefit the people, while they cherish such dangerous sentiments. Of the great doctrine of justification by faith and entire reliance on the blood and righteousness of Christ for salvation, till recently they have known but little. Ignorance, darkness, and error, however, are gradually dispersing before the light of truth and the Spirit of God. But what we need, above all things, to effect what man cannot do, is the Holy Spirit; and while we must use faithfully the means appointed, the efficiency of these means must depend on God.

It should be borne in mind that but a short time ago the lamp of truth among this people had almost expired. But very few of the great body of the ecclesiastics were found able to read intelligently. And what rendered their condition still more deplorable was that not a single complete copy of the Holy Scriptures was to be found in the possession of any of the ecclesiastics. One of the most intelligent of their priests recently informed me, that previous to our coming, he had for twenty years taught here and there a few scholars, and had not seen a whole copy of the New Testament. With such a state of ignorance and famine of the word of God, and the want of persons who could read and understand the few detached portions of the sacred oracles that were to be found, added to their civil oppressions by their Mohammedan masters, it is scarcely to be wondered at, that the

Nestorians have departed in so many things from the simplicity of the gospel.

#### *Mission Seminary and Village Schools.*

The seminary embraces fifty-seven regular attendants. Such is the reputation of its teachers, that admittance into it is eagerly sought by the more advanced scholars in our village schools. Most of the teachers of these schools impart to their pupils the knowledge they possess in the course of a few years; and the scholars, so soon as they have attained the requisite qualifications, are glad to obtain admittance to the seminary, where the facilities for their gaining a thorough knowledge of their own language are greatly multiplied. The number of applications will doubtless increase from year to year, as our village schools advance, and thus furnish fresh recruits. There is now an interesting class of young men, who are prepared to go out and be employed as teachers in these schools. It is of the highest importance that the time of some member of the mission should be chiefly devoted to this important institution. As it now is, much of the advantage of efficient superintendence is lost for the want of more laborers.

The mission sustains twenty village schools. They embrace between four and five hundred pupils. The number in several of them is small, and the attendance is greater in winter than in summer. The improvement of the pupils is as great as could reasonably be expected, considering the limited qualifications of the teachers and the little attention the superintendent has been able to bestow upon them. It is of the greatest importance that the whole time of a member of the mission should be devoted to these schools, in order to make them as efficient as possible.

This important branch of our operations needs to be extended. There are nearly twenty additional villages where schools are desired, and where they might at once be opened, if we had the means for sustaining them. In several of these villages schools have been taught during the past winter, and repeated applications have been made, that we would take them under our fostering care. But we have been obliged to defer their hopes for the want of the means to support them.

The importance of schools should be duly estimated. There is probably no department of our operations destined



to have a more permanent influence on the welfare of the Nestorian nation. Each school introduces the missionary to the people, with the Bible and the preaching of the gospel. From twenty to thirty and forty children are gathered from the streets or fields and put to studying the Holy Scriptures in their own language. A new demand is made for our books, and an intelligent and enlightened generation are raised up to take the places of their ignorant and superstitious predecessors. Except the direct preaching of the gospel, there are no means which promise so effectually to remove the ignorance, superstition, and long cherished errors of the people, as the education of the young. So long as ignorance prevails, and particularly among those designed for the sacred office, advocates will not be wanting for the gross errors and corruptions which now prevail. A school, therefore, should be established in every village, whenever an intelligent and competent person can be found to instruct it. Such are the limits of our field of labor, and the comparative compactness of the Nestorian population on the plain, and our ready access to them, with the great promise of this department of labor, that their claims for an increase of pecuniary aid are exceedingly urgent.

JOURNAL OF DOCT. WRIGHT AT OOROOMIAH.

*Robe of Honor—Koordish Sheikhs.*

THE custom mentioned in the first paragraph has been adverted to by the missionaries at Ooroomiah in former communications.

August 1st, 1841. Sabbath. It is the custom of the king of Persia to send *khalats* (robes of honor) annually to such princes and governors of provinces in the kingdom, as are so happy as to enjoy the royal favor. In putting them on for the first time a great display is made. The bazaars are closed, business is suspended, and the attention of all is turned towards the royal favorite. There is policy in this on the part of those who hold power, as it is adapted to produce an impression on the popular mind, to awaken fear, and to inspire reverence. At an early hour this morning, prince Malek Kasim Meerza sent one of his chief officers to us at Syr, to say that to-day he should put on his "robe of honor;" and, as it was a day of joy to

him, he wished all his friends to be around him. Among his friends he classes us. At the same time he knew it was our Sabbath, and that it was our custom to spend the day in a religious manner. "But," said the prince, "there are fifty-two weeks in each year, and one Sunday in each week, and but one Sunday like this." He hoped we would consent to be of his party on the joyful occasion. But the will of God must be regarded rather than the will of man, though he be a prince. Of course we declined the prince's invitation, though we might seem indifferent to his wishes, as he could scarcely appreciate our motives.

16. A sheikh from a Koordish tribe, two days distant from this city, called upon us this morning. His appearance was oriental and patriarchal in the highest degree. He was clad in a long white flowing robe, and had a large white turban folded around his head. His full beard was also white, and showed that he was a man of many years. After a volley of compliments, (which a Persian can say with great grace, although his flattery is often fulsome and offensive,) he asked me to visit his country and see his people. "They are not," said he, "like the people of Ooroomiah.\* We wash our hands, face, arms, and feet with care and skill before prayers. We are clean, pure, and our prayers are perfect. But Mussulmans here are not clean. Their washings are not according to the rule of the Koran, and of course their prayers are null and void. Their religion is unacceptable to God, and of course vain. They know not how to wash, they know not how to pray." Poor man! vain thought! He hopes to recommend his guilty soul to God by washing his hands and feet according to rule, and by praying five times a day with nice precision of language and set motions of his body.

Sept. 18. After an absence of three weeks in the districts of Mergawer and Tergawer, twenty-five or thirty miles distant from Ooroomiah, just at the foot of the Koordish mountains, I returned to the city. I went in company with our prince governor, Malek Kasim Meerza, who proposed the trip in order to escape the summer heats on the plain of Ooroomiah, and to enjoy the sports of the chase, of which he is extremely fond.

\* All Koords are Soonees, who have little love for Mussulmans of the Shiah faith. Persians are Shiahs, with few exceptions.

Another reason for the trip just at that time was to see a celebrated Koordish sheikh, who had come down to Mergawer on some business of his own from central Koordistan. As soon as the prince entered upon the plain of Mergawer, he took his course towards the sheikh's tent, to make his respects to him before going to his own quarters. This sheikh is venerated throughout the whole region occupied by the Koords. His name is loved and honored. It is said that he has unbounded influence over all the Koordish tribes, and fame gives him credit for exerting his influence for good. He dissuades his wild and savage people from plunder, from blood, from war. His reputation for sanctity is very great, and the Koords regard him as a man of God in a high sense. They believe that God makes known his will to him, and that he is a prophet, sent of God, to make known the divine will to men. He spends a large part of his time in saying prayers, and often shuts himself out from the world to hold communion with God, and to enjoy holy meditation. When we saw him, he was sitting in a little tent, with all the curtains fastened down around, although it was a hot summer's day. The reason given by the sheikh's friends was, that stillness in the atmosphere was essential to the perfect enjoyment of devout meditation, and that the breeze which would be occasioned by raising the curtains would disturb the tenor of holy thought. Having such a reputation for sanctity and wisdom, the sick resort to him for healing, the ignorant for knowledge, the perplexed for a solution of their difficulties, the injured for reparation. No where, but in a country where the minds of men are dark with superstition and ignorance, can one man gain such power over the minds of others, both in temporal and spiritual things.

27. A few days ago, in conversation with the prince, he remarked that the shah had sent a second time for his vizier, having heard that he had been guilty of some misdemeanor in keeping the accounts of the province. The prince intends to go to Teheran himself shortly, and he declared it to be his purpose to take his vizier with him; and one day before reaching Teheran to send him on in advance to the king's stable, as a safe retreat from the displeasure of his majesty until he could make some arrangement for him. The stable of the king in Persia is a shrine to which a

criminal may flee and be safe while there; the same may be said also of the stables of the nobles generally.

#### *A Case of Casuistry—A Launch—Wine Tax—Physician to the Shah.*

Oct. 6. It is well known that the use of wine is forbidden by the laws of Mussulmans. While many wholly disregard the written law and drink to excess, others strictly adhere to it, and we often hear of very subtle questions raised by them. For instance, one asked, if a drop of wine were to fall into a well one hundred yards deep, if afterwards the water should fail, and the well be filled with earth, and a grain of wheat be planted in that earth, and the product of that grain be eaten by a sheep, and that sheep-mingle with a flock, will the whole flock become impure? "For my part," said the nice casuist, "I believe it would, and I would never taste of the meat."

26. By invitation of the prince, I went with Mr. Breath to the lake, to witness the launch of a new ship, which has recently been built under the superintendence of an Italian in the employ of the prince. A launch in Persia is as novel to an American, as a launch in America would be to a Persian. A large chain was placed around the stern of the vessel, to which forty or fifty yoke of buffaloes were attached. These animals, being fond of the water, after much effort succeeded in moving the vessel, and drew it into the water, a band of music playing on the shore in the mean while. The prince now has four vessels on the lake. They are employed in transporting wood, wheat, barley, and some other articles from one side of the lake to the other.

After mentioning the death of the Ameer nizam of Tabreez, a man eminent for his integrity and other excellencies of character, Doct. Wright states that his body was carried for interment to Kербela, a town on the east of the Euphrates, two days from Bagdad, where one of the famous moslem imams was buried, and thence become a consecrated burying ground, to which multitudes are every year carried from various parts of Persia. Doct. Wright remarks—

Is it not marvellous that forms and places should be so highly esteemed by men, when they are of so little account in the sight of God? But so it is in all these countries among all classes, both

Moslems and Christians, and so it will be, wherever the atonement of Christ is not embraced and loved, as the only ground of acceptance with God.

Within a few days past the prince-governor of Ooroomiah has laid a tax of fifty cents on every *khoom*\* of wine made in the province. As the Nestorians make an immense quantity of wine, and drink it to great excess, this movement touches them in a very tender point, and has made a great stir among them. The ostensible motive on the part of the prince in laying this tax is to diminish the quantity of wine made in the province, and thus to check the progress of intemperance. But no one believes this to be his real motive. He has credit only for wishing to raise funds for his contemplated trip to Teheran.

Jan. 20, 1842. Returned to-day from Tabreez, having been absent seventeen days on business for our mission. While at Tabreez I became acquainted with Doct. David Khan, second physician to his majesty, the shah. Isfahan is his native city. When quite young he went to India, where he remained some twenty years in the service of the English, and learned to speak and write the English language with ease. Some years ago he returned to Persia, and entered the service of the shah. Last fall, when the Ameer Nizam was ill at Tabreez, he was sent up from Teheran, by the king, if possible, to save the Ameer's valuable life. But the Ameer's time of departure had come. He died. Shortly after Kahraman Meerza, the king's brother, was taken ill at Tabreez. David Khan was ordered to remain, and do what he could for him; but the prince also died. In a country like this, such successive events are very unfavorable for the reputation of the attending physician, however wisely he may have managed the cases. This gentleman is by birth an Armenian. But by intercourse with the English in India, he became enlightened, and now sees and acknowledges the low condition of all Christians in the East. The shah's chief physician,† who spent ten

years in England, though a Mussulman, is very partial to David Khan, and by his kindness secures him influence among Moslems. These two gentlemen, though natives of Persia, correspond with each other, when separated, in English. When at Tabreez I had the pleasure of reading a letter from the chief physician to his friend. It was written in an easy, flowing style, and showed that the writer of it was master of the English tongue.

#### *Sabbath at Ardishai—Notices of Schools.*

April 5. Met Mar Gabriel, the bishop of Ardishai. He said that he was in Degallee last Sabbath, when we arrived and held our meeting, but that he was asleep, and for that reason did not attend. But that, if we had not gone quite so soon, he would have made some fine sport for us by the fighting of buffaloes! Such is the character of this young man, the highest ecclesiastic on the plain of Ooroomiah. He loves wine; he loves the chase; he loves any thing, rather than to feed the flock of God, of which he is an overseer. It is, however, to be said to his credit, that he throws his influence in favor of our schools in his diocese, and that he also freely opens his churches to the mission for the preaching of the gospel.

May 1. Sabbath. Yesterday rode to Ardishai, to be ready for service in the church to-day. This is the first day of the great feast after the long fast, when all the Nestorians, who possibly can, go to their churches and take the sacrament. Ten minutes before two o'clock in the morning, the bishop and I went to the church, where we found the priest and a few people already. The people were constantly coming in, and after kissing the cross, as is the ordinary custom upon entering a church, they saluted each other, saying in Syriac, "The resurrection of our Lord." About four o'clock the preliminary prayers were finished. The church was then crowded full. The bishop then went through a form in a private apartment, consecrating the elements; the priest read the portions of Scripture relating to the resurrection of our Lord, and expounded as he read; then came the sacrament. The bread was presented by the bishop, the wine by a deacon.

not. Were John such a youth as Joseph at the court of Egypt, we might hope that he would do much for his oppressed people, the Nestorians, at the court of Persia.

\* Khooms vary in size from forty to sixty gallons.

† June 14. We have recently heard, that John, a Nestorian boy, who has been under instruction in our mission since its commencement, and who was carried to Teheran last winter by our prince-governor, Malek Kasim Meerza, has been taken by the king's chief physician, with the intention of keeping him. John writes as being well pleased with his patron. What will be the result we know

Having been requested to partake myself, I did so, though with mingled feelings of joy and sorrow;—of joy, that God so loved the world that he gave his Son to die for it;—of sorrow, that those who profess to be the friends of Christ and now come to the sacrament, so dishonor his name.

June 6. To-day our girls' school was dismissed, to give the teacher an opportunity of uniting with the teachers from the village schools in the seminary, who come together for a time for the purpose of better qualifying themselves for this work. During the last term the girls' school has numbered generally nineteen or twenty. Most of the girls have made good progress in learning. All of them are able to read the ancient Syriac more or less, and some of them are beginning to translate into the spoken language. There has been an evident improvement in their appearance under the direction of the females of the mission. We hope that some of them may be saved from the ignorance and folly of most females in this country. It is no less desirable here, than in America, that females should be intelligent and educated, and qualified to have the care of children, who, during their early years, are committed entirely to their hands.

22. During the last year our Musulman school has been continued as before, though the attendance has been very irregular. At different times we have had ten scholars, though not more than three or four have ordinarily been present at the same time. At this time only one attends regularly. A variety of causes have operated to reduce the number. Hassem Aly Khan is still quite punctual, and is learning well. He speaks English with a good deal of ease, and reads and writes pretty well. He is a very fine boy. He seems truly attached to us, and appears quite ready to adopt our sentiments, as far as he knows them. We are very fond of him, and can hardly think of him as a Musulman. Being of a high family, and withal possessing fine abilities, we hope that he will be qualified and disposed by his connection with us to do something to prepare the way of the gospel among his benighted people. Among Musulmans we must not despise the day of small things. We firmly believe that the day is coming on when God will work mighty changes in these moslem lands, and duty clearly calls us to do what we can to prepare the way of the Lord.

### Independent Nestorians.

LETTER FROM DOCT. GRANT, 12TH  
SEPT., 1842.

#### *Kind Reception from the Koords and the Nestorians—Stations.*

DOCT. GRANT WRITES FROM ASHETA, IN TYARY, A  
WESTERN DISTRICT OF THE KOORDISH MOUNTAINS.

I have been now nearly two months a solitary pilgrim among these wild mountains; for, contrary to my expectations when I last wrote from Ooroomiah, I am destined for the fourth time to traverse these difficult fastnesses alone. Mr. Stocking, who had been designated to accompany me, being obliged to return after reaching Salmas, in consequence of severe illness. And yet I am not alone, for He whose word cannot fail has, I trust, vouchsafed his cheering presence, and I have also found an agreeable companion in Mar Yoosuph, one of the bishops who accompanied me from Ooroomiah, but who now lies by my side groaning with a fever which has just seized him. I have traversed the mountains in almost every direction, since entering them, and formed a more extensive acquaintance with the people and with the most influential of the surrounding Koords, with whom I have been brought in the most intimate and friendly connection during the fifteen or twenty days I have spent with the chief of the Hakary tribes, Nooroolah Beg, the powerful chief whose confidence and friendship I so providentially gained on my visit to his castle nearly three years ago. To his continued friendship I am indebted for my safety, under God, during my present visit, without which it would not have been attempted during existing commotions. He received me with every mark of respect, and has treated me with the greatest kindness and attention, alike in the camp and in his own castle, always seating me by his side when we ate. I have had the most free conversations with him regarding my objects and plans; and I am gratified in being able to add that he has given his official written approbation to our residence in his country: for you must know that he now claims jurisdiction over the whole of the Nestorian tribes since the burning of the patriarch's house and the advantages gained over a part of their country last year. Much of this juris-

diction is little more than nominal; but it is evident that the Nestorians have lost much of their former independence, if it be not in fact virtually gone, as I surmised in a former communication. This is owing much to want of unity among themselves, and a feeling of discouragement in view of the hostile aspect of their numerous enemies.

The patriarch, unable to maintain either his authority or his independence, has taken refuge with one of the two maleks of Tyary, where I visited him at their summer encampment upon the summit of one of the mountains, which overlooks the Zab and commanding a most extensive and romantic prospect. We afterwards descended together to this place, (Asheta,) where I have made arrangements for the establishment of one of our mission stations, in connection with another at Lezan, the point at which I entered the mountains on my first visit. Partial arrangements have also been made for stations in Tehoma and Jelu, as soon as men can be found to occupy them.

With the patriarch I spent two weeks, receiving every mark of his personal regard and renewed assurances of a disposition to favor our plans and objects for the improvement of his people, though it is but too evident that he is at present more concerned for their political than for their religious and moral condition.

With the favor of the highest civil and religious authorities, as well as that of the great Head of the Church, we shall certainly sustain no small share of guilt, if we overlook our present responsibility and neglect to enter this open door; for wide open it is, in a most important sense, notwithstanding the commotions around us. By former communications you will be led to believe that wars and rumors of wars are still the order of the day. In this quarter, however, affairs are assuming a somewhat unexpected aspect. The proposed expedition of the Hakary Koords against Amadie has proved an entire failure, in consequence, it is believed, of the refusal of the Nestorian patriarch to co-operate, and that strong hold of Koordistan has now just submitted to the besieging Turkish army. This change may soon re-open the way from Mosul to the mountains, and render this route more secure than ever before, unless the reported incursion of the Persians shall call away the army of the Turks before their authority is fully established. It remains to be seen whether the Turkish

army will advance in this direction, as was their original purpose. Should they do so, I am inclined to think the Nestorians would make little, if any, resistance, regarding it as a choice between Koord or Turkish masters, in which the patriarch is the more favorably disposed to the latter, hoping, in the event of his falling into the arms of the Porte, that some friendly christian power will shield him from oppression. As the way becomes open, the mountain Nestorians will become more exposed to another source of danger, to which your attention has often been called. I refer to the proselyting efforts of papal emissaries, of whom two or three made an unsuccessful attempt to enter the country from the Turkish frontier while I was entering from the Persian. With the strong temptation which the patriarch now has, in his weak and distracted state, to seize upon any offer of temporal advantage, which the papists know too well how to make, it is of the greatest importance that we maintain every advantage we may have acquired, in the good providence of God; and you will, therefore, be prepared to learn that I have already made arrangements for spending the winter in the mountains, whether I am joined by an associate or not. But I most sincerely hope that I shall not be disappointed in our expected reinforcement to this mission. As it now is, we have actually no one but myself to occupy this large and important field, Mr. Hinsdale's presence being imperiously required to maintain our post at Mosul. We need, at the least, six new laborers for this field at the present moment, and without them the field will be but partially occupied: nor can six do half the work which is required. For the present I have engaged a native house, which I am fitting up for my winter quarters; but our main dependence must be upon houses of our own construction. I have made arrangements for schools in Tyary, Jelu, and Tehoma, which we are just commencing. There is a great want of qualified teachers, and one or more schools of a higher order for training teachers will be imperiously requisite and will claim our early attention. Were associates now in readiness, I might at this time safely introduce them. How it will be a month or two hence I know not, but will hope for the best.

Through great fatigues and privations and exposures, the Lord has watched over me and given me strength equal to my day. But I have no time for far-

ther particulars. I trust my next letters will bring the intelligence of the arrival or near approach of our appointed associates. Let them be speedily followed by others.

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LETTERS FROM MR. HINSDALE AT  
MOSUL.

Mr. Hinsdale was waiting at Mosul, a town on the southwestern bank of the Tigris, opposite the site of the ancient Nineveh, for the arrival of other missionaries. On the 16th of September, 1842, he writes—

Amadieh has at length surrendered to the Turks, and I confidently anticipate the route to the country of the Independent Nestorians will soon be safe, if it is not even now. If practicable, I hope to meet Doct. Grant in the mountains and spend a few weeks there before the setting in of winter. At all events, there is every reason to believe that the country will be accessible before a single mission family will be ready to enter and settle there. To me the finger of Providence appears manifest in shutting up the way and keeping it closed against papal influence so long, while our brother has entered by another route, and, as I trust, been enabled to do much towards fortifying the minds of the people against papal errors; and now the barriers are again removed, just as there is a prospect of our being able, I trust at no distant time, to settle there permanently.

I mentioned in a former communication, that two papal priests had gone to Elkosh, with the view of proceeding to the country of the Independent Nestorians. They returned to Mosul without accomplishing their object, after an absence of two or three weeks. I do not think they will renew the attempt this season.

During the present week, the French consul, at his own expense, is having mass said in the churches of the city, for the Duke of Orleans.

Orders have come from the pope, that prayers be offered in all the churches for Spain, whose defection seems to weigh heavily on his highness.

On the 19th of September Mr. Hinsdale writes again from Mosul—

Doct. Grant's letter reached me in the morning of the 17th, just four days from Asheta. In a letter to me he inquires,

"Can you come and spend the winter here with me?" Had we associates here now, I should leave without delay, taking Mrs. H. with me to settle in the mountains. The way is now open, and I think there is a fair prospect that it may continue so during the autumn; but change is the order of the day, in this country, and we know not what an hour may bring forth. I do not yet entirely relinquish the hope that we may settle in the mountains before the setting in of winter, though from our last intelligence the prospect of aid arriving here in season appears dark. Should we have no further intelligence of the expected reinforcement, I shall probably go in the course of two or three weeks, and remain till the setting in of winter.

The French consul informed me yesterday that two more priests are expected here from Rome soon.

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Broosa.

EXTRACTS FROM THE JOURNAL OF MR.  
SCHNEIDER.

*Sabbath Meetings—Interest in the Scriptures—Sales to Jews.*

THE first entry in the journal was made on the 23d of May, 1842, immediately after Mr. Schneider's return to Broosa, after an absence of some weeks, during which time the meetings for preaching to Armenians were suspended. After his first meeting subsequent to his return, he writes—

I was glad to see the usual number present again, and the same degree of attention manifested as formerly. Among the hearers were two new ones, who listened with much interest. It is with pleasure that I find the state of things among the Armenians much as it was when I left. Though a spirit of inquiry, and a general waking up to religious things do not exist here to the degree in which they prevail among this nation at the capital, yet the same movement on the minds of men, in kind, is very obvious in this city. The more my acquaintance extends, the more I see evidence of a desire to inquire after the truth, of an increasing conviction of the insufficiency of the mere externals of religion, and of a desire to conform to the word of God.

May 24. In a recent interview with H., one of the pious young Armenians,

he gave me an interesting account of an conversation he had had with one of the principal men of his nation. This man, with whom we have had no personal intercourse, expressed much interest in and thankfulness for our books. He remarked that his nation owed the missionaries a great debt of gratitude for the valuable books which they are issuing. Such as are accessible to him he always reads. When H. met him, he found him with one of them in his hands.

Of another intelligent and friendly Armenian, on whom he called May 31st, Mr. Schneider writes—

He gave me the following narrative. One Sabbath day, as he was reading the Old Testament, some of his Armenian neighbors came in. They asked him what book he was reading; and on being told, they requested him to read aloud to them, that they also might be instructed. He did so; and they seemed both interested and highly surprised at what they heard. They were unwilling to believe that this was the Old Testament. "You are composing it yourself as you go along, and reading to us your own inventions; such things are not in the Bible," they exclaimed. No, I am not, was the reply, I am reading the very same book from which portions are read daily in our church. Only this is in our spoken language, and that in church is in a dead tongue. Still, so new and strange did those things appear which had been read, that they could, with the greatest difficulty, be persuaded that this was a part of the word of God, which they actually receive and possess, but which has been to them a sealed book. At length, after considerable discussion, turning down a leaf at the place where he had been reading, and handing the book to one of them, he said, "Here, take the book home, and let your son read it to you, and see if it is not just as I read it." Since that time he remarked, these men come to him on the Sabbath, and request him to read the Scriptures to them, as most of them cannot read themselves; and so regularly do they come, that the business of reading to them has become quite a task to him.

June 10. Made a call on the Jewish rabbi, and presented him with specimens of the Old Testament in Hebrew Spanish, recently translated by Mr. Schaffner. My object was to secure his approbation of the work, and thus

facilitate its circulation among the Jews. His son and one of the chief men of the nation were present. Before I stated the object of my call, the son inquired whether some new books had not appeared. I then produced the volumes I had brought, and they were all highly pleased with them, and spoke much in their praise. The rabbi said that tomorrow, their Sabbath, he would take the books into the synagogue and shew them to the people, and tell them what they were, and where they were to be found, and at what price they would be sold, with permission to every one who wished for them to procure them. After some conversation it was arranged, that copies of the books be sent to the shop of the chief man present, in the business part of the city, so that all desirous of seeing and examining them, might do so conveniently.

*Pilgrimage and Sacrifice—More Scriptures received and read.*

27. Called on an Armenian friend, whose brother has recently recovered from a severe and dangerous illness. This brother, I was informed, has made a visit to the Armenian monastery at Armash, near Adabazar. The object of his visit was to present a thank offering to that establishment for his recovery. Visits are often made thither for such purposes. As the people attach much sanctity to the place, some of them, when sick, often go there with the hope of being restored to health. This same individual, very soon after his recovery, and before he was able to leave his house, offered a sacrifice of two sheep as an expression of his gratitude. The animals were divided into portions and distributed among the poor, he himself superintending the distribution. I am told that such sacrifices are occasionally made among the Armenians, though they are not of frequent occurrence.

July 1. Forwarded thirty-five portions of the Scriptures and some tracts to a village near Adabazar. I had previously sent some to the same place. These were soon paid for, and this new supply was ordered. All the copies of the Hebrew Spanish Pentateuch, which I had, have been sold. The Jews manifest quite an encouraging degree of interest in this work.

August 2. Last evening had a conversation with S. on the general state of religious feeling among his nation. In the course of our interview he remarked, that all who had attended the preaching

on the Sabbath retained the impression of what they had heard; and all of them spoke in terms of approbation of the service. S. himself gave an instance, shewing the readiness with which the truth is often received. One day he had a long and faithful conversation with H. M., pointing out to him the errors of their church, in regard to confession, invocation of Mary, to the saints, etc. etc., proving to him from the Scriptures, that there is only one mediator, Christ Jesus; that we can be saved only by him; that no efforts or good works of our own can possibly conceal our guilt; and that we must be born again and lead a holy life, or we can have no hope of heaven; etc. The old gentleman, though accustomed from his youth to regard these and similar errors as true, at once assented to the sentiments advanced by S. Sometime after this interview, when they met each other again, by the tone and manner in which he spoke on these topics, he gave S. reason to believe that his former views in regard to them had undergone a real change. Such facts shew most clearly what will be the effect produced, when the truth can be brought to bear upon this nation more extensively. In this view, the multiplication of religious books and tracts, the increase of pious young men of that nation, and the increase of a missionary influence, in every way in which it can be exerted, assume a vast importance, and promise great results.

3. I have been very much gratified to see the interest which the Jews take in the new translation of the Old Testament by Mr. Schauffler, referred to above. I had not dared to anticipate the circulation of more than a few copies; but, contrary to my expectations, I have already disposed of twenty-eight copies of the Pentateuch, which is all that I have now on hand. These twenty-eight copies have all been sold. They are not only willing to pay for these books, but even express gratitude for them. Many inquire, what benevolent individual, or individuals those are, whose liberality has disposed them to furnish the word of God at so cheap a rate. And by some means the impression has become general among them, that some rich, benevolent female, a friend of the Jews, has been the benefactress. Even the rabbi, when I presented him with specimens of the work, inquired of me if some pious female, wishing to perform an act of great charity, did not cause them to be printed.

I informed him, in the presence of several others, of the true source of this benevolence, the Bible Society. Good people in America and England were desirous that all nations should possess the word of God, and so they formed a society, and contributed money, and had it printed in various languages, and circulated in different countries; not only for the benefit of the Jews, but of all nations. But still, they seem to prefer their own way of accounting for what appears to them a wonderful exhibition of disinterestedness.

*Prayers for the Dead—Inquiring Priests  
—Bibles at a Fair.*

8. This is a feast day among the Armenians, and it is devoted to offering prayers for the dead. The vartabed preached a sermon on this occasion, shewing the importance and desirableness of interceding for the dead. Among other things he related the following story, to excite his hearers to present offerings in behalf of the departed. It is substantially this. Near Erzeroom, he said, there was a town where the people were very careful to remember their deceased relatives, presenting *pilau* (a kind of food) and other offerings. A lad in that place, who had not thus remembered his deceased father, had a dream. In his dream he saw all the other deceased of that place enjoying the greatest happiness imaginable, while his poor father was in the greatest agony. On inquiry into the cause of his suffering, his father replied, I have brought you up and suffered much anxiety on your behalf, and expended much money for your benefit; and yet you have not paid any thing for me, or offered any presents that prayers might be offered for me, and I be delivered from this place of suffering. The friends of the others have been more devout and faithful than you, and so they are happy, while I am tormented. The young man, excited by his dream, went and gave the ordinary presents to the priests, and thus had prayers offered, to the effectual relief of his father, as the vartabed would have his audience believe. Many among his hearers, among the most ignorant and superstitious class, doubtless believed the story; but there are others also, who do not give credence to such fabulous inventions; and there is good reason to hope, that the number of such is on the increase. All the vartabeds (preachers) in the Armenian nation do not preach in this style; yet



it is to be lamented that so many of them are so much inclined to foster the errors and superstitions of the people.

25. In a conversation with S. last evening, he informed me that, having been called upon by a priest on some business, a few evenings ago, he took occasion to converse with him on the subject of religion, and to read to him portions of the New Testament. He endeavored, particularly, to impress upon him the duties and responsibility of his priestly office; and to do this the more effectually, he read to him passages shewing the zeal of Paul for the salvation of men, laboring with his own hands for his support, and warning men night and day with tears, etc. etc. The priest was very much interested, and with surprise exclaimed, "Why, was such the conduct of Paul?" S. then told him that such was the spirit and zeal with which he, as a priest, should labor to teach men their duties and lead them to live a christian life. "But what, and how shall I do?" inquired the priest. S. replied, Take the Bible and go to the houses of the people and read to them small portions, and converse with them in reference to these, and thus awaken their attention. Do not be afraid that they will be displeased with such a course. They will rather be glad and thankful. So deep was the impression made upon his mind, and so much was his interest excited, that he said, "I will come to you every day, to hear you read and talk about these things." And in fact, he came again the next day, and yesterday twice, for these purposes.

29. My little audience listened to the exhibition of divine truth yesterday with uncommon interest, and a few of them seemed to be particularly impressed. It is an unspeakable privilege to declare unto them the precious gospel, especially when they receive it with eagerness.

Sept. 20. The priest, mentioned under date of 25th ult., continues to come to S. for reading and religious conversation. He visits him three or four times every week, and they read different parts of the New Testament, and then converse upon them. He often proposes questions to S., relating to different parts of christian duty and character, and particularly in reference to his duty as a priest. Another priest also comes to S. occasionally for religious inquiry and conversation. And all the priests have a high regard for this young man, and are always ready to listen, when he addresses them on divine things. They

seem to feel that he is capable of instructing them in these things; and while they listen to his admonitions, as he informs me, they often exclaim, under a sense of their great deficiencies, "Alas for our state!" It is truly encouraging to witness such a readiness to be taught and guided on the part of these priests, and it is equally a matter of rejoicing and thanksgiving, that one so able and glad to instruct them, is in the midst of them.

22. The man, whom I had sent to the fair at Balikkissar with books has returned. Although another individual, sent out from Smyrna with books, took this fair in his route and sold a good number, yet my agent succeeded in selling more than he did last year, when he was alone. He disposed of 139 portions of the Scriptures, thirty-one religious school-books, and 121 tracts; in all 291 pieces. Adding together numbers sold by both, there is quite an increase upon the last year. There being persons present from all parts of Asia Minor and Turkey, and even from other neighboring countries, the books sold will be widely circulated. Some of them were taken by individuals to be carried into Armenia. Although a much larger sale and distribution is often effected in some other places, yet the growing desire and demand for these books is to be hailed as a cheering indication. The Jews, who attended the fair, were much interested in the Hebrew-Spanish Old Testament. They took all the copies that were offered for sale, and if there had been a greater supply, those from a single town, Magnesia near Smyrna, would have purchased to the value of 1,000 piastres, (forty dollars.) An arrangement was made with these individuals, through the son of the rabbi of Broosa, present at the fair, to send them as many copies from here as they wish for as soon as the last volume of the work shall appear. Truly the friends of the Bible Society have reason to be encouraged in this effort for the children of Abraham.

Mr. Schneider mentions that the whole number of those who have attended his meetings on the Sabbath is 135, though that is a far larger number than is ever found present at one time. He has also a weekly Bible class, and a lecture to a few young men on some branches of science.

Mr. and Mrs. Ladd, late of the mission to the island of Cyprus, now discontinued, having been designated to Broosa, have arrived

there and settled in the Greek part of the city, being qualified by their knowledge of the Greek language, to labor for that class of the population.

Mr. Powers, formerly the associate of Mr. Schneider at Broosa, has, with Mrs. Powers, returned there to resume his labors among the Armenians.

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### Constantinople.

LETTER FROM MR. SCHAUFFLER, DATED  
2D OCT., 1842.

#### *Return of Mr. Schauffler—Reception of the Old Testament by the Jews.*

Mr. Schauffler, after residing about three years at Vienna, in Austria, superintending the printing of his translation of the Old Testament Scriptures into the Hebrew-Spanish language, (the language spoken by the Jews in Constantinople and the vicinity, being substantially the Spanish language written in the Hebrew character,) returned with his family to Constantinople, by way of the Danube, on the 11th of August last, where he will resume his labors in behalf of the Jews. His edition of the Old Testament embraced 3,000 copies, besides one hundred copies, superior in paper and binding, designed for distribution among the heads of the Jewish community. Concerning the manner in which his book is received, Mr. Schauffler writes—

You remember that the late *hakam-bashi*, (head of the Jewish community,) who anathematized me and all my books when I began the translation of the Old Testament, sent me subsequently his *haskamah*, or recommendation, and copy-right for my work to Vienna. He having died since, it was natural that we should wish a confirmation of this recommendation by the present *hakam bashi*; when we therefore saw that he received my present favorably, and invited me to call and see him, Mr. Calhoun, myself, and Mr. Marcussohn, the Israelite whom I baptized several years ago, called upon the *hakam bashi* last Wednesday, (September 28th.) He received us very cordially. The greatest of all the rabbis here, the rabbi of Balat, a suburb up the harbor, was also present. After a few complimentary words, the father very politely requested a number of copies of our small edition of the Pentateuch, struck off in connection with our large quarto edition of the whole

Old Testament, for the use of the scholars in the school of his district. We promised to send for them. We then requested from the *hakam bashi*, the confirmation of our *haskamah*. He replied that he would give it, and in order to be able to give us a definite reply on the spot, he invited us to step with him into the judgment hall, or the room of the *dayanim* of the people. These *dayanim* are the judges, and were in number four or five, besides the *hakam bashi*. The *hakam* or rabbi of Balat was also of their number. All appeared to be either favorable, or at least not unfavorable to our request, except one, the rabbi of Has-Koy, who strenuously opposed it. After much violent and boisterous opposition on his part, they all came to the conclusion that they would examine the work, and if it was good, recommend it; and that I might call again the Wednesday following. I expressed myself pleased with this conclusion, and promised to send each of the rabbis a copy of the whole for this purpose, which I did the same day. I expected little else but opposition, however, or at the best, an entire silence on their part. I was almost sorry that we had made the request of them, but under these circumstances could do nothing more than to commend the cause to the Lord. On Friday following, however, the *hakam bashi* sent me a very polite letter in Hebrew, the purport of which was, that he would recommend the work gladly, it being very good, etc. etc., with this condition, that it should not be sold among the Jews by men of a strange tongue, but by faithful sons of Israel. I sent back to him my compliments and my consent to this condition, upon which the scribe, who acted as his messenger, said he would bring the written recommendation to me in a few days. The chief servant of the *hakam bashi* was very anxious to receive a copy of the work, as a present, and we gave him one.

Thus the Lord has overruled the whole for good, and we have very much reason to feel encouraged that the work will go abroad among the Jews without impediment. Two boxes of books have gone to Adrianople, where our small Pentateuch has gone off very rapidly; and Mr. Schneider at Broosa has found the Jews there equally anxious to receive them, and the rabbi himself and his son were willing to give their countenance and co-operation to the dissemination of our translation among the Jews of their city.

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*Syria and the Holy Land.*

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JOURNAL AND LETTER FROM MR. W.  
M. THOMSON.*Visits from Metawali Sheikhs—Disaffection with the Patriarch—Inquirer.*

FROM the journal of Mr. Thomson, kept partly at Beyroot and partly at Aitath, a village on Mount Lebanon, a few extracts are given below. They relate much to the agitated and uncertain condition of public affairs in the unhappy country where he is called to labor. The Metawalies, whom he mentions, are a separate community, supposed to have peculiar though concealed notions on religious subjects, somewhat resembling the Druzes.

*April 20th, 1842.* Was visited to-day by the sheikhs (six in number) of the Belad Besharrah. They are Metawalies, and have repeatedly called and manifest quite an earnest desire to cultivate our acquaintance. They urge us to spend the summer in their mountains, and to open schools among them. They say their country abounds in milk, leben, butter, honey, and wild game, such as gazelles, partridges, etc. etc. This is common. Every man praises his own village, his own fountain of water, and his own house, and without the least grain of modesty or any regard to truth.

23. A number of Metawali sheikhs from Belades Shukeef spent the whole forenoon in my study. Their requests were the same as those above. There was a religious sheikh among them, who made astounding pretensions to extensive learning. He had travelled into Persia, as he said, to sit at the feet of the greatest masters. On all subjects of science he is profoundly ignorant, with the great disadvantage of being intolerably self-opinionated and vain. We had a long discussion about the Bible and its doctrines. Nothing seemed to stumble him so much as the divinity of our Savior; and he appeared sorry to find that, while our faith was so much more rational, on most points, than that of the christian sects of this country, yet, on this grand stumbling-stone, we were as one with them. He talked incessantly, without punctuation or paragraph, and in a very loud and boisterous style.

24. The same sheikhs came back to-day to go through the same ceremo-

nies of sherbet, coffee, and pipes—tell fifty lies about their extreme love for me, and their longing after my presence the blessed; and to go over the same unprofitable discussion as on yesterday. I find the religious sheikh is also *cadi*, or judge of the Metawalies in the district of Shukeef. He is the only learned moslem, who has seriously requested of me to be supplied with all our books. He pretends to be very liberal, and to seek truth for its own sake, wherever he can find it.

*May 1.* A member of the house of Istafan called with several christian sheikhs of the Beit el Hazan. They are the governors of the Kesrauan, the holy land of the Maronite patriarch. There has long been a somewhat interesting state of inquiry among these people. They say that his holiness has acted with great injustice towards them in many ways, and this has not only produced a decided coolness between them, but also led to a total want of confidence, either in himself or in his principles. Many have gone so far as to question the character of the church to which he and they belong. For years they have been in the habit of receiving our books, nor can the patriarch get hold of them. They tell me now that there are seventy-five men in the village of Gusta alone, who have banded together to read the Scriptures, and to defend one another in it. They meet together and read in private; and when any one is made the special object of persecution, they are to secrete, aid, and defend him. This young man of the house of Istafan is in Beyroot to avoid being imprisoned. He received private information that he was to be apprehended, in time to escape to Beyroot. He declares that there is absolutely no cause for this persecution, except that he is known to have one of our Bibles. Having been acquainted with him for a long time, I am inclined to believe his statement, especially when I know that scarcely any cause would so certainly subject him to trouble, as the one he names. Ah how vastly different is the condition of Biblical inquirers in America; and how terrible will be their condemnation if they neglect the blessed book of God!

*The War Spirit—Continued Confidence of the Druzes.*

29. I have made several excursions to the Mountains recently, and have

every where been most cordially welcomed, but the people appear to be in a sad state. Civil war has left them in that diabolical temper which prompts any man to plunge his dagger into the heart of his next neighbor. One of the principal Christians of A. was talking to me in a towering passion. "Give us," said he, "but your countenance, (the English) and we will rise to-night and kill every cursed Druze in Lebanon. If I can only bathe my sword in their blood, I don't care if it is sheathed in my own heart the next moment." But he was suddenly interrupted in the midst of his brave speech by the entrance of his next neighbor, a poor Druze. Up he sprang in an ecstasy of politeness, welcomed the ragged wretch with his best smile, called him his brother, and assured him he was most happy to see him! Such is their duplicity!

*June 13.* Heard of a most gratifying change in B. A., of Acre. He is a leading member of one of the most respectable christian families in the country. After reading Mr. Whiting's tract on intemperance, he took a solemn vow that he would never again use intoxicating drinks, and manifested his zeal and sincerity by pouring out all he had in his house. He has recently written to request a supply of these tracts, and at the same time offers to be our agent to distribute books in that quarter. This is a very great change. He, or at least his family, were formerly among our most zealous and powerful opponents. Let us hope that this is the commencement of a good work of grace in his heart, which may God in his infinite mercy carry on until the day of complete redemption.

What follows was written after Mr. Thomson's removal from Beyroot to Aitath. He had previously mentioned that three parties were desirous to have the immediate government of Lebanon, the Druzes, the Maronites, and the Turks. After the civil war last year between the Druzes and Maronites, and the triumph of the former, it will be remembered that the Druze chiefs were treacherously seized and thrown into prison by the Turkish authorities, while at the same time an effort was made by Mohammedan missionaries sent among them to convert their people to the moslem faith. The Druzes were, at the same time, disappointed in not receiving the countenance and protection which they expected from the English. It was feared that these

events would tend to check their desire for education, and prejudice them against the mission.

The ruling sheik of the highest family among the Druzes, now in prison in Beyroot, sent his agent to me almost every day until I left the city for the mountains. He did this, although he knew that so far from my being able to render him any assistance, the fact of his continuing his intercourse with us would, if known, act to his prejudice in the eye of the government. He often sent word that, when he got out of prison, he would prepare for us the best place in his district; and he urged us not to forget his claims for schools etc. I have many reasons to think that he is sincere. He evidently has a decided inclination to cultivate our acquaintance and a desire to educate and elevate his people.

But although these things are encouraging as well as gratifying, I would not conceal the fact that the prospects of the Druzes are extremely uncertain, and decidedly dark. It is impossible to predict the course of events even for a week. We really have no government in Lebanon. What must occur before we have one it is impossible to say, but fearful to think of. If the present policy of the government prevails, and is perpetuated, the Druzes become moslems. The children will be circumcised, mosques will be built, and the rising generation trained up as faithful followers of Mohammed. Already the moslem sheikhs have succeeded in circumcising many children in different parts of the mountains. Some have submitted to the bloody rite in this village, but the great majority abhor it, not will they pay the least respect to it any longer than the present necessity continues. But if the present system is perpetuated, I have no heart to look to the end and see the influence it is to have on our mission. There has been a great revival of moslem spirit and fanaticism since the return of the Turks to Syria. The christian name and the Christian's Lord and Savior have become the song of the enemy. Our holy religion and its blessed Author are hourly and openly blasphemed by ragged boys and by haughty pashas, by rude soldiers and vile women.

*Insecurity and Alarm—Maronites more Friendly—Sabbath Meetings.*

The following statements, selected from different dates, will illustrate the

state of the Druzes and the nature of their fears in the present crisis. The venerable old sheikh H., of this village, inquired of a youth the other day what he thought was the reason that so many people went to the Hauran to purchase wheat, whilst just as good could be got in Beyroot, only three hours distant, whereas the Hauran was six days off, and the road dangerous. The lad replied that he could not understand why the people acted so strangely. Sheikh H., stroking his gray beard in sorrow, told him that they were seeking some secure retreat for the hour of danger; some desert, or cave, or wilderness, in which to conceal themselves, their families, and property, during the anticipated and dreaded troubles. And no one can tell but the next hour may bring the stern necessity. This he has repeated to me several times with great solemnity.

The school teacher of this village remarked to me the other day, that if he had occasion to purchase flour, he took only one *rattle* at a time, lest civil war should compel him to flee before he had occasion for two. He also shewed me his garden walls broken down, and his property going to waste, "But," said he, "when I was about to rebuild them I took advice, and all recommended to me to wait until it was decided whether I could live in the place or not; and now it is more uncertain than ever before. I never lie down at night without the apprehension that the yell of civil war may arouse me before morning; and I am never awaked by any unusual noise, but my first glance is to my gun.

Under such circumstances it is not wonderful that murders and robberies are frequent. Most of these, however, are committed by the wild irregular soldiers, who swarm in and around Beyroot. The pasha, it is said, is afraid to punish them. There is always some excuse; either the murderer cannot be found; or he was the party assailed; or there are no witnesses but Christians, and they cannot be admitted to testify against moslems. If none of these excuses answer, the murderer is condemned to pay the price of blood. I heard of one case where the price of blood was only twenty-seven piastres, which, my informant remarked, was nine piastres less than the price of a dog. But the murdered man was a Christian, the murderer a moslem. I never saw a more sinister, cut-throat looking company than the Albanians now in this country. It makes common men tremble to

meet an Albanian aga at the head of his wild and savage mob. As one declared after encountering such a crowd, "I met — coming down the street and hell following after." These fellows often come into contact with the sailors and officers of the ships of war, and serious contests not unfrequently occur.

28. One result of the late civil war is rather curious. It has brought us into much more frequent intercourse with the Maronite emeers, sheikhs, and even priests, than ever before. Maronite emeers and Druze sheikhs, but lately engaged as deadly enemies, have repeatedly met at my house; and although the rencounter was sufficiently awkward, yet the habitual politeness of the Arab enabled them to behave with decent propriety, and a stranger would not have suspected that they were mortal enemies. A number of the Maronite priests have called often to ask alms, and their tone is greatly lowered. One priest calls very frequently and seems to have persuaded himself that we may be good Christians, though we neither acknowledge the pope nor the patriarch, nor worship the virgin Mary. The same change is manifest wherever we go into the mountains. Generally the Maronite people, and even their priests, receive us with great kindness. They are not afraid to assist us, nor do they hesitate to rent us their houses. The brethren in Abadiyeh live in the houses of Maronite emeers. A Maronite emeer has repeatedly urged us to take his son into our seminary, and a little daughter into one of our families. These are strange things to some of us, who have been so often in danger from the rude mob of Maronite villages, led on by their fanatical priests.

29. In looking over my notes in reference to our congregations on the Sabbath, I find the average number of attendants has been about seventy, and there have been five or six strangers every Sabbath. While a few that were formerly regular attendants have fallen off, others have taken their place, and the size of our assembly varies but little. Some evidently hear with interest, and remember with profit; whilst others are as manifestly stupid and careless. Two or three called at my study after sermon a few Sabbaths since, and we had a long conversation on regeneration. They were perfectly orthodox in sentiment, and appeared to feel a deep interest in the subject. This I fear can be said of few, if of any in this country, but those who have been instructed by

protestant missionaries. The doctrine of a change of heart has been lost in these oriental churches, and with the doctrine the reality also. A bishop of Beyroot assured one of the members of our church, that there was no other new birth but what was imparted through them, when they breathed on the young child in baptism.

*State of the Country—Prospects of the Mission.*

In a letter, under date of 5th October, which accompanied the foregoing journal, Mr. Thomson gives the following account of the aspect of things, as they appeared at that date.

I inclose you a portion of my journal, which will not give you a very flattering view of our prospects. They are and have been gradually improving. We have had a quiet summer, and the people have been altogether friendly. The chief source of uneasiness is in the want of a government. The whole question is yet open, and every kind of intrigue is resorted to. The sultan does not intend to restore the native princes to the government of the Mountains, if he can possibly avoid it. The papal powers are determined to erect a papal government in Lebanon. England is jealous of that, and the Druzes will resist it by force. What is to result from these clashing interests none can predict. We are deeply interested in the settlement of these questions. If a papal power rules Lebanon, we shall be shut out. If the Druzes continue in power, our prospects are very good. If the Turks rule, all is confusion and uncertainty. We may be tolerated one day, and the next, by means of a bribe, we may be turned out of the Mountains, if not out of the country. The latter might be the consequence of a strong papal government in the Mountains. However, I must say that my hopes are brightening.

The Druzes also are more and more convinced that England is their only hope. These things must of course operate in our favor. Indeed, if it were not for the influence of this hope among the Druzes, I do not believe that we could have spent the present summer in Lebanon. It is becoming probable that there will be two rulers in Lebanon—a Druze and a Christian. In this case we shall have a fair field before us.

We must succeed in the Mountains, and among the Druzes, or our mission

will prove a comparative failure. The bigoted papal sects form no basis for a mission, and the Greek church, as such, is every where becoming more and more opposed to protestant missions. The Greek church of this country is also oppressed by the papal, and cannot be as liberal as she might otherwise be. There remains, therefore, no body of people with whom we can act but the Druzes, and then such individual Greeks and papists as, under Druze protection, can receive our books, schools, and instruction. I build my hopes of success in this country upon the prospect of our being able to take the Druzes, as a body, under our influence. I cannot give you all the reasons for this opinion, but it is one adopted after much thought, and is entertained with confidence. Nor does the plan appear to me chimerical. No one, I think, who knows the language and the people, and will visit extensively among them, will regard it as impracticable or improbable. There is a general inclination among the people to seek instruction from us, and they will move, as a body, if they act at all.

We have a very fine school in this village, of more than sixty scholars, and a number of them are Druze girls, and there are several applications for schools from other villages.

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*Smyrna.*

LETTER FROM MR. VAN LENNEP, SEPT.  
1ST, 1842.

*An Enlightened and Inquiring Greek—  
Openings for Books in Roumelia.*

To accomplish the objects of his mission more perfectly, Mr. Van Lennep was led, during the last summer, to visit a number of the more important places in Greece. While spending some days in the lazaretto at Syra, in compliance with the quarantine laws of the place, he met with the aged Greek, with whom he had the interesting conversations mentioned below. The life of the old man had been checkered with prosperity and adversity in an uncommon degree.

The trials through which he had passed had opened his eyes on the vanity of life; and the contrast between his present distress and past prosperity upbraided him for his ingratitude to the God who had so abundantly blessed him. I know not how he discovered my professional character; but we had

been together but a very few moments, when he came to me, with a countenance expressing deep anxiety, and said, "Teacher, what shall a man do to be saved?" I pointed him to the Savior; he said he could not find his God. I spent ten days at the quarantine-house; and being allowed no intercourse with my fellow prisoners, he was my constant companion. In my room, and by the water's edge, where we often walked or sat, the only topic was religion. He propounded to me a great many questions, which seem to have long burdened his mind; and when I answered, he frequently said, "It must be so;" and, "I had never understood it before." He came to me one day with his prayer-book, and asked whether the prayers it contained were good. Seeing that the virgin Mary was mentioned in them all, I explained to him why it was wrong to pray to her, to which he readily acquiesced; but as to an idea of its being sinful to offer such prayer, the thought had never entered his mind before. He said he would only repeat the Lord's prayer henceforth, and pray in his own feeble words. He is ridiculed by his associates for his seriousness and conscientiousness; but he is one of those inquirers after the truth, who, having thus far been led by the Spirit, are not likely to be relinquished by that Divine Guide, until they see the cross and feel the rolling off of the burden which crushes them. I might mention other cases as interesting, perhaps, as this; and especially an interesting one I have met here since returning from my journey.

During a visit which Mr. Van Lennep made to Adrianople and other places in Roumelia, he became convinced that there was a wide field opened in that quarter for circulating the books issuing from the Smyrna mission-press, especially among the Bulgarians. Of this he writes—

I then supposed that, in order to do any thing for the Bulgarians, a missionary must spend some time among them to acquire a knowledge of their language and of the character of the people, and to obtain assistants with whom he should establish himself at Smyrna; and a new department of the press should be created. But Providence has opened to us an unexpected door. Religious tracts, translated from the French, have been forwarded from Bucharest by a young man who is very anxious for the im-

provement of his nation. Bulgarian type was found in the city, in the hands of a printer who consented to print any thing we should desire, and a Bulgarian has offered his services for revising the work. An edition of two tracts has now been published, and they have gone to Adrianople, Constantinople, and Odessa. An English friend in Adrianople, to whom we sent a good supply, has promised me to have them offered for sale at the fare of Ouzoimdjova, where, last year, I saw nearly two thousand New Testaments sold in less than a week. In order to give a system and regularity to our distributions in Roumelia, we think of appointing an agent in Adrianople, who will at the same time be supplied with Hebrew-Spanish Bibles, which are in great demand in that city. The person in view is a man of influence and excellent business habits, and we cannot but hope that, with the blessing of God, much good will be done.

I have also wished we might establish an agent in Rhodes for distributing books in that island and along the whole southern coast of Asia Minor. I had planned a voyage to reconnoiter the ground. It was my intention to follow the length of the coast with a native boat, and stop at every village and city on the water's edge, as well as make incursions inland in some important directions. Several promising indications have been held out. But I must put an end to my plans, and give up a promising field; I cannot engage in such a journey after having received the necessary injunction to be economical. I cannot help feeling that no American Christian could spend a few days here without becoming thereby a more liberal contributor to the treasury of the Board.

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### Southern Africa.

LETTER FROM MR. GROUT, UMLAZI,  
SEPT. 16TH, 1842.

### *Hostility of Umpandi and Departure from his Country.*

THE reader will see, from the communication below, that this mission, which has heretofore been subject to sudden and great changes, has had the faith of the missionaries tried and their labors interrupted again by another unlooked for and painful event. Still it would seem that the country is by these changes

getting into a more settled state; and if the unhappy natives, who are the greatest sufferers from the wanton cruelty and caprice of their chiefs, shall survive these fluctuations, it may be hoped that, in the kind providence of God, they will be placed in a condition to enjoy the light and blessings of the gospel in quietness and without fear. Mr. Grout, alluding to his letter forwarded on a former occasion, says—

You will remember that my last to you, written in February, spoke of things about me as being altogether interesting and encouraging, and I happily employed in my work. But almost immediately after the date of that letter, difficulties commenced, which increased so rapidly and of so serious a character, that I both feared for our lives, and believed my usefulness at an end, at least for the present, among the Zulus.

So far as I know, every thing was pleasant between me and the Zulus, till the last of February, when we made the king a visit, and because he did not have a meeting upon the Sabbath which we spent at his place, the people inferred that he was not friendly to me, nor pleased with having meetings with his people. Consequently such as had been friendly to me and had attended my meetings, feared that they had unconsciously offended the king; and as he had manifested a greater disposition than before to kill his people, they feared for their lives, and felt unwilling to go to his place. This caused Umpandi to be suspicious of them.

When such difficulties exist between Umpandi and his people, they cannot be settled, as the people are so fearful that they cannot be induced to meet him; and if they could, they would not be allowed to make a plain statement of facts to justify themselves, and the breach constantly becomes wider. Such circumstances also afford an opportunity for ambitious, designing, or revengeful men to effect their object. Consequently when it was known that Umpandi was suspicious of the people about me, certain men, who wished to appear the king's friends at all hazards, and who had promotion and cattle to hope for by so doing, accused some of those who had been most intimate with me, and who had manifested an interest and pleasure in attending meeting, of forsaking Umpandi and attaching themselves to me. The accusation was followed up so closely by the accusers, that sen-

tence of death was passed upon many of them before any thing was known of it, either by me or the people concerned; and such effort was made to secure their death, that it was plain to us all that something was on foot of which we knew nothing and could learn nothing. Events enough, however, had come to light to satisfy us that Umpandi had no friendly feelings towards white men, and that he thought no more of me than of others. So that at daybreak, upon the morning of July 25th, when it was announced at our window that an army was upon the place to execute the king's orders, we knew not whether it had come for us, or the people, or both, and to prepare for the event we commended our spirits to God before leaving the room.

Upon the same day, we made up our minds to leave, at least for a time, and were induced to do so by the following reasons. Umpandi pretended to be friendly, or at least did not pretend to be hostile, while his actions, so far as we could learn the reasons for them, appeared decidedly hostile. An attack was made upon the six places nearest our house, the people of which had been most friendly to us, and had furnished our school with children, with orders to put to death every man, woman, and child belonging to three of them. When the attack had been made, and we left, it appeared plain that there was no intention upon our lives, else we should have been included. Our anxiety was, however, but partially relieved; for if our friends had been butchered because they were our friends, (and that was the real reason,) we could but fear for our own lives, however improbable it might, on the whole, appear that we should be molested. We know that the people all believed that the attack was made because they had been friendly to us, and that many would leave the country immediately to save their lives, whether I did or not; so that I should lose my most favorable subjects, and that it would be long at least before any would dare again to show me friendship, or to show any interest upon religious subjects.

#### *Opportunities for Missionary Labor near Natal.*

Mr. Grout left Umpandi's country and proceeded to Umlazi, the station occupied by Doct. Adams, near Port Natal. Of what he further learned respecting the character and intentions of Umpandi, he writes—



I have since heard that Umpandi said that he had nothing against me; that he did not wish to injure me; and that he was sorry I left. All which may be true; but if it be all false, it would constitute but an item in the falsehoods of which I know him guilty. In fact, for several months before I left, he had been exhibiting just those traits of character which the people now all say he possessed before he was made king, of which littleness, meanness, and thirst for blood were some of the prominent ingredients. Such was his pleasure then to put people to death, where he had authority, that he gave himself the name of the Scorpion.

If Umpandi retains his power till the English authorities here can convince him of the evils of killing his people, as he now does, perhaps he may retain his office some time longer. But at present his people are leaving him in considerable numbers, and I know that they talk of leaving him by thousands. Talk is had also of assassinating him, and putting a brother into authority, who, they say, was the lawful heir to it when Umpandi was made king.

I have felt called to say thus much in justification of the course I took in leaving my post. I could not have said less, and yet feel that I had said all I ought, and I would not say more, as my confident belief is yet, that if we be reinforced and put in the way of going vigorously forward, the Zulus are decidedly favorable subjects for our work. When the English government is firmly established here, and the Zulus understand it well, they will not, they cannot throw insurmountable obstacles in our way.

As respects the people in the Natal country, all the difficulties I can see are future. We do not know how they will be disposed of by the English government, or how many men of other societies will be sent here to help us. But just at present, I know of nothing to prevent men's laboring among the natives here under the most favorable circumstances. Doct. A. says he had one Sabbath the past season a thousand people to hear him, and he might have as many every Sabbath, if the people would all attend who live within two miles of him. I have no doubt but that other places might be found equally favorable as to numbers. As I have said before, in some of my letters, I would repeat that I cannot but regard this field as one of much greater promise than some others occupied by the Board.

We can, however, do but little till our numbers and our means are increased. For one I must say that my wishes are strong that I may remain and spend my days in this country. In fact, if the mission should be recalled, and I could in any way support myself, I would prefer to remain and exert the little influence I may have in behalf of this people.

At the Umgeni river, about six miles east of Natal Bay, there are an abundance of natives, and in a convenient place a Boer's house, which I suppose I can occupy temporarily, and where I design soon to remove and remain till we shall hear what will be done with us. My access to the people, if I go there, will be perfectly free, and the people are as numerous as about Umlazi.

The station occupied by Mr. Grout in Umpandi's country was called Inkanyezi, and was distant about three days' journey from the town where that chief usually resided. A day's journey is the distance commonly travelled by an ox-wagon, as that is the conveyance most used.

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LETTER FROM MR. LINDLEY, 10TH  
SEPT., 1842.

*The Political State of the Country—  
Bearing on the Mission.*

As heretofore mentioned, Mr. Lindley has, for a year or two past, labored among the Dutch emigrants from the Cape Colony, and received his support principally from them. Residing near Port Natal, he has enjoyed facilities for learning the plans of both the Dutch and the English, the latter of whom have now taken possession of the country. In remarking on the prospects of the mission, he adverts briefly to the present state of political affairs in that quarter—

Early in May last a detachment of troops (220,) sent by the colonial governor over land, arrived at Natal, and, in the name and by the authority of her majesty queen Victoria, resumed military possession of that port. This measure was highly displeasing to the Dutch emigrants, who justly regarded it as giving a death-blow to the plans they had formed, with respect to the establishment of an independent government. They soon assembled, about 350 strong, and sent word to the officer in command

that he must withdraw with his troops, or they would drive him away *vi et armis*. Captain Smith, officer-like, returned word that he had orders to take possession of the bay, but none to leave it. Thinking to intimidate him, the emigrants sent out a party and drove off about six hundred oxen belonging to the wagons which had been employed to transport the baggage of the troops. Captain Smith opened fire on this party, but without effect. The following night he marched out with two field-pieces and about half of his force, to surprise and disperse the Dutch, who were encamped at the distance of two miles from him. The approaching troops were discovered, and by about thirty Boeren under cover of some mangrove trees on the margin of the bay, were attacked and completely routed. Sixteen fell, and twenty-seven were wounded, some severely and others slightly. Not a Boer was hurt. Captain Smith, leaving the two field-pieces in possession of the Dutch, retreated to his camp, where he was closely besieged by his enemy for four weeks, when he was relieved from his difficulties by a fresh arrival of troops, sent by sea to his assistance. A piece of dried horse-flesh and three ounces of rice per day, was each man's allowance for some time before help arrived. The captain's conduct, while besieged, proves him worthy of the confidence placed in him by his government. During the continuance of hostilities five Boers fell, and five or six were wounded. After contending four weeks, the Dutch saw themselves unable to make successful resistance against her majesty's forces, and agreed to submit to her authority. The Boers, who have all along been regarded by her majesty's government, as British subjects, have all been pardoned, except four, for whom a reward of a thousand pounds has been offered by the colonial governor.

I have been told by a well-informed officer, that the British government had, originally, no intention further than to hold military possession of the bay. It now seems probable that the unhappy affair, of which I have given you a brief outline, will result in making this country, in the full sense of the term, a British colony. If so, the white population of this country may be expected to increase more rapidly, than it would have done, had the emigrant Dutch been left to themselves.

And this leads me to a second particular, which ought not to be left unno-

ticed. Should English men, women, and children emigrate either from England or from the colony, to this country, this will attract the attention of the Wesleyan Missionary Society, and be the means of bringing here, at least, a respectable number of that society's missionaries.

From what I have written, you will infer that I think as follows: 1. That Port Natal is about to become a British colony; 2. That an increase of emigration to this place may be expected; and 3. That this increase of emigrants to Port Natal, will influence the Wesleyan Society to send, proportionably to its means, missionaries here for the benefit of both white and black people.

In the present state and prospects of this country, there are no reasons, why we should be withdrawn from our present field, except such as may be derived from the above three particulars. These particulars ought, however, to be viewed in connection with the present state and prospects of the aboriginal tribes, to whom we have been sent.

When your missionaries first came to Natal, they found, as they supposed, about two thousand natives in the vicinity of the bay. This was a small number, compared with the population of the north side of the Umtugela, and under the authority of Dingaan. His unsuccessful war with the Dutch, and the revolt of Umpandi, afforded an opportunity, which was improved by some thousands of his people, to leave the Zulu country proper, and come to Natal. In this way the black population in the neighborhood of the bay and along the coast for some distance southwest, has become, I think, but cannot certainly say, nearly, if not quite, equal to that now under Umpandi, the present chief of the Zulus. The country around the bay, and for a number of miles southwest of it, is densely populated. Few missionaries in South Africa have immediate access to so large a number of people as Doct. Adams. But the interest of the black people, not less than that of the whites, requires that they should be removed from the neighborhood of the bay, where they will soon come in daily contact with imported vices a thousand times more destructive to them than their own, because they will not learn to practise them in a civilized way. Such a removal will be effected, I think, as soon as it can be done without damage to the party removed. The British authorities here are instructed to treat the aborigines, in

all respects justly. When located within the territory to be assigned them, they will form a field for missionary operation, unsurpassed by any other in South Africa.

Respecting the success of missionary labors hereafter among the people of Umpandi, Mr. Lindley remarks that he thinks there will be little danger of his doing injury to the life or property of white men who may reside in his country. He will too much fear the white power now established on his borders. The same power, operating in various ways, will probably restrain him in a great measure from killing his people as wantonly as he has done heretofore. It is quite doubtful also whether his power will not be soon terminated by revolt or otherwise. If he should retain it, Mr. Lindley thinks that a mission in his country should be first established at the chief's own village. If he sees the missionary and all his operations, he will be less suspicious of him. Of Umpandi's character Mr. Lindley remarks—

We knew that he was without much talent, but did not expect that he would govern so unwisely as he now does. He is narrow-minded, selfish, and cruel, and yet I fully believe that any one or all of us could now any day go into his country, and live where we pleased, in perfect safety, as to both person and property. He dare not hurt a hair on the head of a white man. He need not be expected to do any thing by which he would incur the displeasure of white men. There are too many of them on his border. Dingaan's fate, with that of some thousands of his warriors, is fresh in his memory. I cannot rid my mind of the impression, that his country ought to be immediately occupied again by christian missionaries. In spite of all his bad qualities, Umpandi's confidence might, unless I am quite wrong, be soon obtained by a missionary stationed near him. And when his confidence was gained, the principal danger of losing it would arise from the readiness of his people to flock to the stations of the missionaries.

As a general expression of my views, allow me to say that the black people of this part of South Africa were never, since we have known them, so accessible as they now are, the prospect of successful labor among them never so great, and that, consequently, this mission ought not to be broken up, except for want of funds to sustain it, or be-

cause another society has determined to occupy a part of the field with us.

### Oregon Indians.

LETTER FROM MR. EELLS, 1ST MARCH, 1841.

THE station at which Messrs. Eells and Walker are laboring is near Fort Colville, near the northern branch of the Columbia or Oregon river. After mentioning that the Indians did not obtain their usual quantity of food during the previous summer, on which account they had been scattered, and to a great extent away from under the influence of the mission during the winter, Mr. Eells remarks—

Their fears in relation to hunger have not been realized. Snow, during most of the winter, has lain to a great depth, and much of the time with a crust. This has been favorable for taking deer. Immense numbers of this animal have been killed, and I think but few of the Indians have suffered for want of food. About fifty, including children, have been here during the winter. Most of those who spent the first two winters with us have been encamped at five or six different places, varying from eight to twenty miles from us. We have done what we could at teaching the few children which have been here, and have been disposed to attend school. Public worship has been conducted three times upon the Sabbath, and twice during the week. There has been a respectful attention to religious instruction. Many know their duty, but do it not.

The greater part of our bread-stuff during the past year has been brought from Waiilatpu. This was doubtless the best arrangement which could have been made under existing circumstances, though the labor of packing is a great objection to the plan. For the year to come we shall be relieved of this in part. The burning of Fort Walla Walla has rendered it somewhat necessary for the Hudson Bay Company to request to be supplied with flour and corn-meal from Waiilatpu, and that this station draw upon Colville for the same. During the last twelve months I have ridden more than 1,200 miles of necessary journeying for this station, including both families, chiefly to do preaching. These journeys have taken me from my family fifty-seven days. Dur-

ing the same time I rode more than 400 miles expressly to impart religious instruction to the natives. This has taken me from home twenty-three days. The last tour of this kind was performed a few weeks since up Spokan river, near the lake, of which the river is the outlet.

While on one of these tours to a distant band, Mr. Eells gives the following account of a Sabbath which he spent among them.

Have had three services to-day. The law, the new birth, and Scripture history

are the subjects from which I have spoken. Have been thronged with the sick and lame. They appeared to suppose that I had medicine that could cure all their pains and sickness. After various attempts to dispose of their requests, I at last told them that white people are sick and die, notwithstanding they enjoy the benefit of skilful physicians; that the old and infirm will not be young and vigorous again, if they take medicine. This produced apparently good effect. I observed a few wearing the papal cross.

## Proceedings of other Societies.

### Foreign.

#### MISSIONS OF THE UNITED BRETHREN.

THE synodal committee, having the superintendence of the United Brethren's missions, give the following

#### *Survey of the Missions for the Year 1841.*

The year 1841 has been, on many accounts, a remarkable one for our missionary work. Numerous and humbling as are the blemishes which shew themselves in its extending sphere, and perplexing as are the difficulties which not unfrequently arise, the manifold proofs afforded us of the Lord's favor, and, of the blessing which he lays on the imperfect labors of his servants, encourage us to go on in the joyful confidence, that He, whose work it is, and who has helped us hitherto, will carry on his own gracious designs by means of our feeble instrumentality.

The number of brethren and sisters at our fifty-six missionary stations amounts to 255, thirteen more than at the close of the former year. Three brethren and three sisters have entered into the joy of their Lord.

*South Africa.*—Very unexpected and painful intelligence reached us at the end of February. It has pleased the Lord, in the inscrutable counsels of his will, to call home to his eternal joy his faithful servant, our brother H. P. Hallbeck, bishop of the Brethren's Church, and superintendent of our mission in South Africa, on the 25th of November, at the age of fifty-seven years. He had for twenty-three years most faithfully and actively employed the distinguished talents intrusted to him by God in this office. The vacant presidency of the mission conference has been committed to Br. Teutsch, who has already served in this mission for eighteen years; and Br. Rudolph Kolbing, teacher in the Academy of Nlesky, has been called to superintend the school department, which forms an important branch of the missionary work. In other respects the work of God has proceeded uninterruptedly at all our stations. Enon has been visited by malignant small-pox, which attacked almost every family; and it has subsequently suffered again from continued drought, after a brief period of refreshing rains. The new station

among the Fingoes, at Clarkson, on the Zitzikamma, already presents a flourishing appearance. On December 12th of the preceding year the new church was consecrated; and in the course of the present year other buildings have been erected; while a still greater and more joyful change has taken place in the transformation of rude heathen into eager recipients of the gospel. At the baptism of eleven adults last Easter, the new church proved too small to contain all the hearers, and the conduct of the baptized is worthy of the gospel. They patiently endure the reproach cast upon them by their yet heathen neighbors. But though many of the latter still manifest great hostility to the work, the attendance at the preaching increases continually. The conversion of the Tambookies at Shiloh proceeds more gradually. Yet here also the baptized maintain a christian walk, and remain faithful to the grace received, notwithstanding all the allurements and scoffs of their heathen relatives.

*British West Indies.*—On his return, Br. Breutel paid short visits in St. Kitt's and Antigua. In these and other settlements in the British West Indies, the Lord's work has proceeded in blessing. The mission premises at St. John's, in Antigua, were mercifully preserved from the conflagration which broke out there on the 2d of April. Opportunities for extending our sphere of usefulness are not wanting in these islands, especially in Jamaica; but the limitation of our resources, both as to the supply of laborers and of the requisite funds for their maintenance, make it necessary for us to pause. The fatal influence of these hot climates, in producing illness or sudden death, has again been painfully felt by our missionary band.

*Danish West Indies.*—These have attracted a large portion of our attention. We have noticed in our former surveys the changes in progress during the last two years. In the last month of the preceding year the Brn. Breutel and Hauser arrived there—Br. Breutel, a member of our mission board, commissioned to inquire into the present state of the mission, and assist in advising and introducing regulations suitable to the new calls upon its activity; Br. Hauser as superintendent of the mission conference in these islands. One main object of their consultations was, the establishment of schools for the negro children, in the island of St. Croix, where eight hand-

some buildings for the purpose have been already erected by government, each calculated to accommodate from 150 to 200 children.

It is evident that missionary labors can have no permanence, unless the christian instruction of the young be combined with the conversion of the old; and this principle has long been recognised by our brethren. Hence, wherever circumstances allowed, our brethren have established schools, in which the great object was, the implantation of gospel truth in the heart. Hitherto, however, the system of slavery had interposed insuperable barriers in the way of negro education. But these obstacles are now happily removed by the emancipation of the negroes in the British colonies, and the anxiety of the Danish government to provide christian instruction for the negro children under their jurisdiction. When, in 1839, governor-general Von Scholten proposed to our Board to undertake the general instruction of the slaves in these islands, we felt some hesitation as to our adequacy for the charge. When, however, we reflected on the evils resulting to our rising youth from the want of education; and, on the other hand, saw the powerful means thus put into our hands, we felt ourselves constrained to consider the invitation as from the Lord, and to comply with it, relying on his divine assistance. On the 18th of May the first school-house was solemnly opened, near the grave of Frederic Martin, the apostle of this mission, whose memory is highly revered among the negroes, in the presence of the governor-general and the civil and ecclesiastical authorities of the island. It is indeed exhilarating to see troops of colored children assembled in these schools in perfect order and stillness, to observe their attention, to hear their cheerful singing, and to witness the effects of christian instruction, and the blessing which rests on the institution.

It happened very providentially for the commencement of these schools that we could engage the services of a number of able colored teachers, educated by the Mico charity. The employment of such teachers is also a step toward training assistants from the natives themselves.

We thankfully acknowledge the support which has been given to our missionary labors by the Danish government and governor-general Von Scholten, as well as by the authorities of this island in general. The school-houses, and, when necessary, dwellings for the teachers have been erected at the expense of government; and a considerable proportion of the current expenditure is contributed by its liberality.

During Br. Breutel's stay in these islands, the whole mission work, in all its departments, passed under review, and suitable measures were taken to meet the exigencies of the times.

The expenses of this mission have hitherto been defrayed by means of the blessing which God has laid on the businesses carried on for its support. Encouraged by the example of the Great Apostle of the Gentiles, the brethren pledged themselves to faithfulness in this branch of their labors, remembering at the same time that it must always be accounted subordinate to the proclamation of the gospel, and the care of individual souls, in which they vowed anew to shew all good fidelity. Suitable regulations were made for the public ser-

vices, held partly in English and partly in Creole; and the brethren were encouraged to new activity in all the various branches of their labors. Attention was especially directed to rooting out the remains of heathen and unscriptural usages, which still occasionally obtained in negro marriages; and to uphold the sanctity and inviolable nature of the marriage covenant, by scriptural instruction, by a devout solemnization of the public rite, and by a faithful exercise of church discipline against offenders.

*Surinam.*—The past year has been signalized by the renewal of the mission among the free negroes at Bamby, suspended since 1813. Br. and Sr. Rasmus Schmidt arrived at Ginge, near the former Bamby, on the 26th of December, after a journey of six days, in a narrow canoe, up the Surinam—a navigation interrupted by frequent falls and rapids—and with no other shelter for the night than what the woods could supply. But they were comforted by the joyful welcome given them at Ginge, where the negroes had already built a church and dwelling-house for them, in their slight mode of architecture, and where they found twenty baptized persons, the remnant of the former mission. On new-year's day the little church could scarcely contain the number of attentive hearers. Though they have both suffered from repeated attacks of fever, and met with many obstructions, yet at Easter they had the joy to baptize the first-fruits of this renewed mission. We commend them in this lonely and difficult post to the remembrance and prayers of all our friends. The station commenced at Salem, in the upper Nickerie district, in the preceding year, has met with much encouragement. On Palm Sunday the newly built church was solemnly consecrated, and eleven persons, the first-fruits of this station, received holy baptism. The church is accessible on foot by the negroes, and the missionary can likewise readily visit them. In the colony itself the communication with the Plantations can in general take place only by water. And after all that has been effected for the promotion of the work, it has still to struggle with many difficulties. There is a large number of places to be visited: sometimes our brethren find that they have come at an inconvenient season, and many Plantations still remain closed against them altogether. The school at Charlottenberg has dwindled away to two pupils, the rest having been discharged at the demand of their owners. May our God grant his servants courage and perseverance in this strife between truth and error! In Paramaribo itself the missionary work meets with no interruption.

*North American Indians.*—Our small congregations, gathered from the Delaware Indians, at New Fairfield, in Upper Canada, and Westfield, in the Missouri territory, enjoyed an undisturbed rest. At New Fairfield our brethren make visits from time to time among the surrounding Indian tribes, to carry to them the glad message of redemption through Christ, and invite them to pitch their tents in the neighborhood of the settlement. The prospects of the Cherokee mission in the Arkansas have become more hopeful. Beattie's Prairie, the new residence of our missionaries, has proved more healthy than Barren Fork: the schools were prosperous, the number of pupils having increased to seventy.

Two young brethren from North Carolina had set out in the autumn to commence a school midway between their former and their present residence. The general feeling of this tribe was more peaceful and tranquil than it had been for a length of time, and Br George Hicks, who resides at no great distance, was faithfully employing his influence with his Indian countrymen for the furtherance of the mission.

*Labrador.*—The season proved less favorable to the exertions of our people than in Greenland, and the want of necessary food was in some instances painfully felt. Yet, in these and other trials, the Lord's help was manifest. At Okkak, the mission family, by no means numerous, were severely visited with sickness. At Nain the influenza was for a long time prevalent, both among the missionaries and the Esquimaux; and the visits of traders to the neighborhood were injurious to the spiritual course of the congregation. Hebron has of late years received but few additions from the heathen; but our brethren are exerting themselves to make them acquainted with the gospel, by more frequent visits. In all the settlements the liberality of the British and Foreign Bible Society, in supplying them with New Testaments and other portions of the Holy Scriptures, and a gift of hymn-books from the Society for the Furtherance of the Gospel, were thankfully acknowledged by our Esquimaux.

*Greenland.*—In our four stations at this mission the missionaries have in general been enabled to prosecute their labors with cheerfulness. It is true, the scattered state of their flock during the summer months withdraws them for a time from the means of grace, and exposes them to various temptations. And many are also obliged to spend the winter at a distance from the settlements, our connection with them being alone maintained by mutual visits. Still the blessing laid on the preached word continues to be strikingly manifest. The diligence of the children at school is likewise a source of pleasure to the missionaries. In temporals no want has been experienced by our Greenlanders, though several fathers of families had lost their lives in the seal-hunt. On such melancholy occasions, our brethren were peculiarly grateful for the benefactions of many European friends, which enabled them to succor the families thus bereaved of their providers.

The London Society for the Furtherance of the Gospel among the Heathen celebrated this year its centenary jubilee with joy and gratitude to the Lord. The ship which forms our only communication with the inhospitable coasts of the north, had a more stormy passage than usual, and did not reach London till the end of October. We were thus anew reminded of the preserving mercy of the Lord, by which alone this vessel, so indispensable to the existence of our settlements in that country, has regularly made the passage, since 1770, through those tempestuous and ice-bound seas.

In concluding this report, we sincerely thank all our brethren and sisters and friends who take an interest in the work and support it by their benefactions, as well as every missionary society which has come to our assistance; and while we wish them abundant blessing from the Lord, we commend this great work to their further co-operation and intercession.

#### ENGLISH CHURCH MISSION IN SOUTHERN INDIA.

In their semi-annual report, made at the close of the year 1841, the missionaries in the Palamcotta district notice the

#### *Abolishing of Government Connection with Idolatry—Opposition of the Heathen to Christianity.*

This year has been distinguished by one event which will always be remembered with satisfaction, and the influence of which will extend to future generations—the abolition of the connection which had hitherto subsisted between the British government and the idolatry of this country. Not indeed that this abolition is fully completed—we believe it is not; but the supreme authorities have decreed it, and some steps have been taken toward putting it into execution. The unholy alliance of a heathen church with a christian state has at length been repudiated, and the separation must take place. Although, perhaps, we do not anticipate such immediate and evident benefit to Christianity from this measure as some appear to expect, yet we cordially rejoice in it as a great aid to our cause, and render unfeigned thanks to God on account of it.

The year has also been marked by perhaps the most serious combination of the heathen against us that has yet been experienced. Before the government order just referred to was promulgated, in the early part of the year, the increase of persons placing themselves under christian instruction was, in almost every district, great beyond precedent, and indeed astonishing. This of course excited the animosity of the higher castes, and those of the same castes who still adhered to heathenism. Various complaints, some of a most serious nature, made by the heathen against our people were thrown out by the authorities as false and malicious; and in some instances the complainants and their witnesses were punished, which of course still more inflamed their hatred and opposition.

The government order coming upon them while in this state of excitement, aroused them to something like fury. Deputations from different parts met at the great seat of idolatry, Trichendoor, where they held consultations upon the best means of stopping the influx of new converts to Christianity, and reclaiming those who had recently slipped away from their old yoke. Some of the leading men in these consultations were old and inveterate enemies of the Christians; and being of inferior caste, but men of property and influence, they felt their pride gratified by being taken into the councils of brahmins and other men of high caste, and became anxious to distinguish themselves by zeal and violence.

The more respectable and wily of them plied the oar of misrepresentation, in getting up petitions to the government against the Christians, the catechists, the missionaries, and even against the European authorities who had dismissed their false complaints. One or more of these petitions was published in a Tamil newspaper at Madras; and, as a specimen of their spirit, we need only select the heading of it. After enumerating thirty-seven of their names, they proceed to petition against "the

murders, plunders, highway robberies, demolition of the temples of Hindoo deities, and other acts of wicked injustice, carried on by the missionaries, who have recently been strolling about in this zillah teaching the christian veda; and by the ever-wicked maravers, spurious shanars, pariahs, pallars, and other low-caste mobs, which they have now got into their possession."

Others circulated false reports, such as, that an order had been issued by the government prohibiting all the people of five castes, which they named, from embracing Christianity; that the new collector was opposed to the missionaries and their native converts; that one of the missionaries, gone to Madras on leave, had been called there to be tried for misdemeanors, and would not be allowed to return; that another had been fined, and, in vexation, had put an end to his existence.

Others again, not trusting to the might of these weapons, took up some of a more tangible kind—sticks and clubs, and it is said, even fire-arms—and gathered together large mobs. First they attacked the people at Yeraal, belonging to this station, where thirty families had been under instruction only a few months, and where we have had a good school for several years. They forced every one of the people to rub on ashes, taking property out of their houses, and only restoring it on the condition of their paying a fine, and giving a pledge to abandon Christianity. Besides which, the mobs beat one of the inspecting catechists and several catechists, and then got up a false complaint against them of highway robbery. Through the aid of the native authorities, and the refusal of their European superiors to re-examine the cases, both complaints were thrown out; and the people who had been forced to backslide lost all heart, and declined representing their grievances to the heathen authorities, when they saw that, contrary to custom, the christian authorities refused either to examine cases in the first instance, or to revise them in case of appeal.

The mobs, having succeeded at Yeraal, now carried out their plans in the districts of the Rev. A. F. Cæmmerer and the Rev. J. Thomas, where the new converts were most numerous; and in the same way forced many hundreds to return to devil-worship. At last, the representation of one of the missionaries that his own house and village were in danger produced a good effect: peons were sent in disguise, and having themselves seen the mobs, they made such reports to the authorities as led to the issue of warrants against a few of the principal men. As, however, the people who had been forced back to heathenism were all new comers, with little knowledge of christian principle, and as the prospect of further loss was much greater than any encouragement afforded them, they were not disposed to come forward with evidence, and the prosecuted escaped without punishment, except in one or two instances. But the warrants, and the apprehension of several of the principals, had the effect of quelling further disturbances; and since that we have not had combined resistance in any great degree. Recently, however, a mob collected in a village, at night, where one of ourselves was staying, and a disturbance was with difficulty avoided, their object being forcibly to prevent the enlargement of a place of worship which had that day been commenced. The case was prompt-

ly investigated by the magistrate, and the offenders punished.

#### *Effects of the Persecutions—Catechists—Congregations.*

It has been no small comfort to find that many, even of the new people, remain steadfast, notwithstanding all these difficulties, and that the mobs did not attack the older congregations: indeed, they scarcely seem to have calculated upon the probability of driving them away from the refuge of the christian church. We are, moreover, truly thankful to say, that, notwithstanding all who have been forced back, a very large increase remains over last year's account of souls brought regularly under the influence of christian truth and the daily means of grace. We believe, too, that this trial has been, and will be, of great service to the christian congregations, in teaching them the source of their strength, quiet confidence in the Lord, and patient suffering for his sake. There is also a danger, in times of rapid increase, that some will lose their humility, and presume upon their large numbers to despise the heathen: such checks, therefore, though in themselves unjustifiable, are likely to prove salutary.

Another good effect has been, an evident sympathy throughout the christian body for those thus exposed to trial, extending wherever the news of the opposition had reached; and thus we trust that unity of feeling termed "the communion of saints" has been promoted by these afflictions. One instance of this is worthy of being mentioned here. A Christian of long standing, a communicant of excellent character, lately died, giving good evidence of his faith and hope. When dangerously ill, he became delirious; and the great subject of his wanderings was the disturbance at Yeraal just mentioned, the successful violence of the heathen, and the loss of the new people. To this we could add many more instances of the deep interest taken by the christian people in the spread of the gospel and the conversion of the heathen. Surely no man can regard this as a slight proof of the blessing of God upon the labors of his servants, and of the reality of their success. Our hearts have often been depressed with sorrow during these trials and persecutions; but we now rejoice in the consolations which have been afforded by the results we have mentioned. As for the people who have gone back, it may please the Lord to bring them again to the fold: he is powerful enough to lead them back, even by those who have driven them away.

The number of baptized adults has greatly increased; and we believe the total of communicants, in all the stations, will exhibit also a considerable accession.

The catechists have continued to give us, upon the whole, much satisfaction. One pleasing feature we ought to notice—the patience with which many of them have borne the troubles above mentioned, and the lively interest they have manifested in the success of our heavenly cause. Some of them have been called to suffer severely, both by disgrace and loss, for their work's sake; in every case, we firmly believe, unjustly. One has been dismissed for improper conduct.

Much having already been said of these, we need only add that the increase in this station over the last half-year is 803 souls; the total

number under instruction being 3,494, of whom 1,145 are baptized, and 230 communicants. During the last half-year, fifty-four adults and seventy-nine children have received baptism; and the Lord's supper has been administered in eight places. Our visits have been constant, and very gratifying to ourselves.

*Report of the Northern District.*

Of the number of those baptized, what is required of the candidates, and the whole number under instruction, the missionaries write—

The list of the baptized shews an increase of 109 persons; though I have only baptized ninety—thirty-three men, fifteen women, and forty-two children. A few Roman-catholic families, who have forsaken the worship of images and joined us, make up the number. I require of the candidates for baptism that they possess a competent knowledge of the most essential points of the christian religion; that they produce a valid testimony of their good conduct, while they have been under christian instruction, and that they make a public declaration and confession of their faith before the act of baptism itself.

The list of those under instruction shows an increase of nine villages, and 333 persons, baptized and unbaptized; so that during the year 1841 there has been a total increase of 650 souls, including 176 baptized, and of fifteen villages.

*Report of the Swisseshapooram District.*

The number of catechists under the direction of the missionaries in this district is fifty-three. The congregations have contributed 69 rupees, the catechists 98, and the schools 38, to various charitable objects, in all 205 rupees, or nearly \$100.

Of the congregations the missionaries say—

Under this head there has been a steady increase, not so much by new villages having put themselves under christian instruction—though this has been the case in two or three instances—as by new people joining the already existing congregations. At the end of June last, there were 1,293 families, or 4,586 souls, under christian instruction in the district. Now there are 1,463 families, or 5,284 souls—an increase of 170 families, or 698 souls. Add to this, 684 souls, the amount of increase during the half-year ending in June, and the total increase during the year 1841 will be 1,382 souls. Of the 5,284 souls, 286 men, 277 women, and 415 children, in all 978, are baptized, and the rest are preparing for that rite.

I have been enabled to visit all the congregations during the last six months, and have had occasion to administer baptism to upward of 230 persons, including children.

At the end of June last there were 22 schoolmasters' and 14 catechists' schools: now there are but 15 schoolmasters' and 13 catechists'. In June there were 1,065 children receiving christian instruction: now there are only 733, a decrease of 332. These 733 children consist of 404 Christians and 329 heathens: 100 Christians and 86 heathens, in all 186, are in the reading class.

*Report of the Maignanapooram District.*

Of the persecutions endured by the native Christians and the effects produced, the missionaries say—

It was my happiness to draw up the report of the half-year ending June last under circumstances, according to human notions, far more propitious than those in which I am placed at present. Then it seemed highly probable that the greater part of the population in this neighborhood would speedily come under at least the outward influence of divine truth. While things were going on thus prosperously, a bold and reckless persecution broke in upon us, and threatened to overturn, not only the work which had been done recently, but that which had stood for years against less furious assaults. That many influential heathen had viewed with rancorous apprehension the progress which Christianity was making, was evinced on various occasions; but none of them had the boldness to organize a system of opposition.

About one thousands souls, after having come within the precincts of mercy, were drawn, or rather forced, back again to the region of the curse, and perhaps may not ever have another opportunity afforded them of obtaining the salvation of their souls; for it usually happens that backsliders become more hardened than the worst heathen, and often prove the most violent opposers of the gospel. There remain, however, of those who have recently come over from heathenism, between two and three thousand; and as they are daily becoming more and more acquainted with divine truth, I have strong hope that they will continue steadfast. It is a gratifying fact, that none who had been any length of time under christian instruction went back during our troubles, and not one baptized person: and I am thankful to say, that, notwithstanding these great and incessant troubles, the people have by no means relaxed in attention to their catechisms and the usual means of grace. Many have been approved as candidates for baptism. On Christmas-day I baptized 109 at Pragasapooram; and altogether, during the year, 246. Between forty and fifty new communicants have been admitted; and in every village there are persons now waiting to be received. The communicants amount to 195.

The number of girls in school is eighty-six, being only four less than in December 1840. The girls being entirely the children of christian parents, the number is not so liable to fluctuation as that of the boys. At present there are 466 boys, being a decrease on the former year of seventy-four. Almost all the children of heathens were withdrawn from our schools during the persecution, as it was one part of their plan of opposition to keep their children from attending.

In a summary of the South-India missions it is stated that there are 267 native catechists, 192 schoolmasters, 6,842 baptized persons, 1,245 of whom were added the last year, 19,706 candidates for baptism, 1,467 communicants, 181 schools, containing 5,684 boys and 1,173 girls. The number of villages under the care of the mission is 461.



## LONDON SOCIETY'S MISSIONS IN POLYNESIA.

*Unsuccessful Attempt to introduce Missionaries to Erromanga.*

SUBSEQUENTLY to the murder of Mr. Williams at the island of Erromanga, one of the New Hebrides group, in November 1839, [*Miss. Herald*, vol. xxxvi, p. 234,] that island was again visited, with the hope of introducing christian teachers among its savage inhabitants. Two native evangelists from the Samoan group volunteered their services for the dangerous enterprize. Of this attempted mission the following account is given in the *London Missionary Magazine*.

The blood-stained shores of Erromanga have attained, with the friends of christian missions, a mournful distinction among the isles of the Pacific. As our readers are aware, on the second missionary voyage of the *Camden*, in the year 1840, the chiefs, inhabiting a district of the island opposite to that on which our lamented brother Williams fell, manifested a willingness to receive native christian teachers, and promised to afford them protection and support. Under this assurance, two Samoan evangelists nobly devoted themselves to this arduous and self-denying labor; but the chiefs on whom they relied proved faithless and cruel, while the people generally robbed them of their little property, and daily thirsted for their blood. And although the God in whom they trusted raised up for them a solitary friend among the heathen, and almost miraculously preserved their lives, as lambs among wolves; yet it was absolutely necessary, on the succeeding visit of the missionary ship, to rescue them from the hands of these savages and cannibals, and transfer their labors to a people more disposed to value and accept them.

The following narrative, from the journal of Mr Murray, details the means by which their deliverance was happily effected, and it will be gratifying to our readers to know, that, notwithstanding their former trials and dangers, the teachers were still willing to hazard their lives for the Lord Jesus, and to spend and be spent in his service. They were subsequently stationed at the Isle of Pines.

The following awfully interesting communication from our devoted missionary, presents the extreme degradation and ferocious habits of these wretched islanders, while it supplies a fearful comment on the words of inspiration, "The dark places of the earth are full of the habitations of cruelty."

"The inhabitants of Erromanga, in many respects, resemble those of Tanna and Britannia Island. They are somewhat inferior in their appearance, but their dress is the same, and they paint after the same fashion. They have also the same kind of war-weapons—clubs, spears, bows and arrows, and slings; and they kill and eat each other in the same way, only, it would appear to a greater extent: their wars are similar, but much more frequent; and their houses and manner of life are substantially the same. Judging, however, from what I have seen of them, and from the accounts of the teachers stationed on the respective islands, they are by far more savage

and barbarous. Their wars, as has been remarked above, are more frequent than those of their neighbor islanders; even their women go to war among themselves, and fight and kill each other with stones and clubs. There seems to be hardly any recognition among them of mutual rights. Any person found alone, old or young, male or female, except by his own immediate friends or relations, is killed and eaten. This is a general custom among the people, to which, I suppose, chiefs and people of rank form exceptions. Every individual, except when very young, goes armed at all times; and when persons meet, it is customary for the parties to assume a hostile attitude, which very often leads to serious consequences. When a husband and wife go to work in the bush, they are obliged to take their children with them, and every article of property they possess; children left behind run the greatest risk of being killed and eaten, and any article of property, if found, is sure to be stolen; so heedless are this wretched people of the rights of each other. Sometimes even the members of a family will kill one another. On one occasion the teachers witnessed the murder of two females by members of their own family. Any foreigner falling into their hands, unless he have relations who can protect him, is killed and eaten, even though he may belong to an island not more than ten or fifteen miles distant: an instance of this kind occurred shortly before the teachers reached Erromanga. A party from Erannan, consisting of ten persons, by some means got ashore on the island, and every one of them were killed and eaten. The teachers saw the heads of three of them stuck upon poles."

A statement is then given of the manner in which these teachers were rescued from their perilous and suffering condition, in April last. They had been deserted by the people, could with difficulty procure the means of subsistence, were in impaired health, and were altogether in a suffering condition. The natives of the island were unwilling to let them go on board the vessel that visited the island for them, probably from some sinister motive. One of the chiefs, who came on board, was refused permission to return to the shore until the teachers should be released and permitted to embark. This had the desired effect, and the teachers were thus rescued and taken away.

Of the treatment which the teachers received, and the effect of their residence on the island, it is remarked—

No good impression appears as yet to have been produced among the people of Erromanga, except, perhaps, in one instance, which, under such circumstances, is not to be overlooked. When the teachers, whom we have now taken away, were landed on the island, nearly a twelve month ago, two chiefs, Neivi and Nauari, engaged to protect them, together with a man from Nina, who is married to a woman of Erromanga and lives there. This man pretended to be a chief, and under this pretence obtained a present; but he was af-

terwards found by the teachers not to be a chief. His name is Laio. The chiefs paid no attention to the agreement they entered into on the teachers being landed, neither affording them protection, nor furnishing them with food: they so completely abandoned them, that for weeks, even for months, they came not near them. Shortly after the teachers landed, the chiefs took offence because they refused to give up to them every thing they had, and from that period the chiefs not only ceased to supply them with food, but also prohibited others from supplying them. Under these circumstances, the teachers were befriended by a party from Nina, consisting of eight persons who were on a visit to their relations at Erromanga. These persons behaved kindly to them, though they paid but little attention to religion.

About five months previous to our arrival, the party from Nina left for their own island, and nearly at the same time the teachers were taken ill, and began to suffer great distress, having no one to do any thing for them, except one poor man, who, at the risk of his own life, fed them all along, and but for whom, it appears, they must have perished.

This man, whose name deserves to be recorded, and to be had in remembrance, used to steal quietly down to the lowly hut in which the poor teachers lived, lift up the thatch of the roof, and hand the food in to them. We failed in our endeavors to find this man, though we felt peculiarly anxious to see him, in order to have an opportunity of testifying our gratitude for his kindness to the teachers: we dared not say any thing publicly of his generous conduct, as it might have cost him his life. His name is Vorevore. I regret that he has paid but little attention to religion, having probably been deterred by fear. I trust, however, he will at some future period be made savingly acquainted with the salvation of Jesus. The part he has acted towards our teachers is very remarkable, and deserves particular notice. May He, who has declared that he regards the smallest act of kindness done to one of the least of his brethren as done to himself, graciously reward and bless this poor benighted heathen, who appears literally to have done what he could.

The teachers know nothing of the mythology of the Erromangans, nor whether they have any thing regular and systematic. From the little I have been able to learn, I apprehend they have not. Probably they are very similar in this respect to the Samoans, and some of the other Polynesian tribes. The name of their chief god is Natomasi, besides whom they have a great many inferior deities, every family having its own. They pay a kind of homage to their gods, and make them offerings of food, consisting chiefly of cocoa-nuts and bananas.

#### *Successful Attempt at Mangaia.*

On another island in the vicinity, the inhabitants of which were scarcely less hostile and unpromising, at first, than were those of Erromanga, a widely different result has, by the blessing of God, been witnessed. The following is an account of the manner in which the teachers were at first received and treated.

No sooner had the teachers reached the shore, than there was a general seizure of their persons and property. One of them had a saw, which the natives grasped, broke into three pieces, and tied to their ears as ornaments. A box of bonnets, intended as presents for the chiefs' wives, was dragged through the water. Of their bedsteads, one took one post, another another, and ran off with their booty. A number of bamboos of cocoa-nut oil were landed, which they poured so profusely on each other's heads, that it streamed down their bodies till they glistened as they stood in the sunbeams. Among other things, there were two pigs, animals they had never seen before. These were taken by a chief, who, casting off his own garments, decorated the pigs in the insignia of chieftainship, and sent them into the presence of their majesties.

But what completed the catastrophe was their conduct to the poor females, the teachers' wives, whom they carried into the woods, and were proceeding to treat with great brutality, when, terrified with the report of a small cannon, which we fired off from the vessel, they ran away. We immediately sent the boat, and brought our people off to the vessel; and certainly their appearance was truly deplorable. Their hats and bonnets had been torn from their heads; they had been dragged through water and through mud; and their shirts and gowns were hanging in ribbands about them. The husbands, being thrown down by the natives, were prevented from rendering any assistance to their wives, and our valuable missionary, Papeiha, nearly lost his life, for they put a tiputa\* over his head, and commenced twisting it for the purpose of strangling him; but happily he had the presence of mind to introduce his hand into the aperture, which preserved his throat.

Such were the people of Mangaia; but, in this moral wilderness, "instead of the thorn, there has come up the fir-tree, and instead of the briar there has come up the myrtle-tree." Although rejected and mal-treated, the native teachers renewed their enterprise of mercy, and the Savior in whom they trusted, not only preserved their precious lives, but graciously rewarded them with large success.

The Rev. W. Gill and wife, accompanied by three or four native teachers, left Rarotonga in June for Mangaia, to learn how the cause of Christianity was advancing under the native teachers at the latter place. In his journal he writes—

Mangaia lies about 120 miles southeast of Rarotonga, and is from twenty-six to thirty miles in circumference. From the extremities, northeast to west, is a bold shore of perpendicular, barren, coral rock, twenty to sixty feet high, thickly indented by deep huge caverns, of most grotesque appearance, into which the sea beats with awful grandeur in the season of its rage. The other side of the island is preserved from the inroads of the mighty

\* The tiputa is like the Spanish poncho, a piece of cloth about three quarters of a yard wide and three yards long, with a slit in the centre, through which the head is put, so that the garment hangs down before and behind.

billows by a coral reef, about half a mile from the shore, which contains no opening large enough to admit a boat.

On their reception on arriving at Mangaia, Mr. Gill writes—

Early the next morning a canoe came along side, and having descended into it, in less than a quarter of an hour we were landed on the reef, by the rising surf, which had been calmed almost to the smoothness of a lake. The majority of the church members were then waiting to receive us; and, as the canoe touched the edge of the reef, several rushed forward, and dragged it in haste to the land, and with acclamations of joy bore us, canoe and all, to a house prepared to receive us. The scene was most overpowering. The crowds of people, old and young, the unintelligible shouts of some, and the mute amazement of others, exceeded any thing I ever saw.

*First Sabbath—A Christian Village—Fruits of the Gospel.*

At Oneroa, the chief settlement, situated on the northwest side of the island, there are not less than two thousand inhabitants. At six in the morning, the natives held their early prayer meeting, and from 700 to 800 persons attended. At nine the children were assembled in the school-house, or rather shed, as it has neither sides nor seats, being merely a roof, supported by a number of low posts. More than one thousand children were present, sitting in rows on the ground, so close together that it was with difficulty I made my way to a rudely constructed pulpit of wood, erected in the centre. Every eye was fixed on me while I gave them a short address, and stated that the object of our visit was, among other things, to devote as much time as possible to the schools. Every countenance beamed with an expression of joy, too forcible to be misunderstood by the heart of a missionary, when they were informed that I had brought a sufficient supply of school-books for all the children on the island, and that at an early period we would meet them, and arrange them into classes.

After singing and prayer, the children walked in order to the chapel, where the adults had been some time assembled. The chapel is 130 feet long by 36 feet wide, the wonder and admiration of all who visit the island. The numberless rafters of the roof, each neatly covered with native paint, are supported by twelve or fourteen pillars of the finest wood, carved in the most ingenious manner. How affecting the scene from the pulpit! To see this large and skilfully constructed native building, not only full, but overflowing, crowded on all sides by attentive listeners to the words of life, who, but a few years ago, walked with the children of darkness, devoted, like their fathers, to idolatry and sin. While my spirit rejoiced at the scene before me, my heart sunk at the awful responsibility of my situation. The subject of our meditation was 1 Cor. 2: 2. A crucified Saviour the glorious theme of the gospel ministry. In the afternoon the children again assembled to be questioned on the morning sermon. Another public service in the chapel closed the labors of the day.

June 25. This morning left Oneroa, with a party of natives, to visit Tamarua, a station about seven miles distant. Our path lay over barren hills and through fertile vales, bounded on every side with perpendicular piles of coral rock, from fifty to one hundred feet high. As the day advanced we entered a lovely valley of taro and cocoa-nut trees, when we espied in the distance a newly finished house of prayer: as we approached, the natives in great numbers ran to meet us, and with smiles and pious congratulations welcomed us to the place. On reaching the settlement, we were led to a native house, which had been neatly prepared for our reception; clean grass had been strewn on the ground, and a bed of rude construction had been put up, hoping that we should remain a few days. Upon learning that this was only a hasty visit, and that we intended returning in the evening, one person pleasantly proposed that they should fetch the *rops of the judges*, and make fast our feet; but, upon being informed of our intention to visit them two or three weeks hence, and make a longer stay, they were pacified, and consented to let us go.

In the course of the forenoon I proposed to meet the members of the church, who reside at this station, for the purpose of settling them here: hitherto they have been in the habit of assembling with their brethren at Oneroa; but it has long been their desire to have a native missionary settled over them, and to observe the ordinances at their own place. On entering the chapel, which is very large, and most pleasantly situated on a rising eminence in the valley, the emotions of our hearts were inexpressible. Truly the isles wait for thee, O Lord! We thought of the prophecy; "He shall prolong his days, he shall see his seed, and the pleasure of the Lord shall prosper in his hands."

The members of the church, about seventy in number, were waiting to receive us. Among them were some aged fathers, from the dark caves and dens of this once heathen land, and from the yet darker regions of sin and depravity, the reign of which is now trampled beneath the feet of Him, whose is the kingdom and the power and the glory. Others were just in the prime of life, whose countenances expressed the gratitude of their hearts, that they had been delivered from the thralldom of him who held their fathers in bondage. Some were yet young; and their softened manners, earnest attention, and glistening eyes, whose light was half lost in the rising tear, indicative of the affection of their hearts, filled the soul with adoration to that Savior whose love and grace is all triumphant; and excited the pleasing hope that the good work would continue to advance.

After singing, prayer, and an address, I questioned them as to their desire to be separated from the church at Oneroa, and settled at their own station; and finding them unanimous, it was arranged that henceforth they should observe the ordinances of the christian church among themselves: four of the most active, pious, and intelligent men were then selected to act as deacons. After distributing a few hymn-books, we commended this infant church to the gracious presence and blessing of the Savior, and dispersed.

## Miscellaneous.

## SANDWICH ISLANDS.

THE following documents mark an era in the history of the Sandwich Islands, and of the Sandwich Islands mission. We see the people, in less than twenty-three years after the arrival of the mission among them, receiving a formal admission into the great family of christian and civilized nations. It is the Lord's doing, and marvellous in our eyes. A nation has been born, in a religious, intellectual, social, and civil view, as it were, in a day.

The first document is an extract of that part of a Message of the President of the United States to Congress, on the 31st of December, respecting the trade and commerce of the United States with the Sandwich Islands, and diplomatic intercourse with the government of the Islands. Addressing himself to the House of Representatives, President Tyler says—

I communicate, herewith, to Congress, copies of a correspondence which has recently taken place between certain agents of the government of the Hawaiian or Sandwich Islands and the Secretary of State.

The condition of those islands has excited a good deal of interest, which is increasing by every successive proof that their inhabitants are making progress in civilization, and becoming more and more competent to maintain regular and orderly civil government. They lie in the Pacific ocean, much nearer to this continent than the other, and have become an important place for the refitment and provisioning of American and European vessels.

Owing to their locality and to the course of the winds which prevail in this quarter of the world, the Sandwich Islands are the stopping-place for almost all vessels passing from continent to continent, across the Pacific ocean. They are especially resorted to by the great numbers of vessels of the United States which are engaged in the whale fishery in those seas. The number of vessels of all sorts, and the amount of property owned by citizens of the United States, which are found in those islands in the course of a year, are stated, probably with sufficient accuracy, in the letter of the agents.

Just emerging from a state of barbarism, the government of the islands is as yet feeble; but its dispositions appear to be just and pacific, and it seems anxious to improve the condition of its people, by the introduction of knowledge, of religious and moral institutions, means of education, and the arts of civilized life.

It cannot but be in conformity with the interest and the wishes of the government and the people of the United States, that this community, thus existing in the midst of a vast expanse of ocean, should be respected, and all its rights strictly and conscientiously regarded. And this must also be the true interest of all other commercial states. Far remote from the dominions of European powers, its growth

and prosperity as an independent state may yet be in a high degree useful to all whose trade is extended to those regions; while its nearer approach to this continent, and the intercourse which American vessels have with it—such vessels constituting five-sixths of all which annually visit it—could not but create dissatisfaction on the part of the United States at any attempt, by another power, should such attempt be threatened or feared, to take possession of the islands, colonize them, and subvert the native government. Considering, therefore, that the United States possesses so very large a share of the intercourse with those islands, it is deemed not unfit to make the declaration, that their government seeks nevertheless no peculiar advantages, no exclusive control over the Hawaiian government, but is content with its independent existence, and anxiously wishes for its security and prosperity. Its forbearance in this respect, under the circumstances of the very large intercourse of their citizens with the islands, would justify this government, should events hereafter arise to require it, in making a decided remonstrance against the adoption of an opposite policy by any other power. Under the circumstances, I recommend to Congress to provide for a moderate allowance to be made out of the treasury to the consul residing there; that in a government so new, and a country so remote, American citizens may have respectable authority to which to apply for redress, in case of injury to their persons and property; and to whom the government of the country may also make known any acts committed by American citizens, of which it may think it has a right to complain.

The message was accompanied by a letter from Messrs. Haailio and Richards, commissioners from the government of the Sandwich Islands, to the Secretary of State, and Mr. Webster's reply, which follow.

*Messrs. Haailio and Richards to the Secretary of State.*

WASHINGTON, December 14th, 1812.

SIR—The undersigned having been duly commissioned by his majesty Kamehameha III. king of all the Hawaiian Islands, to represent his government, and promote its interests in the United States, wish to call the attention of your government to the existing relations between the two countries.

In the year 1826, articles of agreement, in the form of a treaty, were entered into, between His Majesty's government and Thomas Ap Catesby Jones, commanding the United States sloop of war Peacock. His Majesty has never received any notice of that treaty's being ratified, nor intimation that it was approved by the government of the United States. His Majesty has, nevertheless, during the last sixteen years, governed himself by the regulations of that treaty, in all his intercourse with citizens of the United States.

Subsequently to the above, similar forms of agreement have been entered into between

His Majesty and officers commanding vessels of war of different nations of Europe; but, so far as is known to the undersigned, those agreements have never received the sanction of their several governments.

These facts, viewed in connection with their attendant circumstances, have led His Majesty to feel considerable embarrassment in managing his foreign relations, and has awakened the very strong desire that his kingdom should be *formally* acknowledged by the civilized nations of the world as a sovereign and independent state.

His Majesty considers that this acknowledgment has already been tacitly but virtually made, both in the United States and Europe, by the appointment of consuls and commercial agents to reside in his dominions, and by the formal manner in which the commanders of national vessels have transacted business with him, many of whom have professedly acted under the express instructions of their several governments. But he is nevertheless of opinion, that the time has now arrived when both the interests and the honor of his kingdom demand a more formal acknowledgment than has hitherto been made by any foreign government. It is His Majesty's request, that the government of the United States will take into consideration the nature, the extent, and the rapidity of those changes which have taken place in his dominions during the last few years; changes which he has the happiness to believe are honorable, both to his government and to the people over whom it rules.

Twenty-three years ago the nation had no written language, and no character in which to write it. The language had never been systematized nor reduced to any kind of form. The people had no acquaintance with Christianity, nor with the valuable institutions or usages of civilized life. The nation had no fixed form or regulations of government, except as they were dictated by those who were in authority, or might by any means acquire power. The right of property was not acknowledged, and was therefore but partially enjoyed; there were no courts of justice, and the will of the chieftains was absolute. The property of foreigners had no protection, except in the kind disposition of individuals. But, under the fostering influence, patronage, and care of His Majesty, and that of his predecessors, the language has been reduced to visible and systematized form, and is now written by a large and respectable proportion of the people. Schools have been established throughout his dominions, and are supported, principally, by the government; and there are but few among the younger people, who are unable to read. They have now, in their own language, a library, embracing a considerable variety of books, on a variety of subjects, including the Holy Scriptures, works on natural history, civil history, church history, geography, political economy, mathematics, and statute law; besides a number of elementary books. A regular monarchical government has been organized, of a limited and representative character, a translation of the constitution of which we herewith transmit. A code of laws, both civil and criminal, has been enacted and published.

The legislature holds an annual meeting, for the purpose of adding to and amending this code. Courts of justice have been established,

and regular trials by jury required in all important cases. Foreigners of different nations have testified their confidence in these courts, by bringing suits in cases where many thousands of dollars worth of property was involved, and that too in cases when, with but very short delay, they could have been carried before the courts of other countries.

It has, moreover, been the uniform practice of consuls and commercial agents, resident in His Majesty's dominions, and also of all commanders of national vessels visiting those dominions, to demand all that protection, both of persons and property, which is demanded of sovereign and independent states; and this His Majesty believes has been duly and efficiently extended. While, therefore, all is demanded of his government, and all is rendered by it, which is demanded of or rendered by the governments of sovereign and independent states, he feels that he has a right to expect his state to be acknowledged as such, and thus be formally received into the general compact of sovereign nations. In the request which His Majesty hereby makes to the government of the United States, he has of course for his direct object the promotion of the interest of his own kingdom; but he is also very fully convinced that the important interests of all the great commercial nations will also be materially subserved by his dominions remaining, as they have hitherto been, independent.

Their position is such that they constitute the great centre of the whale fishery for most of the world. They are on the principal line of communication between the western continent of America and the eastern continent of Asia; and such are the prevailing winds on that ocean, that all vessels requiring repairs or supplies, either of provisions or of water, naturally touch at those islands, whether the vessels sail from Columbia river on the north, or from the far distant ports of Mexico, Central America, or Peru, upon the south; and it should be further added, that there is no other place in all that part of the Pacific ocean where repairs of vessels can be made to so good an advantage, or supplies be obtained in such abundance, and on so favorable terms.

His Majesty wishes also to remind the government of the United States, that the amount of property belonging to their citizens, which is either landed at or enters the various harbors and roadsteads of his dominions, and is consequently more or less dependent on the protection of his government, cannot be less than from five to seven millions of dollars annually. This property lies in some ninety or a hundred whaling ships and their cargoes, and in some twelve or fifteen merchant vessels, besides also a considerable amount of other property belonging to American citizens on shore. At some seasons there have been not less than three or four millions of dollars worth of American property, and some fourteen hundred American citizens at the same time, at the various parts of the island, requiring consequently, in some degree, the protection of His Majesty; and he has the happiness of believing, that efficient and satisfactory aid has always been extended to those who have required it. In evidence corroborative of many of the facts herein stated, the undersigned do not hesitate to refer to documentary evidence, which they believe must be among the papers in your department of State, recently furnished by masters of national ves-

sels, but more especially by the United States commercial agent residing at Honolulu.

His Majesty is also desirous that there should be a definite arrangement for the settlement of any future difficulties which may unhappily arise, and which, between sovereign and independent nations, would ordinarily be the subject of diplomatic correspondence. To carry into effect these desirable objects, the undersigned are authorized by his majesty Kamehameha III, to enter into negotiation with the authorities of the United States, by convention, treaty, or otherwise, whenever the latter shall acknowledge the sovereignty of the former; and, as evidence that the undersigned are thus authorized, they are prepared to present official papers, from His Majesty, whenever the way is open for them to be received.

The undersigned will further state, that they are directed to proceed from the United States to Europe, for the purpose of obtaining from some of the principal governments there the same acknowledgments which it is the object of this letter to obtain from the government of the United States.

Accept, Sir, the assurances of the high consideration with which the undersigned have the honor to be your obedient servants.

TIMOTEO HAALILIO,  
WILLIAM RICHARDS.

Hon. DANIEL WEBSTER,  
*Secretary of State.*

*The Secretary of State to the Agents of the  
Sandwich Islands.*

DEPARTMENT OF STATE,  
*Washington, December 19th, 1842.*

GENTLEMEN—I have received the letter which you did me the honor to address to me, under date of the 14th instant, stating that you had been commissioned to represent, in the United States, the government of the Hawaiian Islands, inviting the attention of this government to the relations between the two countries, and intimating a desire for a recognition of the Hawaiian government by that of the United States.

Your communication has been laid before the President, and by him considered.

The advantages of your country to the navigators in the Pacific, and in particular to the numerous vessels and vast tonnage of the United States frequenting that sea, are fully

estimated; and just acknowledgments are due to the government and inhabitants of the Islands, for their numerous acts of hospitality to the citizens of the United States.

The United States have regarded the existing authorities in the Sandwich Islands as a government suited to the condition of the people, and resting on their own choice; and the President is of opinion that the interests of all the commercial nations require that that government should not be interfered with by foreign powers. Of the vessels which visit the islands, it is known that a great majority belong to the United States. The United States, therefore, are more interested in the fate of the islands, and of their government, than any other nation can be; and this consideration induces the President to be quite willing to declare, as the sense of the government of the United States, that the government of the Sandwich Islands ought to be respected; that no power ought either to take possession of the islands as a conquest, or for the purpose of colonization; and that no power ought to seek for any undue control over the existing government, or any exclusive privileges or preferences in matters of commerce.

Entertaining these sentiments, the President does not see any present necessity for the negotiation of a formal treaty, or the appointment or reception of diplomatic characters. A consul, or agent, from this government, will continue to reside in the islands. He will receive particular instructions to pay just and careful attention to any claims or complaints which may be brought against the government or people of the islands, by citizens of the United States; and he will also be instructed to receive any complaint which may be made by that government, for acts of individuals, (citizens of the United States,) on account of which the interference of this government may be requested, and to transmit such complaint to this department.

It is not improbable that this correspondence may be made the subject of a communication to Congress; and it will be officially made known to the governments of the principal commercial powers of Europe.

I have the honor to be, gentlemen, your obedient servant. DANIEL WEBSTER.

Messrs. TIMOTEO HAALILIO  
and WILLIAM RICHARDS,  
*Washington.*

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

NESTORIANS.—Rev. Thomas Laurie and wife arrived at Smyrna 7th of September, having had an uncommonly pleasant passage of forty days. Spending three days there, they proceeded to Constantinople. After a week or two spent there, they started for Mosul, and were heard from at Samsoon, where they found a large caravan going to Mosul.

TREBIZOND.—On the 25th of August, Mr. Johnston writes that in an Armenian village,

fifteen hours distant from Trebizond, a school is taught by an enlightened Armenian priest, who manifests much zeal for the welfare of his pupils. Mr. Johnston aids in his support. He lately came and took twelve copies of the Gospels for his school, which his friends in Trebizond pay for. He says his school will soon furnish a supply of teachers. Mr. J. thinks it a bud of much promise.

CYPRUS.—Owing to various causes it has been deemed expedient to discontinue this mission; and Mr. and Mrs. Ladd, the only family

remaining on the island, have been transferred to Broosa, where they arrived September 3d. They will labor for the Greeks, while Messrs. Schneider and Powers will still devote their time to the Armenians.

**MADURA.**—Mr. Dwight writes, 14th September, that the mission had opened a seminary for educating native preachers and teachers, similar in design to that at Batticotta in Ceylon. It is commenced at Terumungalum. Mr. Tracy has been appointed principal. Thirty boys, collected from the higher classes, in the boarding-schools, have been brought into it. It is expected that the seminary will ultimately be located about one mile from Madura, on the opposite side of the river.

**CHEROKEES.**—Mr. Hitchcock writes from Dwight on the 1st of November, that at the administration of the Lord's supper in September two aged Cherokees were received to the fellowship of the church; and one man who had been a backslider for eighteen months came forward of his own accord and publicly made a satisfactory confession, and was restored to his former standing. Two other persons were proposed for admission to the church. It was altogether a day of much interest.

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the 15th of November, the Rev. Philander O. Powers and wife, and the Rev. Azariah Smith, M. D., embarked at Boston for Smyrna, in the barque Fame, captain Scott. Mr. Powers is expected to resume the labors, in which he was engaged at Broosa about five years previous to his return to the United States, eighteen months ago. Mr. Smith is destined to the Independent Nestorians.

On the 21st, the Rev. John F. Lanneau and wife, embarked in the Emily Wilder, captain Brown, for Gibraltar, expecting to proceed thence by way of Alexandria to Beyroot and Jerusalem. Mr. Lanneau returns to the sphere of labor which he occupied from 1836 to 1841.

On Sabbath evening, November 13th, a meeting, with reference to the departure of the persons named above, was held in the Old South meeting-house Boston, at which, in addition to the usual devotional exercises, the instructions of the Prudential Committee were delivered by one of the Secretaries of the Board.

### Donations,

#### RECEIVED IN DECEMBER.

|                                                                                                                                                                                                                           |               |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| <i>Board of Foreign Missions in Ref. Dutch chh.</i>                                                                                                                                                                       |               |
| W. R. Thompson, New York, Tr.                                                                                                                                                                                             |               |
| (Of which fr. Miss CORNELIA P. VAN RENSSLAER, for sup. of Mr. Pohlman, 100; Miss EUPHEMIA W. VAN RENSSLAER, 100; which const. them Hon. Mem.; West Troy, Ref. D. chh. sab. sch. for <i>Eliza Ann Tyler</i> , Ceylon, 20;) |               |
| <i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>                                                                                                                                                                            | 1,442 89      |
| Addison, S. S. 1; Mrs. S. B. S.                                                                                                                                                                                           |               |
| 1; a friend, 1,50;                                                                                                                                                                                                        | 3 50          |
| Bridport, Cong. chh. gent. 22,83;                                                                                                                                                                                         |               |
| la. 16,50; young gent. and la.                                                                                                                                                                                            |               |
| 4,21; chh. 1,21;                                                                                                                                                                                                          | 44 75         |
| Bristol, Cong. chh.                                                                                                                                                                                                       | 3 76          |
| Cornwall, Cong. chh. gent. 45,46;                                                                                                                                                                                         |               |
| la. 24,06; mon. con. 15;                                                                                                                                                                                                  | 84 52         |
| Middlebury, Cong. chh. gent.                                                                                                                                                                                              |               |
| 131,32; la. 78,58; mon. con.                                                                                                                                                                                              |               |
| 13,22; bible class, for fem. sem.                                                                                                                                                                                         |               |
| at Ooroomiah, 12; Mrs. H.                                                                                                                                                                                                 |               |
| Foot, 10; Prof. Adams, for                                                                                                                                                                                                |               |
| apparatus for Ahmednuggur                                                                                                                                                                                                 |               |
| miss. 10; Phil. so. of coll. 2;                                                                                                                                                                                           | 202 62        |
| New Haven, Cong. chh. gent.                                                                                                                                                                                               |               |
| 24,80; la. 30; W. Barton, 10;                                                                                                                                                                                             | 64 80         |
| Shoreham, Cong. chh.                                                                                                                                                                                                      | 13 70         |
|                                                                                                                                                                                                                           | 492 65        |
| Ded. expenses paid by aux. so.                                                                                                                                                                                            | 94—481 71     |
| <i>Auburn and vic. N. Y., H. Iverson, Jr., Agent,</i>                                                                                                                                                                     |               |
| Auburn, 1st presb. chh.                                                                                                                                                                                                   | 154 00        |
| Cayuga, La.                                                                                                                                                                                                               | 7 00          |
| Dauby, Cong. chh.                                                                                                                                                                                                         | 13 41         |
| Genoa, 1st presb. chh.                                                                                                                                                                                                    | 8 50          |
| Homer, Cong. chh.                                                                                                                                                                                                         | 156 00        |
| Marcellus, La. for <i>Levi Parsons</i> ,                                                                                                                                                                                  |               |
| Ceylon                                                                                                                                                                                                                    | 6 11          |
| Scipio, 2d presb. chh.                                                                                                                                                                                                    | 26 20         |
| Sennett, Mrs. Ball,                                                                                                                                                                                                       | 1 00          |
| Truxton, S. Hutchinson,                                                                                                                                                                                                   | 30 00—403 22  |
| <i>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</i>                                                                                                                                                                   |               |
| Williamstown, Mrs. Lucy Whitman,                                                                                                                                                                                          | 50 00         |
| <i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>                                                                                                                                                                      |               |
| (Of which fr. a friend, 10; do. 1,25;)                                                                                                                                                                                    | 973 17        |
| <i>Brookfield Asso. Ms. A. Newell, Tr.</i>                                                                                                                                                                                | 175 00        |
| East Ware, Mon. con. to const.                                                                                                                                                                                            |               |
| Rev. NATHAN GALE an Hon.                                                                                                                                                                                                  |               |
| Mem. 50; ack. in Dec.                                                                                                                                                                                                     |               |
| <i>Caledonia co. Vt. Confer. of chhs.</i>                                                                                                                                                                                 |               |
| E. Fairbanks, Tr.                                                                                                                                                                                                         |               |
| St. Johnsbury, E. and T. Fairbanks                                                                                                                                                                                        |               |
| and Co.                                                                                                                                                                                                                   | 100 00        |
| <i>Chautauque co. N. Y. Aux. So. J. Kenyon, Tr.</i>                                                                                                                                                                       |               |
| Fredonia, 1st presb. chh. juv. so.                                                                                                                                                                                        | 3 00          |
| Jamestown, 1st presb. chh. mon.                                                                                                                                                                                           |               |
| con.                                                                                                                                                                                                                      | 22 00—25 00   |
| <i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>                                                                                                                                                                          |               |
| Harrison, Special effort, which                                                                                                                                                                                           |               |
| const. Rev. CYRIL PEARLE                                                                                                                                                                                                  |               |
| an Hon. Mem.                                                                                                                                                                                                              | 50 00         |
| Portland, 2d cong. chh. and so.                                                                                                                                                                                           |               |
| mon. con. 56,38; union mon.                                                                                                                                                                                               |               |
| con. of 2d, 3d and High-st.                                                                                                                                                                                               |               |
| chhs. 47,22; a friend, 1,50;                                                                                                                                                                                              | 107 10—157 10 |
| <i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>                                                                                                                                                                     |               |
| Georgetown, Cong. chh. and so.                                                                                                                                                                                            | 17 90         |
| Newburyport, Mr. Dimmick's so.                                                                                                                                                                                            |               |
| mon. con. 35,43; a friend, 15;                                                                                                                                                                                            | 50 43         |
| West Bradford, Mr. Munro's so.                                                                                                                                                                                            |               |
| mon. con.                                                                                                                                                                                                                 | 52 00—120 23  |
| <i>Essex co. South, Ms. Aux. So. C. M.</i>                                                                                                                                                                                |               |
| Richardson, Tr.                                                                                                                                                                                                           |               |
| Lyra, Mr. Cooke's so.                                                                                                                                                                                                     | 22 60         |
| Manchester, Evan cong. so. 42,68;                                                                                                                                                                                         |               |
| mon. con. 33,78;                                                                                                                                                                                                          | 76 46         |
| Topsfield, G. Hood,                                                                                                                                                                                                       | 10 00—115 06  |
| <i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>                                                                                                                                                                  |               |
| Bethel, Chh. and so.                                                                                                                                                                                                      | 14 38         |
| Bridgeport, Chh. and so. 28,55;                                                                                                                                                                                           |               |
| mon. con. 28,30; Mrs. SELVA-                                                                                                                                                                                              |               |

|                                                                                                                                      |               |
|--------------------------------------------------------------------------------------------------------------------------------------|---------------|
| <b>NUS STERLING, 100; Mrs. IRA SHERMAN, 100;</b> which const. them. Hon. Mem. for Dr. Bradley, Siam,                                 | 257 15        |
| Brookfield, Gent. 19,25; la. char. so. 10,27;                                                                                        | 29 52         |
| Danbury, Mon. con. 109; coll. 40;                                                                                                    | 149 00        |
| Huntington, Gent. 60,39; la. 61,02; mon. con. 15; girls in sab. sch. 82c.                                                            | 137 13        |
| Monroe, Mon. con. 10,06; la. 23,06;                                                                                                  | 33 12         |
| New Fairfield, Chh. and so. 55; Miss T. Knap, dec'd, 10;                                                                             | 65 00         |
| Reading, Gent. 25,30; la. 30,11; mon. con. 12,11;                                                                                    | 67 72         |
| Stratford, Mon. con. 17,10; la. 80;                                                                                                  | 97 10—850 09  |
| <b>Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.</b>                                                                               |               |
| Stanwich, Miss H. Reynolds,                                                                                                          | 20 00         |
| <b>Geneva and vic. N. Y., By C. A. Cook, Agent,</b>                                                                                  |               |
| Albion, Presb. chh. (of which to const. Rev. WILLIAM N. MC HARG an Hon. Mem. 50;)                                                    | 171 00        |
| Branchport, Presb. chh.                                                                                                              | 10 50         |
| Brockport,                                                                                                                           | 14 00         |
| East Evans, Miss I. Maltby,                                                                                                          | 25            |
| Eddy Town, Sew. so. 3,50; Mrs. A. F. B. I;                                                                                           | 4 50          |
| Geneva, Presb. chh. Rev. F. E. Cannon, 40; D. L. Lum, 25; Mrs. Hopkins, 25; Rev. P. C. Hay, 20; indiv. 18,82;                        | 128 82        |
| Knowlesville,                                                                                                                        | 25 00         |
| Loekport, 1st presb. chh. to const. ASAHEL SCOVEL an Hon. Mem. 100; cong. chh. to const. Rev. WILLIAM F. CURRY an Hon. Mem. 54,85;   | 154 85        |
| Lyons, Presb. chh. 64,33; mon. con. 13,88; la. 22,34;                                                                                | 101 05        |
| Niagara, U. C., W. F. Cameron,                                                                                                       | 10 00         |
| Niagara Falls, La. to const. Rev. HERMAN H. HALSEY an Hon. Mem.                                                                      | 50 00         |
| Palmyra, Presb. chh.                                                                                                                 | 72 00         |
| Phelps, Vienna, Presb. chh.                                                                                                          | 50 90         |
| Ripley, Presb. chh.                                                                                                                  | 10 00         |
| Rock Stream,                                                                                                                         | 12 50         |
| West Avon, Cong. free chh.                                                                                                           | 9 00          |
| Westfield, Presb. chh.                                                                                                               | 23 00         |
| Youngstown, Presb. chh. 21,21; juv. miss. so. for John S. Elliot, Ceylon, 20;                                                        | 41 21         |
|                                                                                                                                      | 889 18        |
| Ded. dis. on unc. money,                                                                                                             | 3 78—885 40   |
| <b>Grafton co. N. H. Aux. So. W. Green, Tr.</b>                                                                                      |               |
| Lyme, Fem. benev. so.                                                                                                                | 20 00         |
| Orford, W. cong. chh. and so.                                                                                                        | 36 00—56 00   |
| <b>Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.</b>                                                                                 |               |
| Amherst, Rev. N. W. Fiske, for Nestorian ed.                                                                                         | 18 00         |
| Enfield, Benev. so. to const. LEONARD WOODS, EZRA CAREY and SAMUEL DIXON, Hon. Mem.                                                  | 300 00        |
| Northampton, Young la. benev. so. of Edwards' chh. 17; W. B. Stoddard, a dying gift, 12,50;                                          | 29 50         |
| Plainfield, L. Hallock,                                                                                                              | 10 00         |
| West Cummington, Mon. con.                                                                                                           | 7 00—364 50   |
| <b>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</b>                                                                                |               |
| Millbury, 1st chh. which const. Rev. CALEB B. ELLIOT and SOLOMON WOODWARD Hon. Mem. 121,96; mon. con. 46,10; class in sab. sch. 6;   | 174 06        |
| Westboro', Evan. chh. and so. (of which fr. G. Denny, to const. JOHN E. TYLER an Hon. Mem. 100;) 278,12; mon. con. 44,04;            | 322 10—496 22 |
| <b>Hartford co. Ct. Aux. So. H. A. Perkins, Tr.</b>                                                                                  |               |
| Enfield, 1st cong. so.                                                                                                               | 34 76         |
| Farmington, J. T. Norton,                                                                                                            | 503 75        |
| Hartford, 1st so. gent. (of which fr. an indiv. to const. WILLIAM D. COIT and OLIVER E. WOOD of New York, and Rev. GEORGE I. WOOD of |               |

|                                                                                                                                                                                                 |                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| West Hartford, Hon. Mem. 500;) 521; 2d so. gent. and la. 320,48; mon. con. 57,14; 4th so. coll. 160,04; mon. con. 143,70;                                                                       | 1,210 45       |
| N. so. gent. 8;                                                                                                                                                                                 | 10 00          |
| Suffield, Mon. con.                                                                                                                                                                             | 94 22—1,858 19 |
| <b>West Hartford, Gent.</b>                                                                                                                                                                     |                |
| <b>Hartford co. South. Ct. Aux. So. H. S. Ward, Tr.</b>                                                                                                                                         |                |
| Berlin, Kensington so. gent. 9,70; Worthington so. gent. 87,95; la. to const. Rev. WILLIAM WOODWORTH an Hon. Mem. 94;                                                                           | 190 65         |
| Glastenbury, L. Hollister,                                                                                                                                                                      | 3 00           |
| Middletown, 1st so.                                                                                                                                                                             | 261 38         |
| Southington, Gent. and la. (of which fr. Rev. T. Higgins, to const. Mrs. JENNET HIGGINS an Hon. Mem. 100;)                                                                                      | 512 00—967 03  |
| <b>Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.</b>                                                                                                                                          |                |
| Hudson, Cong. chh.                                                                                                                                                                              | 3 36           |
| <b>Kennebec co. Me. Confer. of chhs. B. Nason, Tr.</b>                                                                                                                                          |                |
| Winthrop, A. Stanley,                                                                                                                                                                           | 2 00           |
| <b>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</b>                                                                                                                                            |                |
| Thomaston, 1st cong. chh. and so. 12,33; mon. con. 17,62;                                                                                                                                       | 30 00          |
| Topsham, Mon. con.                                                                                                                                                                              | 33 75          |
| Waldoboro', 1st cong. chh. and so. la. 14,90; gent. 8; contrib. 28,35; juv. so. for a sch. in Ceylon, 6,19;                                                                                     | 57 34—121 09   |
| <b>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</b>                                                                                                                                              |                |
| Goshen, N. so.                                                                                                                                                                                  | 10 00          |
| New Milford, Coll. 198,87; la. mite so. 20; less unavail. 30;                                                                                                                                   | 178 87         |
| New Preston,                                                                                                                                                                                    | 3 00           |
| Roxbury, Coll.                                                                                                                                                                                  | 50 37—283 50   |
| <b>Lowell and vic. Ms. Char. So. W. Davidson, Tr.</b>                                                                                                                                           |                |
| Lowell, John-st. chh. 175,50; juv. miss. so. 20; Ind. mis. so. for sup. of Mr. and Mrs. Wheeler, Ojibwa miss. 9,50; Appleton-st. sab. sch. sew. so. for do. 40; 1st cong. chh. mon. con. 88,55; | 333 55         |
| <b>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</b>                                                                                                                                            |                |
| Concord, Rev. W. Clark and fam.                                                                                                                                                                 | 50 00          |
| <b>Middlesex North and vic. Ms. Char. So.</b>                                                                                                                                                   |                |
| J. S. Adams, Tr.                                                                                                                                                                                |                |
| Ashby, Asso.                                                                                                                                                                                    | 20 68          |
| Bolton, do.                                                                                                                                                                                     | 38 00          |
| Boxboro', do.                                                                                                                                                                                   | 15 66          |
| Fitchburg, do.                                                                                                                                                                                  | 160 32         |
| Groton, do. which const. CURTIS LAWRENCE an Hon. Mem.                                                                                                                                           | 124 08         |
| Harvard, Asso.                                                                                                                                                                                  | 47 96          |
| Leominster, do.                                                                                                                                                                                 | 41 38          |
| Littleton, do.                                                                                                                                                                                  | 15 03          |
| Lunenburg, do.                                                                                                                                                                                  | 27 50          |
| Pepperell, do. which const. Rev. DAVID ANDREWS an Hon. Mem.                                                                                                                                     | 119 54         |
| Shirley, Asso.                                                                                                                                                                                  | 5 40           |
| Stow, do.                                                                                                                                                                                       | 10 62          |
| Townsend, do.                                                                                                                                                                                   | 48 62          |
|                                                                                                                                                                                                 | 674 69         |
| Ded. exp. paid by aux. so.                                                                                                                                                                      | 3 25—671 44    |
| <b>Middlesex South, Ms. Conf. of chhs.</b>                                                                                                                                                      |                |
| O. Hoyt, Tr.                                                                                                                                                                                    |                |
| Holliston, Cong. so.                                                                                                                                                                            | 71 00          |
| Southboro', Pilgrim evan. chh. and so. 18,77; mon. con. 10,33;                                                                                                                                  | 27 10—98 10    |
| <b>Middlesex Asso. Ct. H. C. Sanford, Tr.</b>                                                                                                                                                   |                |
| Lyne, N. Matson,                                                                                                                                                                                | 10 00          |
| <b>Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr.</b>                                                                                                                                           |                |
| Adams Basin, Presb. chh.                                                                                                                                                                        | 3 25           |
| Holley, do.                                                                                                                                                                                     | 55 65          |
| North Bergen, do.                                                                                                                                                                               | 7 83           |
| Parma and Greece, Cong. chh.                                                                                                                                                                    | 35 00          |
| Rochester, 1st presb. chh. 170,79;                                                                                                                                                              |                |
| Brick presb. chh. 83;                                                                                                                                                                           | 263 79         |
| West Bloomfield, Cong. chh.                                                                                                                                                                     | 20 00—375 53   |
| <b>New Haven City, Ct. Aux. So. A. H. Maltby, Agent,</b>                                                                                                                                        |                |
| New Haven, 1st chh. 50; mon. con. in 3d chh. 18,40; do. in united so. 1st chh. and Chapel-st. chh. 29,85; do. in Yale                                                                           |                |



|                                                                                                                                                                                   |               |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| coll. 16,47; J. W. R. 3; Miss N. Mc R. 1;                                                                                                                                         | 119 72        |
| <i>New Haven co. East, Ct. Aux. So. J. Friabie, Tr.</i>                                                                                                                           |               |
| Brantford, Gent. 18,62; la. 52,46;                                                                                                                                                | 71 08         |
| East Haven, Gent. 49,80; la. 49,21                                                                                                                                                | 99 01         |
| Guilford, Gent. 75,90; la. 45,64;                                                                                                                                                 | 121 54        |
| Madison, La. cent so.                                                                                                                                                             | 28 00—319 63  |
| <i>New Haven co. Ct. Western Conso.</i>                                                                                                                                           |               |
| A. Townsend, Jr., Tr.                                                                                                                                                             |               |
| Milford, 2d so.                                                                                                                                                                   | 50 00         |
| Waterbury, Gent. 46,50; la. 38;                                                                                                                                                   |               |
| mon. con. 24,52;                                                                                                                                                                  | 109 02—159 02 |
| <i>New London and vic. Ct. Aux. So.</i>                                                                                                                                           |               |
| New London, 1st cong. so. 61,03;                                                                                                                                                  |               |
| mon. con. 90,78; gent. 94; la. 94,75;                                                                                                                                             |               |
| 2d cong. so. (of which fr. T. W. Williams, 200; a friend, 50; do. 25;) 394; mon. con. 74,41; miss. asso. of sab. sch. for <i>Colby C. Mitchell</i> , Ceylon, 20; la. sew. so. 20; | 849 87        |
| Waterford, Mon. con.                                                                                                                                                              | 6 50—856 37   |
| <i>New York City and Brooklyn, Aux. So.</i>                                                                                                                                       |               |
| J. W. Tracy, Tr.                                                                                                                                                                  | 529 41        |
| <i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>                                                                                                                             |               |
| Roxbury, Elliot chh. and so. mon. con.                                                                                                                                            | 15 91         |
| Walpole, Mon. con.                                                                                                                                                                | 27 04—42 95   |
| <i>Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.</i>                                                                                                                           |               |
| Bozrah, 1st chh. la.                                                                                                                                                              | 13 91         |
| Bozrahville, Gent. and la.                                                                                                                                                        | 27 00         |
| Franklin, Gent. 8,50; la. 14;                                                                                                                                                     | 22 50         |
| Griswold, 1st chh. gent. and la. 58; a widow, 50c.                                                                                                                                | 56 50         |
| Lebanon, 1st chh. gent. 40,62; la. 40,05; mon. con. 11,96; Goshen, gent. 30,25; la. 30,56; mon. con. 5,34;                                                                        | 161 78        |
| Montville, Gent. 20,02; la. 41,88;                                                                                                                                                |               |
| Long, so. gent. and la. 4;                                                                                                                                                        | 66 50         |
| Norwich, 1st so. gent. 61,92; la. 37; mon. con. 66,68; (of which to const. Rev. LORENZO CARY and Mrs. HIRAM P. ARMS Hon. Mem. 150;) 2d and 5th so. gent. 135; la. 200,39;         | 500 99        |
| Salem, La.                                                                                                                                                                        | 17 50         |
|                                                                                                                                                                                   | 877 08        |
| Ded. exp. paid by aux. so.                                                                                                                                                        | 7 05—870 63   |
| <i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>                                                                                                                                   |               |
| Camden, La.                                                                                                                                                                       | 25 00         |
| Lenox, My right hand,                                                                                                                                                             | 10 00         |
| Madison, Cong. chh. fem. cent so.                                                                                                                                                 | 22 50         |
| Oriskany Falls, P. Field,                                                                                                                                                         | 20 00         |
| Paris Hill, Cong. chh.                                                                                                                                                            | 15 88         |
| Sangersfield, do.                                                                                                                                                                 | 15 00         |
| Smyrna, do.                                                                                                                                                                       | 12 22         |
| Utica, 1st presb. chh. mon. con. 19,58; Welsh cong. chh. 20;                                                                                                                      | 39 58         |
| Wampsville, La.                                                                                                                                                                   | 10 00—170 18  |
| <i>Otsego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i>                                                                                                                         |               |
| Cherry Valley, 1st presb. chh. gent. 18,50; la. 45,12; D. H. Little, to const. DAVID LITTLE an Hon. Mem. 125;                                                                     | 188 62        |
| Springfield, Presb. chh.                                                                                                                                                          | 50 00—238 02  |
| <i>Piscataqua, N. H. Conf. of chhs. S. H. Piper, Tr.</i>                                                                                                                          |               |
| Northwood, Cong. chh. and so. mon. con.                                                                                                                                           | 47 44         |
| <i>Stratford co. N. H. Aux. So. E. J. Lane, Tr.</i>                                                                                                                               |               |
| Dover, Coll. 10; mon. con. 23,33;                                                                                                                                                 | 33 33         |
| Tamworth,                                                                                                                                                                         | 3 00          |
| Contrib. at ann. meeting,                                                                                                                                                         | 5 28—41 61    |
| <i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>                                                                                                                                 |               |
| Taunton, Spring-st. chh. mon. con.                                                                                                                                                | 22 00         |
| <i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>                                                                                                                                  |               |
| Columbia, Gent. 30,86; la. 60,62;                                                                                                                                                 | 97 48         |
| East Stafford, Gent. 28; la. 21; which const. Rev. GEORGE H. WOODWARD an Hon. Mem.                                                                                                | 52 00         |
| Ellington, Gent. 61,01; la. 79,55;                                                                                                                                                | 140 56        |
| North Coventry, La.                                                                                                                                                               | 20 00         |
| Somers, Gent. 64,93; la. 65,56;                                                                                                                                                   | 130 49        |
| South Coventry, Gent. 71,42; la. 40,52;                                                                                                                                           | 111 94        |
| Vernon, 1st so. gent. 239,64; la. 90,10; sab. sch. 19,50; (of which                                                                                                               |               |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| fr. N. O. Kellogg, to const. Prof. EBENEZER KELLOGG of Williamstown, Ms. an Hon. Mem. 100;)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 358 24—910 71  |
| <i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 664 42         |
| <i>Western Reserve aux. so. Rev. H. Coe, Agent,</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                |
| Ashtabula co. Ashtabula, H. C. S. 17c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                |
| Austinburg, 2; Conneaut, 17,38; Dea. Lovejoy, 10; less 7,52; Geneva, 70c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                |
| Jefferson, 1,41; Kingsville, A. Nettleton, 7; Orwell, 2,25; E. Pratt, 5; Williamsfield, 12,67; T. Brooks, dec'd, av. of paper, 4,12; Geauga co. Burton, 7,75; P. Hitchcock, 10; Chester, 2,25; Lake co. Centreville, 12,81; A. Kimball, 10; Painesville, 21,23; mon. con. 17,10; R. Hitchcock, 10; Unionville, 8,62; Portage co. Aurora, 8; J. Parsons, 10; Edinburg, 14,66; Summit co. Hudson, Wes. Res. coll. 3,25; Rev. H. Coe, 25; Mrs. D. Coe, 10; Miss H. E. Coe, 5; (for Jane E. Coe, Ceylon, 40;) Tallmadge, 47; fem. benev. so. 28; mater. asso. for J. C. Parmelee, Ceylon, 20; G. Wolcott, 25; Mrs. C. Fenn, 20; E. C. Sackett, 10; C. Sackett, 10; Rev. S. W. Magill, 15; Trumbull co. Hartford, 8,38; Vernon, 3; E. S. Beach, 10; Vienna, 3,75; D. Clinton, 6; Wood co. Plain, Rev. J. Badger, 10; Defiance, 2; ded. dis. 6,28; | 442 70         |
| <i>Washington co. Vt. Aux. So. J. W. Howes, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                |
| Barre, Mon. con. 10,32; la. 19,58;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 29 90          |
| Waitsfield, Cong. chh. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 12 00—41 90    |
| <i>Windham co. North, Ct. Aux. So. G. Danielson, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                |
| North Woodstock, Muddy Brook, Mr. Boutelle's so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 300 00         |
| Pomfret, 1st so. gent. 177,12; la. 126,51; la. benev. so. 34,63; juv. sew. so. 4; sab. sch. 3,04; mon. con. 64,67;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 409 97—709 97  |
| <i>Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                |
| Ashburnham, Gent. 32,96; la. 21,90; 54 96                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                |
| Athol, Gent. 43,20; la. 19,93; mon. con. 61,81;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 127 00         |
| Gardner, Mon. con. 3,20; contrib. at conf. of chhs. 7,50;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 10 70          |
| Hubbardston, Gent. 29; la. 24; mon. con. 17;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 70 00          |
| Petersham, Gent. la. and mon. con.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 38 00          |
| Phillipston, Gent. 63,68; la. 44,64; mon. con. 24,03;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 132 35         |
| Royalston, Gent. 50,25; la. 41,07; mon. con. 34,40;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 125 72         |
| South Royalston, Gent. 10,13; la. 9,87; mon. con. 13,18;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 33 18          |
| Templeton, Gent. 55,29; la. 40,32; mon. con. 67;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 162 61         |
| Westminster, Gent. 40,86; la. 30,75; mon. con. 42; which const. WILLIAM S. BRADBURY an Hon. Mem.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 113 61         |
| Winchendon, Gent. 54,68; la. 60,20; mon. con. 39,08;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 153 96         |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 1,021 99       |
| Ded. exp. paid by aux. so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 21 99—1,000 00 |
| <i>York co. Me. Conf. of Chhs. Rev. I. Kimball, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                |
| Biddeford, 2d cong. so. mon. con.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 26 00          |
| Wells, 1st par. mon. con.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 46 00—72 00    |

Total from the above sources,

\$18,792 64

## VARIOUS COLLECTIONS AND DONATIONS.

|                                                 |        |
|-------------------------------------------------|--------|
| <i>Albany, N. Y. 4th presb. chh.</i>            | 100 00 |
| <i>Austinburg, O. 1st cong. chh.</i>            | 32 00  |
| <i>Baldston, N. Y. Presb. chh. mon. con.</i>    | 27 00  |
| <i>Baltimore, Md. 5th presb. chh. mon. con.</i> | 90 00  |
| <i>Burrington, R. I., A. S. Viall,</i>          | 50     |
| <i>Bentonville, Ten. Rev. J. B. S.</i>          | 1 00   |
| <i>Blountsville, Ten. S. Rhea,</i>              | 2 50   |
| <i>Bridgehampton, N. Y. Fem. benev. so.</i>     | 22 00  |
| <i>Bridgton, N. J., L. Q. C. Elmer,</i>         | 50 00  |

*Canden, Mo. Fem. miss. so.* 17 00  
*Canal, N. Y., W. and G. L.* 1 50  
*Caneadea, N. Y., E. Ewers,* 20 00  
*Carlisle, Ms. Rev. P. Smith, to const. Mrs.*  
*ELIZA A. SMITH an Hon. Mem. 100; un-*  
*Cal. chh. and so. 6.75;* 106 75  
*Catskill, N. Y., S. S. Day,* 18 00  
*Charlestown, Ms. 1st so. mon. con. 140.95;*  
*ded. loss on Phoenix billa, 13.96;* 127 09  
*Chelsea, Ms. Winnisimmet chh. mon. con.* 15 17  
*Colchester, N. Y. Presb. chh. and so.* 25 00  
*Columbiana, Ten. Chh.* 4 00  
*Constantinople, C. Brown,* 4 00  
*Cullodensville, Ga. R. Holmes,* 10 00  
*Doaksville, Ark. Mon. con.* 24 00  
*Dorset, Vt. Mrs. S. C. Jackson,* 10 00  
*Emmettsburg, Md. Nine indiv.* 40 00  
*Fort Towson, Ark. Mon. con.* 15 51  
*Green Castle, Pa. J. Boggs,* 1 00  
*Greenport, N. Y. Presb. chh. mon. con.* 15 00  
*Hanover, Pa. Miss. so. for sup. of Mr.*  
*Schneider,* 25 00  
*Hudson, N. Y. 1st presb. chh. la. miss.*  
*asso. to const. Miss CORDELIA M. FOL-*  
*GER an Hon. Mem.* 124 33  
*Lacon, Ill. Chil. of mater. asso.* 3 00  
*Lancaster co. Pa. T. M. and Mrs. M.* 2 50  
*Lenox, N. Y., W. Cotton, for Levi N. Cot-*  
*ton, Ceylon,* 20 00  
*Little Compton, R. I. Cong. sab. sch. for*  
*Alfred Goldsmith, Ceylon,* 20 00  
*Little Falls, N. Y. 1st presb. chh. mon. con.* 50 29  
*Malta, N. Y. Chh.* 8 00  
*Marion, Ala. Miss P. Maxwell, 9.50; less*  
*dis. 1.50;* 7 00  
*Marshall, Mich. Presb. chh.* 40 00  
*Milford, Mich. Miss. so.* 10 00  
*Morristown, N. J. Presb. chh. mon. con. 30;*  
*Mrs. C. B. Arden, 75; a fem. friend, 8;*  
*Mosul, Dr. Floyd,* 12 00  
*Mount Morris, N. Y. 1st presb. chh. sab. sch.* 8 00  
*Newark Presbytery, N. J. Bloomfield, Fem.*  
*sem. miss. so. for M. H. Cooke, E. S.*  
*Cooke and Mary Seymour, Ceylon, (which*  
*and prev. dona. const. ROBERT L. COOKE*  
*an Hon. Mem.) 88; centre sab. sch. for*  
*Ebenezer Seymour, Ceylon, 47.15; New-*  
*ark, 3d presb. chh. gent. 203.25; la. 209.07;* 608 37  
*Newark, Del. Presb. chh. 8; mon. con. 11.66;* 19 66  
*New London Cross Roads, Pa. Presb. chh.* 6 00  
*Newport, R. I. United cong. chh. 134; ded.*  
*dis. on check, 1;* 133 09  
*New Providence, N. J., A friend, for Mary*  
*Riggs, Ceylon,* 20 00  
*Northern Liberties, Pa. 1st presb. chh. indiv.* 23 00  
*Petersburg, Va. High-st. presb. chh. mon. con.* 41 78  
*Philadelphia, Pa. 1st presb. chh. mon. con.*  
*383.16; juv. miss. so. for Susan Houston,*  
*E. Brown, etc. Ceylon, 80; la. for James*  
*P. Wilson and Albert Barnes, Ceylon, 40;*  
*la. 5; J. C. Donnell, 10; 5th presb. chh.*  
*W. Worrell, 50; G. W. McClelland, E.*  
*Safford, W. Coates, H. Sloan, each 20;*  
*S. Lloyd, 10; Mrs. J. B. Sutherland, 10;*  
*indiv. 50.11; Clinton-st. presb. chh. Rev.*  
*Dr. Parker, 20; a friend, 10; la. 82; fem.*  
*sew. so. 80; indiv. 11; a friend, 5; Mr.*  
*Chandler's chh. 2.50; I. V. D. 1; less*  
*dis. 2;* 507 77  
*Providence, R. I. High-st. chh. mon. con.* 129 50  
*Racine, Wis. Ter. Mon. con.* 6 00  
*Slatersville, R. I. Chh. and cong. 115; mon.*  
*con. 35; which const. JOHN SLATER and*  
*Rev. TYLER THACHER of Hawley, Ms.*  
*Hon. Mex. (of which for the Jews, 1;)*  
*Sparta, N. J. Coll.* 150 00  
*Stillwater, N. Y. Presb. chh. 5; Mrs. A.*  
*Wiley, 20;* 100 00  
*Thorndale, Md. Young la. of sem. for a*  
*child at the Sandw. Isl.* 25 00  
*Utica, N. Y., M. Bagg,* 20 00  
*Walton, N. Y., D. White,* 25 00  
*Washington, D. C. 1st presb. chh. for ed. in*  
*Constantinople,* 5 00  
*West Brooksville, Me. J. Wasson, 10; Mrs.*  
*M. Wasson, 5;* 50 00  
*Wilkesbarre, Pa. W. C. Gildersleeve,* 15 00  
*Wilmington, Ms. North dis. for James M.*  
*Lincoln, Ceylon, which and prev. dona.* 25 00

const. Rev. ARTHUR H. PARNELLE of  
 Bristol, Vt. an Hon. Mem. 25 00  
 Wilmington, Del. Hanover-st. chh. inf. sch. 12 00

\$32,309 16

## LEGACIES.

*Athol, Ms. George Talbot, by O. Powers,*  
*(prev. rec'd., \$1,400;)* 140 00  
*Brookfield, Ms. Mrs. Lucy Grosvenor, by*  
*Rev. T. A. Taylor, Ex'r,* 100 00  
*Franklin, Ct. Dyer McCall, by H. Strong,*  
*Gorham, Me. Elizabeth Hagens, by Mrs.*  
*Dorcas Libbey, (of which for Elizabeth*  
*Hagens, Ceylon, 100;)* 500 00  
*Newark, N. J. William Camp, by Isaac*  
*Nichols and Joseph N. Tuttle, Trustees,* 160 00  
*Northampton, Ms. John Hopkins, by Sam-*  
*uel, Erastus and Lewis S. Hopkins,*  
*Ex'rs,* 229 70  
 2,000 00  
 \$3,129 70

Amount of donations and legacies acknowledged in  
 the preceding lists, \$25,438 86. Total from August  
 1st, to December 31st, \$30,329 61.

## DONATIONS IN CLOTHING, &amp;c.

*Barre, Vt. A barrel, fr. la. asso.* 25 00  
*Bethel, Ct. A box, fr. la. for Mr. Forbes,*  
*Sandw. Isl.*  
*Brookfield, Ct. A bundle, fr. young la.*  
*benev. so.* 25 00  
*Buckland, Ms. A keg, for Mr. Hamlin,*  
*Constantinople.*  
*Buffalo, N. Y. (via) A box.*  
*Charlemont, Ms. A box, fr. la. sew. so.* 36 00  
*Cornwall, Vt. A barrel, for Mr. Peet, Siam.*  
*Denton, Md. A coverlet, fr. A. L. Tatam,*  
*for Miss Ogden, Sandw. Isl.*  
*Dorset, Vt. A keg.*  
*Easthampton, Ms. Various articles, fr. S.*  
*Williston,* 946 32  
*Fort Miller, N. Y., A box, for Miss Burn-*  
*ham, Choc. miss.*  
*Hawley and vic. Ms. A box and bundle,*  
*for Mr. Riggs, Sioux miss.*  
*Lyme, N. H. A half barrel, fr. fem. benev.*  
*so. for Wheelock,* 36 00  
*New Boston, N. H., A box, fr. la. sew. so.* 30 00  
*New Haven, Ct. A pulpit, cushions, etc.*  
*fr. 1st eccl. so. for meeting-house in*  
*Honolulu.*  
*New York City, A box, fr. la. of Allen-st.*  
*chh. for Mr. Lawrence, Dindigul; (via)*  
*a box, for Mr. Coan, Sandw. Isl.; do.*  
*for Mr. Dwight, Constantinople.*  
*Philadelphia, Pa. (via) Pictures, for miss.*  
*sch.*  
*Portland, Me. A box, fr. young la.*  
*miss. so.* 22 56  
*Rochester, N. Y., A box, fr. Mrs. I. Gould,*  
*for Mr. Lawrence, Dindigul.*  
*Royalton, Vt. A box, for Mr. Lyman,*  
*Sandw. Isl.*  
*Salisbury, Vt. 12 shovels, fr. A. and P. D.*  
*Barrows.*  
*Springfield, Ms. 200 sch. books, fr. G. and*  
*C. Merriam; a box fr. la. of 1st cong.*  
*chh. for Ceylon miss.*  
*Sunderland, Ms. A box, for Mr. Cooke,*  
*Sandw. Isl.*  
*Unknown, A box, for Mr. Locke, Sandw.*  
*Isl.; do. for Mr. Ward, Madura.*

The following articles are respectfully solicited from  
 Manufacturers and others.

Printing paper, writing paper, blank-books,  
 quills, slates, etc., for the missions and mission-  
 schools.  
 Shoes, hats, blankets, sheets, pillow-cases, tow-  
 els, shirts, socks, stockings, fulled-cloth, flannel,  
 domestic cotton, etc.

## MISSIONARY HERALD.

VOL. XXXIX.

MARCH, 1843.

No. 3.

## American Board of Commissioners for Foreign Missions.

## Smyrna.

LETTER FROM MR. RIGGS, DATED SEPT.  
20TH, 1842.*From Smyrna to Aidin—Interesting  
Greek Family.*

THE tour of which the following letter gives an account was undertaken for the purpose of ascertaining by actual observation, how the Scriptures and other religious books and tracts would be received by the people of the interior of Asia Minor, and how, generally, a salutary religious influence might be exerted upon them. Mr. Riggs was accompanied by Mr. Adger and by two Armenian friends. Taking specimens of nearly all the publications of the mission-press, they left Smyrna on the 17th of May. Of the commencement of their journey Mr. Riggs writes—

On Tuesday of every week a company starts from Smyrna for Aidin, and on the same day another from Aidin for Smyrna. These persons go together for the sake of safety. We joined one of these companies; and as we did not get on our way until afternoon, we rode the first day only seven and a half hours, and lodged with all our company under a wide-spreading plane tree. There were Turks, Jews, and Christians, of various names and countries, congregated for the night under the hospitable shelter of that tree. We had, however, no opportunity for intercourse with them, as it was already dark when we arrived, and we were on our way again the next morning at a quarter past three.

We were already on the great plain of Ephesus, a region, which, though fertile, is now almost uninhabited. A few miles from our first night's lodging

place we passed the spot where, a short time ago, twelve mule loads of Turkish money, (between seven and eight thousand dollars,) belonging to the government, were seized and carried off by robbers, who either killed or wounded all the men composing its escort. The government, with all its exertions, was unable to discover any of the robbers, though it was said that the escort was fired on from the guard-house, and the guards themselves were supposed to be the guilty persons. By the confessions, however, of one, who voluntarily surrendered himself in Smyrna, the place was found where eleven of the loads had been hidden. The twelfth had doubtless been divided among the robbers. The person who surrendered himself prefaced his confession by saying, "I was an infidel, but have become a true believer," signifying that he repented of his abandoned course of life. He is kept under surveillance but not punished.

After paying a hasty visit to the ruins of Ephesus, we proceeded four hours the same evening, and the next morning reached Aidin. Although we had come thus far, a distance of between eighty and ninety miles, and that through a fertile, and in some portions, exceedingly beautiful country, yet we had passed only one or two small villages, and those inhabited almost entirely by Mohammedans.

The plain of the Meander, in which Aidin lies, is indeed one of surpassing beauty. Of the population of this region in ancient times it is difficult to form a correct estimate; but, if we may judge by the number of distinguished cities which we know existed here, it must have been very great. Now the only town worth mentioning in the whole

region of the ancient Ionia, south of Smyrna, is Aidin, a place of some ten or twelve thousand inhabitants, four fifths of whom are Mohammedans.

We had no acquaintance in this place, but on our way we had providentially fallen in with a respectable Greek fellow-traveller, who invited us to lodge at his house. We did so, and found him to be one of the most influential inhabitants of Aidin. He appeared liberal and friendly to our object, and introduced us to a number of his acquaintances, both Greeks and Turks. His wife was an amiable, interesting woman, but unable to read or write. They had, however, a daughter, an only child, about fourteen years of age, who had learned to read and write, and we took occasion, during our stay with them, to recommend earnestly to the mother to set about acquiring those desirable accomplishments. Since our return we have had the satisfaction of learning, by a letter from our host, that these recommendations were not without their effect. His lady had commenced learning to read, and had already made considerable progress.

The first evening that we spent at Aidin, I invited our host, with his family, to listen to the reading of the Scriptures. They all assembled, and I read and expounded the seventh chapter of Matthew, and then offered prayer. They gave remarkably good attention. It was probably the first time that they ever listened to an extempore prayer in the spoken language.

We felt that this was an experiment, but we cast our bread upon the waters. Judge then of the pleasure which it gave us, when, the next evening, our host proposed, of his own accord, to collect his family for the same purpose. He gathered them all together, including his servants and an intelligent visitor, and all listened with deep attention, as did also our Armenian friends, who understand Greek, while I, with unusual satisfaction, read and expounded the eleventh chapter of Matthew, inviting them to take the Savior's yoke upon them and to learn of him, and then offered prayer as before.

During this evening an incident occurred, which occasioned us both pain and pleasure. While we were engaged in the exercises mentioned above, some person unknown ascended the stair-case and took from my saddle-bags a quantity of Greek and Greco-Turkish books and tracts. My clothes, which were

equally exposed, were left untouched. We of course could not but regret that the books were stolen. At the same time we could not but feel a satisfaction in the anticipation that Providence would overrule even this for good, that the books would be sold, and consequently valued by their purchasers, in a city where we had reason to anticipate more difficulty, even in gratuitous distribution, than on any other part of our route.

The Greeks are estimated at 400 families. They have a school of mutual instruction, which I visited and found in good order.

We left Aidin, much gratified with the beginning of our journey. Knowing that a disturbance had been made here in reference to missionary books on a former occasion, we did not hope to do much; but we had been prospered beyond our expectations.

*Nazillee—Denizlee—Laodicea—Philadelphia—Hierapolis.*

Taking hence an easterly direction, we ascended the valley of the Meander, and visited Nazillee, Kara-Soo, Denizlee, and the ruins of Laodicea and Hierapolis. Thence, crossing the Messogis range of mountains in a northerly direction, we came to Inghiol and Philadelphia, and thence, by way of Sardis and Cassaba, returned to Smyrna.

At Nazillee we spent a Sabbath. Here we had the pleasure of seeing our Scriptures and tracts sought for with avidity and read with interest. Prejudice seemed not to have been excited. The Greeks, of whom there are some 80 or 100 families, speak in general only Turkish. They bought several copies of our Greco-Turkish Scriptures and tracts, and it was delightful to see them on Sabbath afternoon and evening, in the khan where we lodged, leaving their usual amusement of card-playing, and gathering in groups to read and hear the divine word. The Greeks have a Lancasterian school, which I visited, and was pleased to see in use here, as at Aidin, the beautiful series of cards issued from our press. The teacher called on one of his scholars to repeat in my hearing the ten commandments, which he did tolerably well in ancient Greek.

Leaving Nazillee, we crossed the Meander, (which is here, a hundred miles from its mouth, a rapid, muddy stream, about a hundred yards wide,)

and proceeded a day's journey to Kara-Soo, a considerable Turkish town, with few christian inhabitants.

A Greek priest, whom they found at Kara-Soo, received a book or two, but was too much in fear of his ecclesiastical superiors to act a decided part in favor of the truth.

The next place of importance which we visited was Denizlee, a town of some 5,000 inhabitants, mostly Mohammedans. The Greeks are estimated at a hundred families, and the Armenians at forty. To some of both the latter communities we obtained access, and sold several portions of the Scriptures and tracts in Greek, Armenian, Greco-Turkish, and Armeno-Turkish. They were sought for and purchased with avidity, and we were told by the Greeks that many more would be purchased, both here and at Isbarta, farther east, if they could be furnished. We were pleased to observe here, as generally in the interior, the absence of that hostility to our books which has been excited, to so great a degree, in places which have been occupied as missionary stations. We gave away no books here gratuitously, nor indeed generally in the interior. We felt that our motives for doing so could not probably be appreciated, and that suspicions might thus be excited where none existed before.

Denizlee is a beautiful spot. The town lies scattered over a considerable extent of plain, well watered and abounding in trees. The mountain passes also, by which we approached it, are among the most magnificent which either of us had ever seen.

The pleasure which our visit here had afforded us was somewhat damped on the morning of our departure. A young Armenian, who had come three miles the evening before to purchase an Armeno-Turkish Old Testament, came early in the morning and brought it back, wishing us to refund the price. We did so, though not without considerable hesitation, in view of the influence which the change in his feelings might have on other purchasers, by throwing suspicion on all our books. The earnestness which this young man had evinced to procure the Scriptures left little doubt that he had been led to bring them back by the influence of his priest, and we could not but reflect on the awful responsibility which such a spiritual guide assumes. But they do it ignorantly, "They know not what they do."

Leaving Denizlee, we visited the ruins of Laodicea and Hierapolis, the former three, and the latter about ten miles distant, toward the north. These spots, so interesting to the Christian, are now utterly desolate. The threatening expressed in Revelations 3: 16, has been fulfilled, and Laodicea is but a name. In the midst of one of the finest plains of Asia Minor, it is entirely without inhabitant. Sardis, in like manner, whose church had a name to live but was dead, is now an utter desolation. Its soil is turned up by the plough or overgrown by rank weeds; while in Philadelphia, since the day when our Savior commended those who had there "kept the word of his patience," there has never ceased to be a nominally christian church. Oh that the spirit of those ancient disciples might be shed abundantly on their degenerate descendants and successors.

The ruins of Laodicea and Hierapolis are very extensive. The stadium of the former city, and the gymnasia and theatres of both, are the most complete which I have any where seen. Hierapolis is remarkable also for the so-called frozen cascades, a natural curiosity, in its kind probably not surpassed for beauty and extent in the world. It consists of a deposit of carbonate of lime, white as the driven snow, assuming, when closely examined, various forms, and covering nearly the whole southern and western declivities of the elevation on which the city was built. It is visible for many miles, and has procured for the place the name, by which alone Hierapolis is known among the Turks, of the Cotton Castle. Hierapolis was famous in ancient times for its medicinal waters, and its baths were much frequented. The warm water still flows abundantly, and still tumbles sparkling down the sides of the hill, increasing the deposit which has been forming for so many ages. The old deposit, covering many acres of the site of the ancient city, is now a dark colored hard limestone. The recent deposits are perfectly white and not harder than lime plastering two or three weeks old. We bathed in the water near its source, and found it exceedingly refreshing after the fatigues of our journey. Mr. Adger suggests that the vicinity of these distinguished waters to Laodicea might have occasioned the use of the figure employed in our Savior's address to that church, Revelations, 3: 16. "Because thou art luke-

warm, and neither cold nor hot, I will spue thee out of my mouth."

### General Remarks.

It is unnecessary to detain you with all the particular incidents of the rest of our journey.\* I will rather state some general facts and conclusions, as the results of our whole tour.

1. We observed a marked difference between the Turks dwelling south and those dwelling north of the Messogis (a range of mountains running nearly east from the vicinity of Smyrna.) The former are much more rude and barbarous. This has been remarked by former travellers, and was strikingly illustrated in our experience during this tour.

2. Scarcely any Armenians are found in the region south of this range.

3. The Greeks, as well as the few Armenians found there, make use almost exclusively of the Turkish language.

4. One grand hindrance to efforts for the good of these communities is found in the fact that the Lord's day is to so great an extent the market-day. These weekly fairs draw together to the market towns large numbers of people from all the neighboring villages, and consume in general the whole day. Our hospitable Greek friend at Aidin attributed to this desecration of the Sabbath the want of success in business, now so generally complained of. His expressive language was, "All our business is transacted on the Lord's day, in violation of the principles of our religion, and therefore our money has no blessing."

5. Our impression is that in future tours, should we be permitted to make them, it will be better to take fewer books, and to leave the work of book distribution chiefly to a native agency.

6. The experience of this journey has satisfied us, that a judicious, enterprising native, such as the individual who accompanied us, and whom we have since actually employed, may do much good by selling our publications in the interior, at remunerating prices. We think that, for the present at least,

he should not distribute gratuitously, except in special cases; and we see no reason to apprehend any danger from the fact that such agent is a rajah.

### Constantinople.

#### JOURNAL OF MR. DWIGHT.

#### *Missionary Spirit—Favorable Decision of a Bishop—Regard for the Sabbath.*

July 14th, 1842. I have already mentioned, in a previous journal, that our Armenian christian brethren have commissioned one of their number to go forth on a missionary tour into the interior of Asia Minor. This is not the only evidence we have of a missionary spirit among them. I am almost daily hearing of conversations which different individuals of them have with the Jews, and they are often asking when Mr. Schaffner is coming back to look after the spiritual interests of the Jews. It is an exceedingly interesting trait in the Armenian character, that they have kind and sympathetic feelings for the poor outcast children of Abraham. Hated by the Greek, and abused by the Turk, the Jew finds in the Armenian one who bears to him the feeling, if not of love, at least of sympathy and compassion. And if once the Armenian church becomes enlightened, it must, from its position, as well as its character, be a most important instrument in leading to the truth the other wandering nations around.

12. Recent news from N. is interesting. The opposers of the truth have repeatedly made complaint against the enlightened brethren, and recently the bishop of that diocese went to N. in order to settle the difficulties. After hearing the case, he decided that "these men have done nothing worthy of death or of bonds." Our brethren said to him and the others who sat in council with him, "These men are continually speaking against us, and accusing us of doing evil. Judge ye whether the charges be well founded or not. We endeavor to live according to the will of God, refraining from swearing and blasphemy and Sabbath breaking, etc. Is it wrong for us to refrain from these things?" "By no means," said the bishop. "We also read the word of God," said they, "and endeavor to ascertain what it means. If we do wrong in this, we wish you to tell us."—"Not at all," said the bishop, "we would that

\* A young man who had met us at Nazillee and purchased a Greco-Turkish New Testament came to us again at Philadelphia, and desired to purchase the Old Testament also. We had but a single copy left, and had determined not to sell that; but such was his importunity that we could not refuse him. By inquiries which he made respecting the different narratives of our Savior's resurrection, in the gospels of Matthew and John, it was evident that he had read his New Testament with care.

all the people were like you in these respects." Another member of the council then remarked, "It is not for such things that you are complained of, but that you are separating yourselves from the church and forming a new organization."—"That is by no means true," they replied, "we appeal to the whole body of Armenians if we do not attend regularly upon the ordinances of the church. It is true we meet together to read the holy word of God, and try to help one another to understand it; but we would gladly meet for this purpose in the church, if you would permit us." Then, turning to the bishop and the vartabeds with him in council, they said, "You are the spiritual teachers; it belongs to you to explain the word of God, and this is just what we earnestly wish you would do. If you will do this on the Sabbath, in the church, we will all go there to hear you." The bishop then exhorted them to go on studying the Bible, and promised to send them a vartabed expressly for the purpose of expounding to them the word of God. If this is carried into effect it will be a most interesting and promising circumstance; and, as a precedent, its influence will be very important. It must be noted too, as a fact highly indicative of an onward progress in public opinion, that the bishop, in order to meet the demand actually existing, is obliged to appoint a meeting for the church of this description. I do not imagine it will be long continued, if it commences; for the vartabed, unless he is a truly enlightened and spiritual man, will soon get weary of the task, and particularly of the perplexing questions the people will inevitably put to him. It is earnestly to be hoped, however, that this practice of opening the churches, sometime during the day on the Sabbath, for reading and explaining the Scriptures, will, ere long, prevail here.

A bishop, who was formerly in high office at Constantinople, but now resident at A., has been reading all our books. He has heretofore shown much enmity to us, but of late speaks in a more friendly manner. He remarked, the other day, to one of our priests in regard to the Dairyman's Daughter, which he has just read in Armenian, "That book so touched my heart as to make me weep."

19. A company has recently been formed here among the Armenians for business purposes. Sixty individuals have subscribed a certain sum each, and three shops have been opened, one

of them a coffee-shop. The profits are to be divided among the subscribers, except that one tenth is to be given to charitable purposes. This company is wholly under evangelical influences, and one of the rules agreed to is, that none of the shops shall be opened on the Sabbath. Last Sabbath, however, the coffee-shop was opened, and when the matter was inquired into, it was found that some five or six worldly men in the company had given orders to have the shop opened. The other members of the company immediately called upon these men, and inquired if they were not aware that they violated the rules of the association by opening the shop on the Sabbath? They replied that they had not forgotten it, but that they did not see why they should do differently from others; and, as they could make money on the Sabbath, they intended to keep the shop open. The others immediately returned to them the amount they had paid into the common stock, and dismissed them from the company, saying that they would have no one associated with them who would not keep the Sabbath. This circumstance has caused a great deal of talk, and it has given our brethren a good opportunity to speak of the obligations of all men to obey God in the observance of the Sabbath. One of the company on that occasion, proposed to keep open shop on the Sabbath, but to devote the avails of that day's sale to the poor. One of our brethren replied, you may, on a similar principle, steal from a rich man to give to the poor. If it is lawful to do one wicked thing in order to feed the poor, it is lawful to do another.

The foregoing shows that the better knowledge which the enlightened Armenians have of the meaning and the authority of the Scriptures is not merely a theoretical and inoperative faith. It controls their plans and business transactions. Below, in contrast, is given a painful description of

#### *Mercenary Inquirers—Contemplated Emigration—Inquiries from the Patriarch.*

An Armenian called upon me to-day, whom I had never met before, and professed to have some important communication to make to me. He said that he lived in the village of —; that his family and several others were ready to place themselves under our instructions; and that they thought of moving to Pera for this purpose. He said that they wished to learn the gospel and the true

way of salvation; and that their hope was first in God, and then in us. I had not conversed long with him before I found that his object was to obtain from us protection and employment. Such cases are painful to our feelings, and yet we are continually meeting with persons of this description. A man is unfortunate in his business, and he fails in every attempt to repair his broken fortunes. He has never seen us, but has often heard that we are benevolent men, who love the Armenians, and are seeking in various ways to do them good; and he is forthwith seized with a sudden desire to learn the gospel and come over wholly to our way of thinking. In short, he will become any thing, if we will only help him to a piece of bread. We, of course, have but one answer for such men, and that is one which throws them into complete despair. I told this individual, in the language of Peter, "Silver and gold have I none, but such as I have give I thee." I said, I am a simple preacher of the gospel of our Lord Jesus Christ. If you wish to learn the way of salvation, I am ready to do all in my power to aid and direct you and your friends. Whenever you please to call upon me for this purpose, I shall be most happy to see you, and according to my ability make known to you the gospel. But I have no power to aid you in any other way, and you must not expect me to procure you either protection or employment.

↓ 20. I called upon — vartabed, with three Armenians, who, agreeably to appointment, called to conduct me. They wished to see me in order to talk over a plan which they have in contemplation, to emigrate in a body of some hundreds, and perhaps thousands, to Russia, or some other country. This is an old plan of theirs, and they have evidently anticipated almost every difficulty, and have had before them almost every thing that could aid them in carrying the undertaking to a full completion. They remarked that they would like to emigrate to America, but it is too distant, and would be too expensive. They wished us to aid them, not only by counsel, but by money, lending them enough to enable them to send two or three men to Russia to make preliminary arrangements, and they would give us every security we required for the payment of the same. This, of course, I declined doing. Their chief reason for wishing to remove, is to escape the

injustice and violence of the government.

In the course of conversation the vartabed remarked, that they had had negotiations with an agent of the Russian government in regard to going to Russia, and that he was ready, on behalf of his government, to offer them every facility on one condition, namely, that they all become connected with the Russian church! As they would by no means consent to this, the conference was broken up. This agent was then on his way to Greece, whither he was sent, as he informed them, expressly for the purpose of breaking up the American schools there, and forming a union between the church in Greece and that in Russia.

The vartabed also informed me that he was at the patriarchate yesterday, and there learned that the patriarch is searching for a certain priest, in order to send him to us, either to request us to come over to the patriarchate, or in some other way to meet them in council, when they wish to propose to us something like the following questions. "Do you believe the Armenian church to be heretical? If so, show us the grounds of your belief, and convince us by reasoning of our heresy. If not, why do you come out here from America, to open schools, and publish books, and preach among our people?" I can hardly believe the patriarch would do so foolish a thing, though it is possible he may. I trust we shall be able to answer them satisfactorily; and if our reply be not acceptable to them, I trust it will be pleasing to God. We can say truly that we have never had any thing to do with deciding the question whether the Armenian church is heretical or not. We are laboring to increase piety among them, to lead men to hate sin and turn from it, and seek to be like Christ. If we could come at the strict standards of the Armenian church, we should probably find them, in the main, correct, though they have, in their practices, departed as far from their own standards, probably, as from the Bible. Our object is not to destroy the church, but the works of the devil in it, and to bring the people to an intimate union with Christ.

*Reading the Bible approved—Perversions of Scripture—An Infidel Armenian.*

25. The disturbances at N., on account of the gospel, are happily quelled.



The bishop, last Sabbath, in preaching to the people, said, "I find there has been much disturbance among you on account of certain men who have been accused of bad practices; but on examination, I find they have done nothing wrong. They are merely in the habit of meeting together for the purpose of reading the gospel and the psalms, which is all very good, and all should do the same. I have examined their books, and I find nothing bad in them. They are all good. Wherefore you are henceforth to abstain from meddling with these men, and be at peace among yourselves." The bishop, also, privately advised the enlightened Armenians not to meet in such large numbers, but to divide their meeting, and have only five or six persons in one place. He also repeated his promise to send them a vartabed, to open an expository service for them on the Sabbath. These things are wonderful and call for praise.

August 2. Among those that called to-day was an Armenian who had an inquiry to make in regard to the room in which our Saviour and his disciples kept the passover. Christ told the two disciples, whom he sent to speak to the owner of the house, that they should find "a large upper room furnished and prepared." In the Armenian it is translated *prepared* and *ornamented*, though the word translated *ornamented*, means also furnished. The Armenians argue from this, that the sacrament of the Lord's supper is to be celebrated with show and ornament. The church and altar are to be decorated, and splendid robes are to be worn by the priests, because Christ, when he instituted the ordinance, chose an ornamented room. This is a fair specimen of the manner in which the Scriptures are perverted, in order to support the superfluities of these eastern churches. To justify auricular confession, they quote Matthew, 8: 4. "Go shew thyself to the priest," etc.; and very many such like proof-texts they have, which a little acquaintance with the word of God would show them have no such application as they suppose. As the Armenians have borrowed many of their superstitions from the church of Rome, so they also receive from the same source, many of these foolish Scripture expositions and groundless arguments.

5. One of our Armenian brethren to-day seemed to be much quickened by the sermon. He said with deep feeling, "Blessed be God that there are now so

many praying Armenians." He then remarked that a man lately came to him and said in reference to us, "Those men have done our nation a great service. Had it not been for them, one half of our people would now have been infidels. They had already become disgusted with their superstitions, and they had nothing else to rest upon. But through the labors of these men they have learned to lean upon the gospel. That is sure ground, upon which every one who desires it may find firm footing, and he cannot be moved."

8. Received a call this evening from a papal Armenian, who did not hesitate to declare himself a disbeliever in the Bible. He appeared far better acquainted, however, with the infidel objections of French deists, than with the Bible. It was evident he had not studied thoroughly any subject, and was incapable of maintaining an argument on any point. He had read and heard enough of French infidelity to have his mind poisoned, and he was able to retail their objections; but he could not offer one plausible argument in support of them. I was never more impressed with the truth that infidelity springs from ignorance, in connection with a depraved heart. He objected to Moses, because he pretended that the children of Israel were the only children of God, and excluded all other nations; whereas, as God is the creator of all, all are alike his children. He acknowledged that Jesus Christ was a perfect teacher; but the apostles, he said, were only weak men, and their writings are of no more authority than the writings of any man. He denied that God ever punishes sin, and even denied for a while that there is such a thing as pain; but afterwards he was forced to acknowledge it; and when I urged him to tell me how God inflicts so much pain, if he cannot punish sin,—how he visits us with plague and other sicknesses, with earthquakes and other natural evils,—he immediately changed the subject. One thing in this man's favor is, that he kept his temper throughout, and at the close earnestly invited me to call upon him, which I shall endeavor to do.

*Preaching Services—Opposition of a Bishop—An inquiring Vartabed.*

15. There were forty Armenians present at my preaching service yesterday, and a very fixed and solemn attention was given. Some strangers were

present from the interior, one of whom was from Tocat. They listened like men who were hearing deeply important truths for the first time. S. has arrived from A. Every thing is quiet there now, though there has been much disturbance, and the bishop who presides over that diocese seems to have acted a very different part from what he did at N., preaching and using his influence against the enlightened Armenians. This can be accounted for only by supposing that he fears man rather than God. He knows well where the truth lies, but it is to be feared that his own heart has not been brought under its influence. After having publicly proclaimed that the evangelical portion of the community were disturbers of the peace, and were going themselves and leading other into infidelity, S. called upon him and talked with him in the plainest manner. The bishop was disposed to deny having preached against the evangelical Armenians; but what he had done was too public and too evident to be misunderstood. He advised S. to continue to hold the meetings for reading the Scriptures, etc., only that they should not all come together in one place, but meet in several different houses. No, said S., according to your preaching, I must never go to such a meeting again, or read the Bible any more. "Why do you say so?" asked the bishop. Because, said S., the Bible must be all a cheat, and a very pernicious book; for you called us all infidels, and warned the people against our infidelity. Now we get our notions only from the Bible; and if we are infidels, then the Bible is an infidel book, and we ought to have nothing to do with it. "Oh do not say so," said the bishop; "I did not mean you in my sermon, but only some persons who do not receive the Bible." The poor weak bishop, however, could not defend himself from the charge of inconsistency. S. subsequently said to him, The salvation of the common people will be much easier than that of the clergy, for even on supposition that you should receive the pardon of your own sins, there is danger that you will be punished for the sins of the people, whose watchmen you are, and to whom you do not give warning. This bold address, instead of exciting the anger of the bishop, as might have been expected, drew tears from his eyes.

The present state of things in A. is quiet, though the people are moving on much more cautiously than before.

19. A priest from the interior was present at my preaching to-day, and also two or three laymen. Some of them are from the distance of 500 miles, and they listened with deep attention. May the Lord scatter the good seed of his truth throughout this land.

21. There were forty-nine Armenians present at my service to-day, and there was apparently a hungering for the bread of life. After service, almost invariably, some individuals come with questions in regard to the meaning of some portion or portions of Scripture, which they have met with in their reading, or which have been introduced into the sermon, and they have not perfectly understood. Several interesting boys of fourteen or fifteen years of age are in the habit of attending, and they manifest a very inquisitive and teachable disposition and a degree of seriousness which is highly gratifying.

A circumstance of no small interest is, that the Armenian brethren not unfrequently remain after preaching, and have a prayer-meeting by themselves for the out-pouring of the Holy Spirit; and if there is any one present at the meeting who is particularly anxious about his soul, they keep him with them and talk and pray with him. This is a circumstance full of encouragement, for we know that the Lord heareth prayer, and his people never seek his face in vain.

23. One of our pious Armenians, an elderly man, has been unwell for several days. He called on me this morning and said that yesterday morning he felt so badly that he really thought he was going to die. He then began to ask himself, What shall I do, if I am now called to leave the world? He tried to examine his own heart and see if he was in a suitable frame for passing into the other world. The book of Psalms was lying by him, and he opened it to find some word of comfort for that trying hour. The passage upon which his eye first lighted was the 91st Psalm. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress, my God, in him will I trust," etc. He remarked, "On reading this Psalm my heart was greatly comforted, I could leave myself and all that I have in his hands." This man is an old disciple, and his path is evidently growing brighter and brighter to the perfect day.

Was informed to-day that a vartabed has arrived from a monastery in the in-

terior, which he has left under a sense of his own sinfulness, and he is now seeking how he may be delivered from it. He has had some interviews with some of our native brethren, who have talked and prayed with him. He says that he feels himself in a lost condition, and he wishes to know what he must do to be saved. They reply to him, "We cannot tell you any thing different from what the apostles told those who addressed them on the same subject, Believe on the Lord Jesus Christ, and thou shalt be saved. This is truly a wonderful case. Here is a vartabed, or preacher of the church, convinced that he is an unbelieving and lost sinner, seeking from the common people the way of salvation! May God lead him by his Spirit to the Lamb of God who taketh away the sins of the world.

A simple-hearted and, I hope, pious man was present at my room to-day, when he took up a book which was given me lately, issued by a book-publishing society in this place, on politeness. He looked it over and laid it down, saying he did not find any thing of spiritual profit in it. I told him that it might still be a useful book, as there are many useful books in the world, which are not religious. He said, "That is true, but it seems to me, a book on that subject is not needed. If you make a man a true Christian, he will of necessity be a polite man. He will know how to conduct in a kind and suitable manner towards all his fellow men, and all his manners will be softened."

*Spread of Religious Inquiry—Concert for Prayer—Questions—Power of the Truth.*

28. Sabbath. I preached to-day to a congregation of fifty Armenians, all of whom listened with serious attention. There is evidently a new impulse given to the work here. Many new minds are awakened; and in every part of the city, and in every company are to be found men who are not afraid to avow themselves friends of evangelical truth. And it is most marvellous that so many should come to our meetings, and so much be said on the subject of pure Christianity, and yet no movement, or even whisper of opposition be observed. The Lord shuts the mouth of the lion. By his providence the attention of the great men of the Armenian nation was for a long time directed from us to their

own concerns; and since the quarrel they had among themselves was settled, they have had a patriarch of such a character that nobody wishes to go to the patriarchate for any purpose, and they seem to feel that the less they have to do with him the better. And when any thing is said about the spread of protestantism among them, and the need of putting a check to it, the reply usually is, "What does that concern us? Let every man do as he likes."

30. Mr. Adger having come up from Smyrna, we went together to the khan, and had some interesting interviews with the people. One stranger came in, who appeared very desirous of learning the truth; and it was evident that his mind was under a strong impulse in that direction. On inquiry, I found that he had received these impressions from intercourse with some of our brethren. He seemed truly humble and teachable, and with a deep consciousness of ignorance, to desire to be instructed from the word of God.

September 4. Mr. Adger preached to my Armenian congregation to-day. Forty-six were present, and the strictest attention was given to the word spoken. Some had never attended our preaching before. Since Mr. Schaffler's return we have preaching in our chapel in three languages, every Sabbath, namely, German, English, and Armenian. At nine o'clock in the morning the German service commences, at eleven o'clock the English, and at half past one the Armenian. May the influences of the Holy Spirit descend copiously on all who hear the gospel.

5. To-day thirty Armenians were present at our monthly concert for prayer, and some of them prayed as if they felt true longings of heart for the out-pouring of the Holy Spirit. One of them earnestly prayed that the Lord would pour out his Spirit on this city as on the day of pentecost. Such prayers will be heard and answered. It is doubtful whether in any city in America, thirty business men could be drawn from their counting-houses and shops, in the middle of the day, to attend a prayer-meeting, and especially if they had to walk two or three miles to the place of meeting,—unless it was during a period of religious awakening. Those who attended our service to-day were, for the most part, merchants and artisans, men of families and respectability, who were drawn to the meeting purely by the desire of being present where

God is worshipped. No females ever attend any of our meetings. Had these men been permitted to bring their families with them, as in America, the number would have been more than doubled. Besides walking two or three miles to come, and as many more to return, they have the ferriage across the harbor to pay. When these circumstances are all taken into the account, it is evident as possible, that an influence from above is operating on their minds. In short, it is a revival of religion.

6. Twenty persons called to see me at the khan to-day, and the number of subjects introduced and questions asked, all of which were of a religious nature, was great enough. One came with a list of difficult passages of Scripture, for which he wanted a solution; another had some cases of conscience to propose; another some infidel objections, which had been thrown out to him and which he did not know how to answer; and another still wished to hear truths which will make him wise unto salvation. It requires no little readiness and tact to satisfy all, and I feel daily more and more my need of the wisdom that cometh down from above.

10. The Turks have a proverb which may be translated in English thus: "If you attempt to shut up an unlicensed grog-shop, it becomes a large tippling-house." The proverb was suggested by a very common occurrence here. A man opens without license a small and rather private place for retailing by the glass wine and spiritous liquors. The police officers come and order him to shut it up immediately. The man, after submitting to some sacrifice of property by way of fine, or undergoing some other punishment, petitions for a regular license; and in the place of his small and almost unknown grog-shop, rises a large and most public tippling-house. This proverb was lately used in a very appropriate manner, by a vartabed of influence at the patriarchate, in reference to the spread of evangelical views, to which he is personally hostile. A person asked him, in reference to a place in the interior where the gospel is extending its influence, "Why do you not take some steps to prevent the spread of protestantism there?" He replied, "If you attempt by force to shut up a grog-shop, it becomes a large tippling-house." This man, at least, seems to have become convinced that the surest way to spread enlightened views, is to attempt to eradicate them by force.

30. The indications of the presence of the Holy Spirit are more and more evident. The truths of the gospel have become the subject of inquiry and conversation in various parts of the city and suburbs. Many persons, whom none of us, and no other missionary has ever seen, have become enlightened and are studying with the deepest interest the word of God. Oh that the whole Armenian church, bishops, vartabeds, priests, deacons, and people, might thus come under the quickening and purifying influences of the truth.

An Armenian from Tocat, who has already been mentioned as having attended my meetings of late, yesterday departed on his return to his native city. He came to take leave of me, and expressed the most entire satisfaction in the truths he had heard. He said that while yet in Tocat he had commenced reading the New Testament with some interest; but still it was a dark book to him; but now, since he has heard it expounded and enforced, it all seems to him as clear as the sun at noon-day.

He expressed the most earnest desire that a missionary might be located at Tocat, where, he feels confident, much good might be done. I like the spirit of this man, and I pray that the grace of God may be with him, and make him a great blessing to his countrymen in that city.

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#### JOURNAL OF MR. HOMES AT CONSTANTINOPLE.

##### *Tendency to Infidelity—Censorship of the Press—Ignorance of the Bible.*

THE journal which follows embraces nearly the same period of time with the foregoing one of Mr. Dwight. Mr. Homes has recently been employed more especially in getting into circulation, through various channels, the books and tracts which are issuing from the press of the mission.

May 15th, 1842. A., an Armenian, informed me that some Armenians of his acquaintance, make it their duty to read the writings of Voltaire. He said that he himself was first introduced to Paine's works by even an Englishman, and himself endeavored, as he best could, to answer his objections. The death-bed of this infidel led us to converse on the nature of death-bed repentance.

June 2. A young Armenian, a particular friend of mine, at last gives evidence of the workings of the Holy Spirit on his heart. He was formerly in our high school. He told me of the reproofs he had felt called upon to administer to a priest for drunkenness, swearing, and licentious language in public. The priest at last could only say, "Would that I were as good as you are." To which my friend replied, "I am but a sinner, poor and in want of all things. But whatever I am, you ought to be better, and become an example to your flock for good rather than for evil."

July. The patriarchs of the different churches in the empire, in these days when printing establishments are starting up in this and other cities, conducted by subjects and foreigners, have become alarmed, and have procured orders from the Porte forbidding any foreigners to print without permission, and ordering that no books shall be printed without the approbation of the several patriarchs. As far as respects foreigners, this measure has remained for more than a month inoperative. The Turks are evidently preparing to systematize some kind of a censorship of the press; and the director of the government press has been invested with some powers, making also his approbation essential to the publication of a book, which has received the approbation of the patriarchs.

The Venice and Vienna Armenian presses have each their separate book-stores here, which are attended invariably by priests. The number of readers is comparatively so small, and the price at which they sell their books so high, that many, many years elapse before they dispose of an edition. As our books are at so low a price, and we distribute so many gratuitously, we much sooner dispose of an edition.

30. Had a call from a Mussulman, a negro, a man of great curiosity in every branch of learning, and well acquainted with English. Having confessed that he was in the habit of drinking spiritous liquors, which is forbidden by the laws of Mohammedanism, I tried to force him to show how, on his own principles, he could expect to be saved. In reference to the salvation of Christians and heathen, he said that all Mussulmans admitted, in reference to those who had not full opportunity to learn the claims of their prophet in this world, that, at the instant of death, the veil would be removed from their eyes, and they would have an opportunity of choosing which

side they pleased. And that, as for nominal Mussulmans, although no one ought to sin with the purpose of future repentance, yet, if he who had sinned should, in dying, breathe one sincere prayer in true repentance, God would pardon him. In these Mohammedan speculations, we may see how near the human mind may approach to the truth, while still destitute of the truth as it is in Christ.

August 5. An Armenian papist called, who, when I offered him the Bible in his own language, remarked with great simplicity, that he had heard much said against reading the books called "the Revelation of God," and wished to know wherein lay the harm and wherein lay the good of reading them. After I had pictured to him the Bible as the book which we need, as our necessary guide and lamp to eternal life, and as being indeed the words of God to man, I found that he was not aware that it is this very book which his church actually prevents its followers from reading, not allowing them either our translations or their own. Thousands here know not the darkness in which they are, and the Scriptures not having formerly existed in their daily spoken languages, they neither were desirous of reading them, nor knew that they could not read them if they would. And many suppose that the prohibitions which do exist, refer only to the productions of certain infidels or heretics.

9. In attempting to forward a larger circulation of our evangelical books, many trivial, but still discouraging difficulties are to be met with. One is that readers of religious books must be sought for; except to those who under God have been awakened by intercourse with the missionaries, the title of a religious tract is far from being an attractive one. Bibles are objected to often without any other reason than that they are Bibles. Others have been taught by their priests to recognize them, from their having been printed in such a city, or by such a printer, or as having a token of such a binder, or as having been printed by such a society, whether American or English; and all such books they are commanded to avoid, I am now lending, volume by volume, the Bible to one man who is afraid to possess it as owner, but not afraid to read it. By the help of salaried agents, and friends of various nations, we have small depots in various parts of the city.

*Instruction to Mussulman Females—  
Singular Epitaph—Influence of the  
Mission Press.*

After having spent a portion of the day at his khan in the city, where he met fifteen Armenians and Greeks, with whom he held conversation on various subjects relating to their religious welfare, Mr. Homes writes—

11. On my return home, I stood by a window of a mosque, to listen to the sermon which a Mussulman priest was delivering to an audience composed entirely of women, except some men who had crowded in at the door. They all sat in rows before the priest, with the whole of their faces veiled, except their eyes. So ignorant are we of the religious tenets and customs of the Mussulmans, that it would not readily be believed by many, that mussulman women receive such religious instruction. But whatever may be the questions of casuists, there can be no doubt but that they are regarded as having souls to be saved, as much as have men. For three months preceding the annual monthly fast, the women in every parish are assembled once a week, on Thursday, to hear a sermon. In Constantinople the girls always go with boys to the district school, till they are twelve years old, to learn to read the koran; and whenever an event, like a new pupil's being received, occurs, girls unveiled walk with the boys in procession through the streets of the quarter chanting hymns. Von Hammer gives the names of three or four hundred Turkish female poets, and some of their poems have been printed. The sermon to which I listened on this occasion was intended to enforce the duties of mussulman piety, by the relation of short legends of the conversations of their deceased saints on spiritual things, and it was listened to with attention.

29. On three tomb-stones of persons of the same family of the Armenians, a most singular sculpture, in *bas relief*, struck my eye. On each one, under the individual's name, was sculptured the full length of a man beheaded, with his head placed under his arm. Now the custom of the Turks, whenever a man is beheaded for a crime, is to expose the body in the streets, with his head in this position, and a paper pinned to his breast, bearing his name and crime, as at the crucifixion of our Savior; and it is also the custom of the Armenians to sculpture the profession of every man by some sign on his tomb-stone. There-

fore, as I afterwards learned, the meaning of the sculpture on these stones was that these individuals had been beheaded, on the charge of some crime, by the Turkish government. But as the family do not, and very likely with reason, admit that they had been guilty of any thing worthy of death, they regard them as having obtained, by the sword of the enemies of the church, the honorable rank of martyrs. And accordingly, in this case, the extraordinary honor which had befallen this family, of having three martyrs, was blazoned in this most expressive manner over their graves.

A reading book, in Armenian, which was published at our Smyrna press, has lately been republished at Tiflis in Russia, purporting to have been originally prepared by a certain vartabed in that city; while yet the frontispiece and all the alphabetical pictures and nearly all the reading is an exact copy of our own. I sold, a few years since, fifty dollars worth of books to a merchant in Tiflis, and this is one form in which we are seeing the good results of our labors. It is not uncommon for us to see those who oppose us still attempting to do the very things which we are doing, stimulated by shame or rivalry. We know that many of the school books in Greece are composed on models introduced to their notice by Americans; and who can estimate the number of the schools that have been established, either to compete with, or from shame in consequence of the schools of missionaries.

*Armenian Schools—Impunity for Sin—  
A praying Mussulman—Books in  
Bulgarian.*

After noticing a conversation which he had held with an intelligent Armenian, who had been a teacher among his people, and regarded as entertaining enlightened views respecting the religion of the Scriptures, Mr. Homes says—

September 1. In my conversation with him to-day, he estimated the whole number of schools among the Armenians in the city at thirty, of which twenty-two are merely for learning to read and write, three are for females, and five where grammar and the intelligent reading of the Armenian is pursued. Of course, no school of high order exists.

Made an appointment at the khan to meet a Greek priest, who was desirous of obtaining some books to distribute.

An Armenian at the khan, who had been, in all the excitement of a new faith, asking his vartabed many new questions, wished to know what I thought of the answer that he had made to him on the question of the pardon of sin. "Give yourself no uneasiness," the vartabed had told him, "at death the sins of all men of whatever name will be alike pardoned." This, not being any doctrine of the Armenian church, had been told him by his teacher as a secret. Fearfully surprised and confounded are those religious teachers who are ignorant and those who are wicked, when a converted man asks them to show him the way of salvation more clearly.

11. In conversation with a Mussulman, I asked him if he ever prayed in his own language; and whether he ever went to God confessing his sins and asking him for forgiveness? Now the five daily prayers of Mohammedans universally are in Arabic. But this man answered me by saying that, "Many years since a pious priest whom I was asking for guidance told me, as a part of his experience, that if I would every night when I lay down to sleep, go over every thing in which I had done wrong, and humbly confess it as a sin against the great God, and then implore him for his forgiveness, that I should find it the sweetest thing I had ever done in my life. That night I followed his directions, and felt, as I turned over on my side, such a calm as I had never before felt. And I have done this every night since." This same man told me of arguments he had held with Christians, to prove to them, that, on their own principles, they ought not to drink spirits. He made many other similar remarks, and I have mentioned the above, though I know nothing more of the man, to show what a ground-work for a more spiritual temple already exists in the minds of some of these people.

13. At the khan there were several Greeks present, nearly all of whom were sceptical in their minds, and had become so, not by the perusal of infidel works, but from their own evil hearts of unbelief, and the effect of their minds having been opened to see the superstitions around them, without any sowing of good seed. They hardly knew where they were, except he who was their leader.

19. Obtained an intelligent Bulgarian to prepare for our press in Smyrna a primer and reading book in Bulgarian. He is the author of one of the

ten or a dozen books existing in the spoken language, of which he has sold four out of five thousand copies. His poem is called Saint Alexius.

30. On a survey of the last three months, I see much calling upon us to thank God and be of good courage. With many tokens of the presence of enemies, disposed entirely to stop our labors, we have still been permitted to go on, each one of us in our various spheres, and have had tokens of the movements of God's Spirit over the face of the waters.

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### Nestorians in Persia.

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#### JOURNAL OF MR. HOLLADAY AT OOROO-MIAH.

THE reader will bear in mind that the *meana* mentioned below is a portion of the stable, somewhat more elevated than the rest, and kept warmer than the surrounding atmosphere by the breath of the cattle. The *meana*s of the principal men in a village are places of resort by their friends and acquaintance, who, in a country where fuel is scarce and not much used for warming dwellings, have poor means of making themselves comfortable at home, during the cold season of the year.

January 8th, 1842. Went in the evening to Ardeshai, and was entertained in the *meana* of the bishop's stable. As is usual in the winter season, a crowd collected, without a special notice or invitation, to enjoy the warmth of the *meana*. Priest Yohannan read and expounded to the company the 12th chapter of Matthew, making many practical and excellent remarks on the latter part of the chapter. While the company generally listened in respectful silence, and seemed interested by the earnest and animated manner in which the priest addressed them, I was deeply pained to see that the bishop, alike regardless of the application of these solemn truths to himself and to his people, was quietly sleeping. After I had added a few remarks to the priest's address, the company dispersed for the night.

In the morning, long before the hour for breakfast, the neighbors of the bishop collected in the *meana*, in still greater numbers than they had done on the evening before. On this occasion, we addressed them from the 6th chapter of Matthew. The bishop, the priest, and several deacons read verses in turn, and I assisted the priest in expounding.

Having breakfasted, we proceeded to the church, where I spoke to a company of sixty or seventy from the 20th verse of the same chapter. I endeavored to draw the character of the scribes and pharisees, that it might appear in what their righteousness consisted; and to point out in what it differed from the righteousness of those who truly fear God and trust in the Lord Jesus Christ. This course I could not pursue without portraying the character of the people before me.

Having returned to the meana, the priest continued to read and expound at intervals during the day, to successive companies of the villagers, many of whom listened with countenances which indicated respect for the preacher, if not interest in the subject; while others manifested an inclination to converse on other topics.

At the hour of evening prayers, I again accompanied the priest to the church, where, after the customary forms of the church service were ended, he read and expounded to the audience the 2d chapter of Ephesians in an interesting manner.

Having reference to a meeting held on Thursday evenings, formerly designed specially for the members of the mission family and in which the English language was used; but in which the use of the Syriac language had been subsequently introduced in consequence of the large number of Nestorians who attended, Mr. Holladay says—

This evening, I pursued the subject which I had presented at Ardeshai on the Sabbath; namely, the character of the pharisees and the contrast between their doctrines and those of Christ. I thus exposed some of the errors of this people, errors which were held by most of my hearers.

After noticing the death of the brother of the Persian king, Kahraman Meerza, which occurred at Tabreez, Mr. Holladay gives the following account illustrative of Persian character and manners.

The khan who gave us this information, gave us at the same time an illustration of Persian delicacy, in relating the manner in which the intelligence of Kahraman Meerza's death was communicated to the king. No person being willing to perform the disagreeable and thankless task of bearing the sad tidings, a painter was employed to draw the portrait of the dead prince, repre-

sented as dead; and that no Persian might present the picture, it was committed to the foreign ambassadors, who went together to make this silent annunciation to the king. The king, as the khan informed us, recognized the features of his brother, and instantly understanding the device, swooned and fell backwards, and was so deeply affected as to keep his room for three days. The circumstance of his swooning may perhaps be an exaggeration of the facts. I relate them as they were reported by the khan.

16. Went with Mar Elias to preach at Geok-Tapa. Preached from the parable of the ten virgins, which gave me occasion to speak, not merely of the necessity of early and rational preparation for death, but of the difference between a mere outward profession, and the religion of the heart, and of the dreadful disappointment that awaits all who are only professors of religion.

In the afternoon preached to the natives on the mission premises from the parable of the talents, in Matthew 25th.

18. I learned to-day that last night, a company of Koords from the mountains near Merbeshoo, carried off 1,000 sheep from a village but little more than four miles distant from the city. I inquired if no pursuit was made to arrest the robbers and bring them to justice, and was answered that pursuit was useless, as the offenders were probably safe in an impregnable fortress. Such is the inefficiency of the government, that in many such cases no attempt is made to arrest marauders, who venture boldly across the border into the Persian territory, and rob and plunder with impunity.

20. Preached to our ecclesiastics and scholars from the parable of the prodigal son. Leaving its application to the Jews and gentiles, I endeavored to explain by the course of the prodigal, the tendency of sin, and its consequences, and lastly the nature of true repentance. The Nestorian teachers, neglecting the subject of repentance, have exercised their fancies in interpreting the latter part of this parable; and have affirmed that the fatted calf, the robe, the ring, and the shoes, with which the prodigal was honored on his return to the house of his father, have all their counterparts in the christian dispensation.

23. Preached to the members of the seminary, from Romans, 1st chapter, dwelling principally upon the 18th verse. I wished to make them feel that God frowns alike upon the sins of



the heathen, of Mussulmans, of Jews, and of professing Christians; that the christian name will not save those who bear it without the christian character; and that even orthodoxy, so far from being a ground of acquittal, would only aggravate the condemnation of those who knew their duty and did it not, or "held the truth in unrighteousness."

### Ahmednaggur.

#### JOURNAL OF MR. FRENCH AT SEROOR.

##### *Idolatry not adapted to Human Wants— Marootee and his Temple.*

On the 7th of December Mr. French left his home at Seroor to visit some of the villages lying around Seroor, to converse with the people, preach the gospel, distribute books, and ascertain as far as he might be able, what could be done by means of schools or otherwise, to benefit the population of the district where the providence of God had stationed him. He was accompanied on a part of the tour by Dajeba, a native convert and helper.

December 8th, 1841. Pitched my tent this morning in a fine grove of tamarind trees, near the village of Kowtay, six miles from Wurdmain. The tamarind and mango are splendid trees. Kowtay contains a population of about 1,500 people, and has four temples, besides others situated a mile distant, on the bank of a river, where the village formerly stood. When the people removed their village, they were obliged to leave their gods behind. But all that was necessary to obviate the difficulty was to consecrate other images in their place. How foolish, how absurd is idolatry! How entirely inadequate to the necessities of dependent, sinful man! In his earthly pilgrimage he needs an omnipresent God. But such are not the gods of the heathen, though they attempt to make up the deficiency by the multiplicity of their local deities, which are in one sense almost every where present. They are found in their houses, at the gates of their villages, on their highways, by their wells, and as of old, on "every high hill and under every green tree."

In the afternoon about a hundred persons came out to hear our instructions. We had a favorable time in proclaiming unto them the true God and Jesus Christ the way of life. We found twenty-three readers, who gladly received

our books. I could not learn that the gospel had ever been proclaimed in this place before, though some one had left a few books here some years since.

9. Went out this morning before breakfast to Seina, two miles distant, and spent an hour or two with a people among whom the name of Christ was scarcely known. One individual only said he had heard of this religion. This village belongs to Sindin, and contains a population of 800 or 1,000 persons, apparently in low circumstances. Of their five temples two are dedicated to Bheiroba, one by way of distinction called, "old Bheiroba." From this I took occasion to speak of the finite, perishable nature of their gods, compared with the infinite, unchangeable Jehovah. One replied that their gods are immortal, they never die. True, I answered, they never die, and for a very good reason, they have no life to lose. The objector saw the force of this remark and was silent, or rather laughed at the folly of his own assertion. The people here, as in other places in this vicinity, treat their gods and their religion with very little respect. Still these have a kind of magical influence over them, which it is difficult to explain on any other principles than that man is a superstitious being. The temple in which we were sitting had recently been repaired at an expense of 300 rupees, while the people declared that they were suffering for want of water, because they were too poor to repair a well, which would not probably cost half that sum. This temple is not without its use, as it furnishes a resting-place for travellers. Though I spoke freely of the folly and expense of idolatry, no one attempted to defend the system, conscious, apparently, that nothing could be said in its favor. Here we found only fourteen readers, to whom we gave books, though they said there were several others who were absent on a pilgrimage.

After describing his intercourse with the people he met in other places where he stopped, and some of the developements of heathen character which occurred, Mr. French adds—

18. Proceeded to Kanhoor this morning, a distance of ten miles. Passed two or three small villages on the way, one of which, Koragow, contains a population of nearly 600. Here I talked a while with the people and distributed the few books I had taken for the way, which were received with some caution.

After I had given three or four, some of the people said it was a great plenty, that there were no more readers. Upon this I began to tell them the contents of the books, which soon created such a demand for them as the small supply I had brought did not meet. There are probably twenty readers in the place. I was importuned here, as usual, for a school, but the size and situation of the place rendered it inexpedient to grant their request. Finding no good place at Kanhoor to pitch my tent, I concluded to share accommodations with the idol Marootee, whose temple stands before the gate of the town. This temple is about twenty feet long and fifteen wide, open at one end. It has a mud floor, mud walls, and a mud roof, supported by six posts of wood, on which rest a variety of beams, rafters, and small timber, upon which the earth above lies. Between the two farther posts, in nearly an upright position, stands a huge stone, three feet wide and five feet high, on which is carved the hideous image of Marootee. It has the appearance of a man with a huge head, and a monkey's tail. It is covered with a red paint, and taken altogether presents an object as well fitted to frighten one not accustomed to it, as can well be imagined. Soon after my arrival two worshippers came to pay their devotions, which consisted in pouring water on the idol and circumambulating it a number of times, at the same time bowing at its feet. Such is the blind nonsense of idolatry.

The village contains a population of 2,500. A good school may be gathered here, and as the people are anxious for one, I shall send them a teacher as soon as a suitable man can be found. There is a small school here now, but it is not likely to accomplish any good with a teacher who knows next to nothing.

19. Sabbath. Dajeba having joined me yesterday, we were enabled to preach three or four times during the day, to congregations varying from twenty to sixty. The people did not show themselves so ready to hear the gospel as we could wish, though it is an encouraging fact, that as the day wore away our hearers increased. Our best season was just at dark, when some of the brahmins, who had thus far stood aloof, ventured to approach us. They sat awhile listening from a distance, till the shades of night closed upon us, when they mingled with the multitude.

*Anna, Arl, Joonur, and Pimpulwundes.*

20. Made my way this morning twelve miles to Anna, some of the distance over a road as rough and mountainous as I recollect ever having travelled with a horse. Part of the way is a beautiful plain, covered with extensive fields of wheat. It was a delightful sight, though the crops are not heavy. The stalk is generally between two and three feet high and the head from two to three inches long. These fields extended three or four miles on both sides of my way, and covered hundreds of acres. There were also a few small patches of flax, but it did not look well.

Farther on our way we came to Pimpulgow, a village of 683 inhabitants. Upon our arrival the people assembled to the number of fifty or sixty, to whom we distributed what books we took for the way. We gave some account of these books, and proclaimed to an attentive audience Jesus Christ, the Savior of the world. As we arose to depart, several of them inquired with earnestness if what we had been saying was contained in the books given them, and seemed much pleased to learn that such was the fact. One old brahmin followed Dajeba some distance out of town, and professed much interest in what he had heard. He was anxious that we should remain there several days and teach the people these good tidings. Receiving no encouragement of this, he expressed his intention to visit Seroor for the purpose of learning more perfectly this new way. Such cases encourage our hopes, yet the longer I live the less confidence I place in such declarations.

We met with a good reception at Anna. Our instructions on the great truths of religion were listened to for an hour, with good attention, by a congregation of about one hundred. This village contains a population of 1,500 persons, who seem to be less haughty and superstitious than is usually the case in villages of this size. I received an urgent and general request from the people to give them a school. A large one could doubtless be gathered here.

21. In proceeding to Arl, twelve miles from Anna, I passed a large village of which I had heard nothing before, but as my tent and baggage had gone on, I was obliged to leave it till my return. Arl has a population of about 2,000. We distributed fifty books,

and had two or three opportunities of addressing the people. They were soon led to confess that we spoke the truth, and that their gods and their religion are all vanity.

23. Spent an hour this morning in visiting the government school at Joonur. It has been established about two years, and contains more than one hundred scholars. I was pleased with the general appearance of the school, and with the progress of the boys, the more advanced of whom I examined in some of their studies. This school is divided into six classes. Soon after returning to the bungalow I distributed to them eighty-four books, giving one to each reader. They seemed pleased with their books, though some wished for larger or different ones, as is very often the case. The teacher of a native school brought his boys, sixty or seventy in number, to receive books; but alas, among them all only nine readers were found. This does not set the utility of these schools in a very favorable light. The whole number of books distributed here amounts to 150.

Joonur is a large, old city, built before Poona, and contains a population of 10,000. It is situated in the midst of lofty and precipitous mountains, which, in some respects, exhibit a peculiar aspect. In some places the abrupt broken peaks present a serrated appearance, and were doubtless thrown into that position by some subterraneous agency. About a mile west of the town is the old fort Shennur, on an almost inaccessible mountain.

24. Leaving Joonur at early dawn, I reached Pimpulwundee, twelve miles, a little before noon, taking breakfast by the way, and visiting the government garden at Keura. Had a good opportunity for distributing books at Pimpulwundee. Among the applicants were twelve or fifteen brahmins, who are employed by government. Just at dark I gave notice at the chowday, where several persons were assembled, that if any were disposed to come to my tent during the evening, I should be glad to talk with them on the subject of Christianity. After a few minutes in came ten or twelve of these brahmins, introducing themselves by saying, they heard I had called them. I explained to them the invitation I had given, and said if they wished to hear what I had to say on the subject, I should be pleased to give them some idea of our religion. They replied that they came for

this very purpose. Glad to hear this, I furnished them the best accommodations I had, and bade them be seated. After discussing the question as it related to the schemes recommended in the Hindoo shasters, I remarked that according to the christian Scriptures there is but one way in which sin can be forgiven. "Well, what is that?" said one, "Let us know about this only way of salvation." From this favorable point we began to preach Jesus Christ and him crucified. As I saw in them a disposition to hear, I put the principal discussion into Dajeba's hands, occasionally saying a word as circumstances seemed to require.

25. This morning I visited the only school of this large village. It contains fifteen or twenty scholars. Pimpulwundee contains a population of nearly 3,000, and has sixteen temples dedicated to twelve different divinities. One of these temples stands just outside of the town by the gate where my tent was pitched.

#### *Desire for a School at Rajooree—Sabbath there.*

Left Pimpulwundee at three o'clock this afternoon for Rajooree, six miles distant. My route led me through a beautiful fertile country such as I have seldom seen in India. The fields and villages in this region indicate the comparatively prosperous circumstances of the ryots. Soon after my arrival I went into town, where the old and young of all classes flocked around me importuning for a school. They said that if I would but grant them this blessing, their desires would be satisfied. I was obliged to turn them off by allowing them to hope that, after a few months I might be able to grant their request. This village contains a population of 2,000 inhabitants, and would furnish materials for a good school.

26. Sabbath. At nine o'clock it was reported that the people had assembled to hear the gospel. We found a congregation of about one hundred at the chowday, with whom we had the usual public exercises of the Sabbath. The people gave good attention to our instructions, no one showing a disposition to cavil or oppose the truth. It was pleasant indeed to hold a regular Sabbath service in such circumstances. Oh that the time may soon come when the Sabbath shall be regarded, and the gospel regularly proclaimed in all these

villages. At the close of these services we distributed some books to eager applicants, though the number of readers here is small—only thirty-three were found. During the day several small groups came to the tent for further instruction, and among them the chief men of the place. They sometimes brought out their objections, or rather difficulties, which originated solely in their ignorance. This being removed, their difficulties vanished, and they readily consented to the truth. "All we need," say they, "is to be taught: we are ignorant: we know nothing about the true way." I have not seen a village of this size where the people seem to be so simple-hearted and unprejudiced. Even the brahmins are disposed to acknowledge the excellence of the christian religion, and say they are ready to embrace it.

Having completed his tour among the villages, Mr. French briefly gives the results of his observation in the following remarks. Why should not all these villages have teachers? Why, when they ask for christian instruction, whatever be their motives, should it not be given them?

In view of the preceding journal I would make a few remarks.

1. The field here reported contains several good sized villages, which are within a moderate distance of each other, and not so far from Seroor but that they can easily be visited, the most distant, Joonur, being but forty-six miles.

2. Our books and instructions here have generally been well received, and I am encouraged to hope they will not be without good effects. It is a fact worthy of notice here, that those few villages in which we were received with comparative coldness and suspicion, belong to native princes, thus showing the influence of British rule in preparing the way for our labors.

3. In almost every village the people were anxious for schools, as has been mentioned. In some cases they were so importunate, that they would not be satisfied till I had expressed a hope that I should be able to send them a teacher after a few months. Six or eight large schools might be gathered in these villages; and their vicinity to each other is such as to render a monthly examination of them comparatively easy. The embarrassed circumstances of the Board, of which

we have just received painful information, will, however, render it inexpedient to enter upon this inviting field at present.

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LETTER FROM MR. BALLANTINE, 29TH  
OCT., 1842.

### *Important Decision of Government.*

THE letter given below may be regarded as a continuation of that from the same missionary, inserted in the last number of this work, pp. 49—52, dated one month earlier.

I mentioned in my last that three of the girls in the boarding school had been examined with reference to being admitted to the church, but their baptism was deferred on account of the opposition of their parents. After two or three weeks, these girls, fearing that they would soon be taken from the school, one of them especially, for the purpose of being married, urged us to baptize them at once. In these circumstances we determined to defer their baptism no longer, believing that, whatever might be the consequences, we were pursuing the path of duty; and on Sabbath, the 16th instant, they were admitted to the church. Two of these were the two largest girls in the school, mentioned in my report in July last; the third was a girl thirteen or fourteen years old, whose husband had died when she was very young. Their baptism caused a great excitement throughout the city. Many falsehoods were told respecting us, that we had baptized the girls by force; and in the neighboring villages it was asserted that we had done this with the assistance of government.

On Monday attempts were made by the friends of one of the girls to get her away by force. I, however, succeeded in protecting her from their violence, at the same time telling the girl that she was at liberty to go home, if she pleased, but that, if she wished to remain here, no one would be allowed to take her away against her will. On Tuesday her friends presented a petition to the magistrate against me, saying that I was about to baptize the girl, and thus render her an outcaste from her own people, and begging that she might be given up into their hands. On Wednesday a large crowd of the people of her caste assembled around my house, and

would have taken away the girl by force, but the Christians living on my premises rescued her from their hands. The native police-officer soon came and dispersed the mob, having first, at the request of the parents and friends of the girl, called her out, and, in the presence of all of them, asked her whether she wished to go home with them, or to remain here. She replied with great firmness that she would not go home. The next day the magistrate took up the petition of the parents, and asked them whether they did not put the girl into the school of their own accord; and whether they did not know that the object of the missionaries was to make known the christian religion? They replied that they did. He then asked them whether the girl had embraced the christian religion of her own free will. They confessed she had. He then told them that he could give no such order as they desired in their petition, and that the girl was at liberty to go where she pleased. We rejoice in this decision, securing, as it does, the rights of conscience, even to girls twelve and thirteen years old. We have reason to thank God that we are under a christian government, and that the authorities here are not unwilling to do justice in favor of the religion of the gospel.

The caste to which this girl belonged is the *malee*, or gardener's caste. The people belonging to this class in Ahmednuggur are numerous; and as this is the first conversion from among them, it naturally caused great excitement. They went in a body to the magistrate, who is also the chief revenue officer of the district, and declared that they would at once throw up all their engagements with government and remove to some other place, if the girl were not given up to them. The magistrate told them that the government would find other men to carry on the cultivation of their grounds, if they left them; but that even if it could not, he would not be guilty of injustice. The consequence of this firmness was that there has not been the least disturbance since.

The mothers of some of the girls in the school became alarmed at the baptism of the three girls, fearing that their daughters would follow the example thus set them, and accordingly took them from the school. Some of them, however, we hope will return again, and indeed two or three have returned already. Most of those in whom we have

felt the deepest interest have been permitted to remain, though two or three such have gone. We have reason to be thankful that the school was not wholly broken up, such was the excitement that prevailed for a few days, and the falsehoods that were published abroad respecting us. The mothers generally knew that we had acted openly in regard to the baptism of the girls, and that we had previously informed their parents of our intention to baptize them, and they had confidence that we would do nothing wrong. Indeed the mothers who took away their daughters were actuated, we believe, not so much by a want of confidence in us, as by the fear that the minds of their children would be changed by being in the midst of such a christian influence. Indeed they gave this as the reason of their removing their daughters from the school.

The girls' schools in town, under the superintendence of Miss Farrar and Mrs. Abbott, were almost destroyed by the excitement that prevailed last week, but we hope that they will soon be in operation again.

Thus do the powers of darkness rage at every step which the kingdom of light and truth advances. The breaking down of another barrier to the progress of the Prince of Peace excites the rage of the adversary of souls. On occasions like this we expect that our operations will experience a shock, and we have reason to rejoice that this has been no more severe. The door seems to be opened wider and wider for the spread of gospel truth in this region, and we rejoice that we are permitted to labor in this field; we pray too that many laborers may be willing to come and enter into the work of reaping the harvest.

I should not admit to add that all our company is enjoying usual health. All the children of our families also are well. For these mercies we cannot be too thankful.

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### Madura.

#### SEMI-ANNUAL REPORTS FROM STATIONS.

*Report of Mr. Lawrence at Dindigul, to April, 1842.*

There has been some evidence of tenderness of feeling, on the part of some of the children in our boarding

schools; but neither the abundant harvest—the most abundant of any season since the establishment of the mission—nor the judgments that have followed it, have had the effect of leading them that are without, to learn righteousness. Indeed the foreheads and bodies of the free school children and masters are more profusely besmeared with ashes, since the cholera was reported as near, than they have been before for years.

The removal and settlement of Mr. Crane and his family in Dindigul, to be our associates is a blessing which they only can know who have been separated by a like distance for months, not only from aid in labor and counsel, but from society. The change is one which calls for our devoutest praise, and we pray that God will make it a blessing not only to the interests of this station, but to the whole mission.

The transfer of Francis Asbury and his family to Madura, has made a difference of two in the number of communicants, while the marriage of two couple from among the youth of our boarding schools has added two to the number of praying families at this station. The names of these are as follows: Willard Hall to Mary Harbison, and James P. Wilson to Sarah W. Hall. The marriage of these first fruits of our boarding schools was an occasion and is a matter of no small interest.

Our out-schools have increased in number since the annual report, but the average of regular attendants at each school will probably ever be smaller and more fluctuating, than of those in richer portions of the country, where the parents make less demand upon the aid of their children in agricultural and other employments. It is encouraging to see a marked advance in public opinion, especially among the Roman catholics, on the subject of female education. In one of the free schools there has been gathered during the past quarter eighteen girls. The origin of this school is recent, and as its history is characteristic, it may deserve notice.

When we first came to Dindigul, an application for a school was made by some of the citizens of the place. The heads of papal influence interposed and succeeded in shutting us out, and the place lay waste for five years. Six months ago a deputation waited upon us again and repeated their request for a mission school. As the heads of influence were represented in this deputation, we did not reject them, but left them to press their suit by another ap-

plication. In the mean time, upon inquiry, we learned that the foundation for a change of sentiment so important, as was here indicated, lay in the fact that marriage connections were desired with families in the Tanjore district, who had recently become protestants; and that these families would yield consent only on condition of a similar renunciation of popery on the part of the applicants. The result is that they now have a flourishing "protestant" school of nearly sixty scholars in their Roman catholic village.

The town schools are under daily supervision, and assemble by classes twice a week, when they attend our morning devotions in the church, go through catechetical services, and receive oral instruction from the missionaries or native assistants. Our Sabbath morning exercise now brings together so many from these schools, and other hearers with them, that the church is becoming too small for us; and could our hearts be cheered by the sight of their repentance, we should cry, "Give us room that we may dwell;" but as it is, many would cheerfully stay away if we would consent.

On the third Sabbath in March we had our quarterly communion, which was, we hope, a season of refreshing. Some who sat and looked on seemed to say, We too would be of your number, but how can we give up all?

It has been my privilege to make one tour of from sixty to seventy miles, in company with Mr. Ward of Madura, up what is called Dindigul Valley. We were obliged to travel too rapidly to compass all the ends of exploring and distributing, which we felt it very desirable to attain; yet were we greatly encouraged by natives high in office and influence, and pressed by them for a missionary, for schools, and for catechists; and it was really painful to be obliged to say that we saw not how we could help them. One man, knowing of our approach, came out several miles in his carriage to escort us to his town, after having collected many of his neighbors for a meeting, and made preparations to entertain us with the luxuries of his store. Our interview with this individual was very gratifying. He has the whole of the Scriptures, and is evidently not only a reader but a student of them, as may be seen by the questions which he put to us then and subsequently.

To meet such a man seems to us like a voice such as Philip heard when call-

ed on to join himself with the eunuch of Ethiopia; and when we found him a man of influence, who had filled his father's family and an extensive circle of acquaintance with admiration of his "peculiarities," we were indeed excited to desire his being taught the way of God more perfectly, and also that many of the patrons not only of the Bible and missionary societies, but also of the candidates for the ministry, might have an experimental share in our sympathy. Surely "the consolations of God" are not so small with us that we can willingly see such inquirers gleaning for themselves. And is the polishing of stones like these, till they take similitude of a palace built for God, a matter of so little moment that candidates for the embassy of God in Christ's stead can long question where lies the path of duty, at least to some? May this man, in all his beseeching earnestness, stand before these in their dreams to night and say, "Come over and help us."

Who can read these closing paragraphs, without being assured that God is here making a loud call upon his people greatly to increase the number of missionary laborers now in this field. Instead of the twenty missionaries whom the mission have urgently requested should be sent out to reinforce them, why should not fifty be sent to gather in this whitening harvest?

*Report of Mr. Cherry for Siva Gunga, to April, 1842.*

In the communication which follows there are additional indications, that the Lord is preparing the way for the overthrow of idolatry and the introduction of Christianity into Southern India. If laborers were sent forth to the work, and were duly sustained by the prayers and faith of God's people, how soon might we expect to see the pillars of this system of error and bondage falling before the power of truth!

It is with much pleasure I commence my report, not because I have many new things to relate, but for the fact that we can acknowledge our Heavenly Father's kindness in preserving health and permitting us to remain in our field, while so many are obliged by sickness to leave their work and return to breathe their native air. Since our annual meeting we have had our faith in some degree strengthened, by the surprising change of public feeling which has been manifested in Siva

Gunga. Five years since, as I passed through the place, I could not get a boy to come near enough to receive a tract, or even small copper coin. For the latter they would cautiously approach within about a rod, pick it up, and run as if for life. Now we have 250 who come to our house to be examined in their studies, and since January last twenty-eight girls, from heathen families, have been admitted into the free schools. These come with the boys to our Sabbath services. This is more than we had faith to expect; and when we consider the feeling of opposition which once existed in the minds of the teachers, and the strong barrier of custom unbroken in ages past, we hope with trembling, lest the rage of the heathen and the people imagining a vain thing, may suddenly sweep away every ray of promise which is now penetrating the dark recesses of heathenism.

We would still continue to hope, labor, and pray that the threatenings of Sinai and the melting strains of love from Calvary may yet affect their hearts. A professedly learned man told me a few days since, after answering a few questions on geography which he asked, that he did not believe the world was a globe, nor would he believe any thing which was contrary to the Shasters, no matter how much proof might be given. I asked, If your Shasters said two and two are five, would you believe it? He replied, "Yes, for it would be true, though we could not see how."

Our schools and Sabbath services, our semi-monthly meetings with the teachers, the calls for books and tracts, and the evident growing disposition in the public mind for knowledge, are sources of encouragement for which we feel grateful to the Giver of every good gift.

*Report of Mr. Cherry, to October, 1842.*

Since my last report no changes have taken place worthy of record in Siva Gunga. Ours is emphatically a work in which much patience is greatly needed, a work of faith, as well as labor; and unless both are in active exercise by the missionary who has health for the latter, he will see so many obstacles in the way of this people's conversion, that the promises will be veiled from his sight; his heart will fail, and he will sit down in despondency and gloom. To poor human nature it is sweet to be encouraged by the sight of the eye, as in the revivals in America.

Though what our eyes see and our ears hear are of a different nature from such thrilling scenes, we would still believe, "the morning cometh" and do what our hands find to do, looking upward to the source from whence shall flow rivers of salvation. But even to our eyes it is not all darkness, for we hear and see as much to encourage our hearts as enlightened faith can expect. Our boarding school is gradually increasing, and notwithstanding the edict of the rajah, that "no boys of the city should attend the school," two of the boys who left at the time have returned. At the time of writing my last, there were but four boys in the school. There are now thirteen. These have come without effort on my part, for we thought it prudent, in view of the young rajah's fears, to show no anxiety. Another encouragement is the fact that, silently and slowly, the young man who was turned out of his school-house for disgracing his relations by becoming a Christian, has now, in another part of the town, one of my best schools. For above six weeks he remained in my study mostly for the sake of avoiding persecution. During this time he read almost constantly his Bible and works on religion, published in Tamil.

Mrs. Cherry's girls' school prospers beyond our expectation. In July a man, who is father to one of the little girls, came to my study apparently in trouble. He stood a little time, and before he had uttered his first sentence he began to weep. "Sir," said he, "what can I do? my little daughter kneels down with me and my wife and repeats the Lord's prayer." I answered, that is well. Said he, "We tried to make her stop, but she continued it, and we thought we would let her; but oh! it makes me feel so bad! I want to be a Christian." In the evening he came with his brother, who, from having oftener attended our services, knew more of divine truth. They asked for baptism. I talked with them a long time, and believe they felt earnest and honest in their wishes. They left me, and, as we feared, their relations soon found out their intentions and commenced persecutions which have kept them from us.

One other incident of special encouragement I have to record. About a year and a half since a man of rank and wealth, from about sixty miles distant, called for several successive days to converse on religion. When he left he asked for a copy of the Bible, which I gave, with several tracts and books. On

the tenth of July last he called again, and proved satisfactorily that he had made good use of the books I gave him. He said, "I have read your books and have read and preached the doctrines to many, till now I am called a padre; and since I have the name, I have come for the purpose of begging a load of books." His servant came with him to carry the books and tracts. I gave him a package, for which he expressed many thanks, and added, "I believe this religion is the truth, and I want a missionary to come and reside among us. I have some property, and if a missionary will come, I will furnish land for a house and give something toward building a church."

We have reason for gratitude to God in the continuation of a good degree of health to Mrs. Cherry and myself.

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### Siam.

LETTER FROM MR. PEET, BANGKOK,  
18TH JUNE, 1842.

Mr. Peet mentions that the health of the mission families was as good as usual. The Chinese boarding-school had received in all twenty-seven pupils, and now contains eleven, who are secured in the school by written contracts for one, two, and three years. All pupils admitted hereafter must remain five years, that the object of their instruction may be more fully accomplished. How far parents will consent to give such a pledge remains to be seen.

After some remarks on the Chinamen and Siamese, as presenting encouraging fields of labor, Mr. Peet adds—

Those Chinamen who come to Siam, as well as to other places out of China, are of the poorest sort, who are unable to get a living in China, and of course have received but little instruction from teachers and books in their own country, on account of the poverty of their parents and relatives. Hence may be argued the importance of schools, for raising up a native agency of readers, teachers, and preachers, to instruct them in Christianity.

We have recently had the blocks cut for re-printing a small geography in Chinese, and have published an edition of 500 copies. A few months ago we also re-published Milne's Catechism in Chinese, making use of the Baptist mission's metal types in printing it. The expense and embarrassment expe-



rienced in this mode of printing led to the conclusion that it would be better in future to employ our own block-cutter, (as one has recently been found here who promises well,) to cut the blocks and to do what printing in Chinese should be judged necessary. He is now cutting blocks to re-print another catechism of Milne's of a larger size, which, when published, will be a useful tract for distribution, and also to be read in schools.

I have just begun to read in Chinese once a day at family worship in the New Testament, and at our religious exercise on the Sabbath. During the past year my teacher has read the Scriptures in Chinese, at our family worship and on the Sabbath, whilst I offered remarks and prayer as my knowledge of the language would permit. But this course, though necessary on account of my ignorance, has been embarrassing and often quite painful, since even our teachers in Chinese frequently make some gross mistakes in attempting to give an explanation of what they have read. They often show a perverseness of disposition and a degree of bigotry too, which are affecting. They will often compare the instructions of Christ with those of some of their wise men, but in such a way as to give the latter the pre-eminence, and make the blessed Bible far inferior to many of their books, which a foreigner can hardly find patience to read on account of the destitution of thought and instruction. But the only remedy for this is to become acquainted more fully with their language and show them their error.

### China.

LETTER FROM MR. BRIDGMAN, HONG KONG, 22D SEPT., 1842.

THIS letter was written about one month subsequent to the conclusion of the treaty of peace with England, and after Mr. Bridgman's removal to Hong Kong, the island in the Canton river under British rule, which seems likely to become the central point of most of the missionary operations for the adjacent parts of the empire. Recent occurrences have rendered this a much more favorable location than Macao. After some account of the treaty, its provisions, and the prospects under it, Mr. Bridgman adds—

My own course during this year has exposed me to illness not a little; and in more than one instance I have been threatened with sickness. Indeed, two or three times, I have been quite unstrung and almost unfit for work. However, I have suffered but little, and have, I hope, from that little become wiser. My health is now, I think, better than it has ever been before. Most of the illness and deaths among foreigners here and at the north have been occasioned either by exposure or by intemperance; so, at least, I believe.

Of Canton I need not now speak, nor of Macao. At Canton Mr. Olyphant continues to provide us a house, and some one or more of us shall endeavor to occupy it again and permanently.

At Hong Kong we think we may and ought to commence foundations broad and deep for the whole system of missionary operations. This the papal missionaries have done, notwithstanding the numerous establishments they have all over the empire. Here they see they will have security and protection, and here their principal missions will have their head quarters. Within a stone's throw of where I now write, they have erected a large three-storied house, and a large church adjoining it is nearly completed. On these two alone they will expend about twenty thousand dollars. They shame us. The British here have done nothing in the missionary cause; nay they have provided for themselves neither chapel nor chaplain. Mr. Shuck and Mr. Roberts, of the Baptist Board, have made a beginning.

As you already know, I came here early in July. Mr. Williams and myself are preparing a house, which we hope, with Mr. Ball and his family, to occupy before the end of the year. Mr. Ball has sent for their blocks, type, etc., from Singapore. Ours, from Macao, will also come to this place. Here then, by the blessing of God, will we endeavor to work—preach Christ to the thousands of Chinese, teach the young, prepare and manufacture books, and send them forth far and wide to the destitute. And, oh for a thousand, nay ten thousand hands, and millions of money, to spread the work! The harvest truly is great, but the laborers, how few!

Mr. Brown will probably remove here with his school early in November. The erection of his house is rapidly going on.

Now what shall we do? You see how we are, few, feeble, and almost utterly without means. Mr. Abeel is alone at Kulangsu, as I am here at Hong Kong; while at Macao are only Mr. Williams and Mr. Ball. When I see things thus, it makes me sorrowful and restless. Here are in this empire 360,000,000 of souls; but how little, how very little, is being done in their behalf!

All who can, in any sense, be called missionary laborers, in China, from all protestant Christendom, excepting females, is believed not to exceed nineteen. Of these, five are supported by the American Board of Commissioners for Foreign Missions, three by the Baptist Board, two by the Presbyterian Board, and one by the Episcopal Board, who, with two others, one supported by the Morrison Education Society, and one by his own resources, make thirteen from the United States. Five are from Great Britain, and one from Germany; but of these latter six not all are engaged exclusively, or perhaps principally in missionary labors.

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### Borneo.

#### JOURNAL OF MR. F. B. THOMSON.

##### *Occasion of the Journey—Scenery on the Landak River.*

THE tour, during which the journal given below was written, was undertaken by direction of the Borneo mission, during the months of April and May, 1842. On the first part of the tour Mr. Thomson was accompanied by Mr. Youngblood, of the same mission. The object of the journey was to ascertain the feasibility and desirableness of establishing missionary stations among the Dyak population of the interior of that great island, especially in the districts of Landak, Tyan, and Matan. The Dutch settlers on the island are few and found at the principal places of trade on the coast. The Chinese and Malays, though much more numerous than the Dutch, are seldom found far from the seaboard, or the chief trading-places on the navigable rivers. The Malays here, as in their native country, are Mohammedans, and often manifest much bigotry, as is evinced in the course of this journal.

Highly interesting communications respecting the interior of Borneo, and its several classes of people have been heretofore inserted in this work; [vol. xxvi, p. 291: xxviii, 164:

xxxii, 433: xxxiii, 114, 165: xxxvi, 193: xxxvii, 333:] but no missionary travellers have heretofore penetrated so far into the island, or had so good opportunities for learning the character of the people, as Messrs. Thomson and Youngblood. They left Pontianak 6th of April, ascending the Landak river. At the close of the first day's voyage they write—

Hitherto we have met nothing worthy of special notice, except perhaps Pulau Angut, or Floating Island, a small islet in the midst of the river, three or four miles above Pontianak. This is said to have floated down thither, some ages ago, from Landak! Nor is the account so marvellous, in fact, as it seems at the first suggestion. We often see little verdant masses passing along with the stream, and only supposing, what is altogether possible, a substratum of rocks at this point, it is quite easy to allow the truth of the tradition. The country, just as at Pontianak, and also still nearer the mouth of the river, is perfectly level. There is not the shadow of a hill, much less any thing in the shape of a mountain. Indeed, judging from the immediate aspect of the shore, a stranger would be disposed to think the whole surrounding region one vast swamp, constantly overflowed with water, as it is thoroughly overgrown with forests and jungle.

Sapatah is at the mouth of the Mandor, a considerable stream which falls into the Landak. We staid there about two hours. A little flock of exquisitely beautiful butterflies, which alighted at the side of our boat, the first either of us remember to have seen in the East, was the only thing which attracted our particular attention. But in the afternoon those Lilliputian gentlemen, the monkeys, began to show themselves, leaping from limb to limb among the lofty trees, or rustling playfully about in the thicker jungle on the river's brink.

Still ascending the river, the travellers saw no human habitation from noon of the 6th till the close of the 7th, when they reached a Malay cottage amidst an orchard of plantains.

8. It was near five this afternoon before we came in sight of another house. But a number then presented themselves in quick succession, which, with their plantations of fruit trees and other marks of cultivation, greatly enlivened the scene. We also caught the sight of a small mountain about the same time,

the first which has cheered my weary eyes since our arrival at Pontianak. But though three days already upon our way, we have not yet made half the distance to Landak, all of which we expected to make in four.

10. Sabbath. Had to stop over night at a very desolate place along the bank of the river, there being no house within reach. But we could not obtain the small relief of a change of position by stepping ashore. Nor could our men get on land even to do their cooking.

While engaged in worship, a serpent made his appearance in our boat, and produced quite a sensation among the men. After prayer they had no little ado to find this unwelcome visitor, till at last he thrust out his head from among a bunch of plantains. He was about three feet long, but very slender. Thus it seems, however closely confined within our narrow habitation, we are not altogether protected against intruders from without. But in this case the assailant paid for his temerity with his life.

#### *Dyaks of Sangku—Savage Rites and Practices.*

Having reached Saberan, where a path diverges from the river, leading to some Dyak villages, the travellers made a short excursion on the land on the 11th, of which they remark—

Having made arrangements with Radin Mamudin to visit his Dyaks at Sangku, we started for that place this morning at 8 o'clock, under his personal guidance. Several Malays and Dyaks also accompanied us. The ground on the opposite shore, where the path to Sangku commences, is much higher than at Saberan, and as we proceeded from the river it soon rose to a very desirable elevation. Our course, however, was undulating, and we found ourselves sometimes nearly on a level with the bed of the Sangku, a small stream which winds its way through this dreary tract, and sometimes standing several feet above it; while on either side, we occasionally saw far more elevated land, rising into pleasant knolls or lofty peaks, and covered with perpetual forests. Along our path we were repeatedly pointed to spots strewn with black and white pebbles, said to indicate the presence of nature's brightest gem, the diamond. The soil, however, is extremely poor, and here almost entirely overspread

with the bare roots of trees, interwoven with each other, lying wholly above the ground, and often so thickly set as to make the walking, especially with wet feet, which we soon had, not a little uncomfortable. The bridges, too, even over the larger streams, generally consisted of a mere log or pole, thrown across in the way most convenient to the builder or the sweeping wind, which had performed the builder's part, and not unfrequently covered by the water over which we had to go.

But even in these untoward circumstances, it was sweet to think that we were following, though alas at too great a distance, in the footsteps of our divine Master, and that our humble labors may be one link in the accomplishment of the prediction, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Should our tour effect nothing else but to familiarize missionary candidates with the scenes through which they are to pass in the swamps and marshes, the wilds and thickets of Borneo; and the natives of this dark island with the instructions and the treatment they are to expect from the heralds of the cross, these weary wanderings will not have been in vain.

It was not long, however, before we came to the *ladangs*, or rice fields of the Dyaks.

But once arrived, and greeted with a hearty welcome, and finding myself seated comfortably on a neat mat in the midst of these simple-minded people, I could have wept for joy at the prospect of telling them the story of a Savior's love. We were soon treated with cocoanut water, sweet and soothing to my parched palate, and after a little rest we went to lave in one of Borneo's native baths, a mountain torrent, pure as her purest diamond crystals, and cool as her coolest fountains. The water here is indeed beyond compare. Then its situation is so truly romantic, winding, murmuring, tumbling along over rocks and stones and pebbles as it whirls around the beautiful amphitheatre in which Sangku sits, the wild, rude, and now desolate domain of this poor little tribe of half-savage men.

While going to bathe, we noticed the place where they celebrate their horrid orgies on occasion of taking the head of an enemy. The *radin* would not permit us to approach it. But we afterwards stole an opportunity to examine the rude structure.

Whenever a head has been taken the whole village, men, women, and children, we were told, assemble in this place, with infernal joy and noisy mirth to revel in the fiend-like sport and triumph over their fallen foe. The head is boiled till all the flesh falls off. If more than one person has been engaged in taking it, it is split to accommodate each with a portion, and the scalp, which is removed before the boiling takes place, is buried with a rough image of the victim made of a block of wood. The occasion is graced with a feast on swine's flesh, dogs, and fowls, and the entertainment is accompanied throughout with music and dancing.

In the course of the afternoon I endeavored to collect a small specimen of their language. After thus drawing them into some degree of familiarity, and awakening their minds to a deeper interest in the object of our visit, I tried to tell them in Malay, as simple as I could use, the nature of our work and the design we contemplate. They listened with the utmost attention, and with apparent intelligence, to the account of our fallen state and the plan of mercy revealed in the gospel. In the evening Mr. Youngblood read and expounded a portion of Scripture, concluding with prayer. Though our time was thus fully taken up with them, and their attention constantly taxed in one way or another, their interest did not seem for a moment to flag, or their respect to diminish.

#### *Landak—Obstructions in the River— Ryan.*

Before arriving at Landak, a village peopled with Malays and Chinamen, the land near the river became more elevated. At that village Messrs. Youngblood and Thomson called on some of the principal inhabitants, whom they found to be friendly and inquisitive on various subjects. Of the village itself they write—

In almost every respect Landak is a desolate place. The soil of the surrounding country, the best we have yet seen on the island, lies wholly uncultivated, if you except only a few Chinese gardens. The neighboring Dyaks do not raise rice and vegetables enough for the consumption of the Malays and Chinese, in addition to their own wants. Hence all kinds of provisions are scarce and dear. Hardly any thing can be purchased but at the most exorbitant price. And not a fowl or a duck can

ordinarily be got, unless by the exaction of the penambahan or chief. There are no Dyaks on the spot to provide such things, and all other classes of the inhabitants seem to have been seized with the mining mania. Thus the very riches of the land are more likely than any thing else to work the poverty of the people.

15. Met with a number of Dyaks from Daid, a district on the right branch of the Landak river. They said there are in that district two hundred lawangs or houses, and that all the people speak one and the same language. Took a sample of their dialect, and found a very large proportion of the words precisely the same as those used at Targku. Indeed I am not without the hope that we shall, after all, find a far greater resemblance among all these dialects than has generally been supposed.

16. After a delay of two days and a half, on account of the tardy movements of the penambahan in making the necessary arrangements, we this forenoon, at half past ten o'clock, set out upon an excursion up the Menyuki. This is said to be the most populous district of the Dyak country within the limits of Landak. The number of inhabitants is estimated at from seven to eight thousand. Hence we considered it an object of the first importance to know something of the facilities for locating ourselves and laboring among them. But as permission had on a former occasion been coldly refused, it was rather unexpected to us that the chief gave so ready an assent to our going.

Our first stage was to Munggu, the site of the old town. This place is pleasantly situated, rather high, and somewhat picturesque. Vegetation in general looks well, and the coffee plant thrives finely. But nothing appears to be cultivated with care. The people think only of digging for gold and diamonds.

Just above Munggu is the mouth of the Menyuki, or left branch of the Landak river, hence called Batang Kiri, in distinction from another, which forks to the right, and on that account is called Batang Kanan. A short distance from the mouth of the Menyuki is the first considerable waterfall, of which there are several within a few miles; and these, together with a number of difficult rapids, make the passage at once tedious and dangerous. This we passed about two o'clock. Soon after we came to another rocky rapid called Nyarut, and we have yet one cascade, the

largest of all, to ascend, after which we hope to find plain sailing.

17. Rested the Sabbath day, according to the commandment. We had but poor accommodations for the observance of this holy day, and in particular no place of retirement. But we found it sweet to obey the ordinance of God in such wise as we could. In the evening we had a long, spirited, and I trust, profitable conference with our company and our hosts on moral and more especially religious subjects, ending in a warm and lively exhibition of the gospel and social worship.

18. Having no mattresses, we found it rather difficult to sleep the last two nights on the hard uneven floor of a Malay house. Yet we obtained a measure of rest, for which we have reason to be thankful. Started this morning about seven o'clock. At nine we reached the Sual fall. Here the water has in all a descent of some fifteen feet. In one place, the steepest, it is perhaps eight feet direct. The distance over which the boat had to be drawn or carried is at least 150 yards. The river is most of the way overhung with trees and bushes. Every little while we meet with stumps and snags and sometimes with the entire trunks of trees, branches and all, lying directly across the stream, so that it is scarcely passable. Thus it is left year after year, notwithstanding boats in numbers appear to be going up and down almost daily. But if these Malays can only get through, it matters not with how much difficulty, they have no farther concern.

At four o'clock, P. M., came to the mouth of the Ryan, a small branch of the Menyuki, on which there is a Dyak village. But our guide was not familiar with the path, and therefore could not conduct us right to the place. Between eight and nine o'clock three or four Dyaks came from the village, actually prepared to bind us on their backs and carry us thither. This of course we declined. But though weary and retired for the night, we rose and took a sample of their language, which was found almost word for word to agree with what had previously been obtained from others. Told them very briefly our object in coming, which evidently interested them not a little, for they expressed their approbation in the most significant tones. My heart was strongly drawn out in their behalf. There appears to be great good nature as well as simplicity in their character. This is remarkable in the meekness with which

they submit to their oppressors, and the cheerfulness with which they bear the burdens so mercilessly imposed upon them.

Yet there is that element in their character which stamps it with barbarism, and is alone sufficient to show that a complete convulsion has taken place in their moral frame, that their nature is totally depraved. How much they need the gospel of peace! War is their great principle of honor. Not open, declared, and, as the world would say, honorable war; but the low, artful gratification of revenge by the secret despatch of an enemy.

19. This morning a few Dyaks of Ryan came, bringing us a present of a small parcel of rice and eggs, a pumpkin, and some cucumbers. We reciprocated their present, and tried to buy a few of their weapons and other accoutrements, but they could not be prevailed upon to part with them for any consideration. They said these are their inheritance. It was quite difficult to find out exactly the number of doors or lawangs at this place.

#### *Native Bridge—Variegated Scenery— Paths—Skandis District.*

At eight o'clock took leave of Kavalan Ryan, a scene which I shall not soon forget. Passed Titi Majau, or the bridge of Majau, about nine. This is a sort of hanging bridge of Dyak construction, made of poles and withes, and extending across the river, in the form of an arch, at an elevation of some sixteen or eighteen feet in the middle. At one end it is supported by a tree which overhangs the water; at the other by stakes driven into the ground. The centre is sustained by long withes, apparently made of the roots of trees, passing along the railing, perhaps one third of the length of the bridge, and fastened to the limbs of trees on the banks of the river.

At ten o'clock, A. M., came to the pengkalen or landing-place of Jenteng. Here we learned that there are a number of villages at a short distance from each other, and therefore concluded to send our boat up the river to meet us, and to travel the rest of the day on foot. It was a great relief to get out of the cramped position in which we have been so long confined in our little boat. The path to Jenteng was tolerable, and the surrounding scenery very fine, such as I could scarcely have believed before our tour to exist on Borneo. It is beau-

tifully variegated with hills and dales, open fields, and dense forests. I felt almost as if in the highlands of New York and among the fertile farms of Duchess. Indeed I can see nothing wanting, but the hand of industry and skill, to make this charming district flourish like a garden. Water is abundant and excellent. Scarcely a day passes without refreshing showers and exhilarating sunshine. Brooks and rivulets are seen flowing in every direction, either rumbling over projecting rocks, or murmuring down the more gentle declivities, or creeping silently along the deep and lowly vale.

But there are no beasts of burden, except the poor Dyaks themselves. Their implements of husbandry are the rudest imaginable.

When we arrived at the village of Jenteng it was twelve o'clock. The people here looked better, altogether, than any I had previously seen. Their houses were in good repair, and their clothing, such as they wear, appeared not only more decent, but more costly than common. Many of the children and young people wore a variety of ornaments.

Passing on to another small village, a collection of rude images of animals was found, which, however, the people said they did not worship, though they were alleged to possess some efficacy as medicinal charms. Other small villages were visited on the way. Of the inconvenient and wearisome paths they were obliged to travel, the writers say—

But we had all kinds of paths to travel; sometimes broad and open, sometimes narrow and hedged up, so that we could barely creep through, and were scarcely able to breathe as we passed; sometimes shaded with cool forests, and sometimes buried in *lalang* grass, far taller than ourselves, with a vertical sun pouring his scorching rays directly on our heads; sometimes dry, well-trodden, and firm, and sometimes wet, miry, slippery, and almost impassable; sometimes under clouds and rain, and sometimes beneath the fullest blaze of day. Thus we travelled on, weary, and at last well nigh exhausted. At Parumpong I thought I must stop. But it was important to reach the next place, and after lying down in clothes ringing wet from excessive perspiration, a quarter or half an hour, I braced myself up and went forward. I was enabled without great difficulty to reach Jatak; and after a fine bath, strange to

relate, I felt as well as ever, and sat up till at least nine o'clock, inquiring into their language and customs, and especially preaching to them the gospel of the grace of God. This we tried as far as possible to do in every place, that the people might know our object, and some of them perchance be saved.

20. Early this morning we set out under the conduct of our host, to visit Sungei Lobang, another village under his jurisdiction, containing some fourteen lawangs. On our arrival we were immediately seized by the hand, greeted with their hearty salutations, and led into the inclosed verandah. Here we succeeded in obtaining a few curiosities, and after a short but agreeable conversation on a variety of topics, hastened our return. The whole district subject to this chief, contains five villages and one hundred lawangs or habitations, including a population of perhaps six hundred souls within a comparatively short distance. Its name is Skandis. As this whole region is, at least, equally populous, it will of course claim the earliest possible attention in our future operations.

On the way to Sungei Lobang we saw what we took to be the place of triumphing over the heads of their fallen foes. It is under a number of large trees, as at Sangku, but there is no platform and only an irregular inclosure. Instead of stones standing erect, there were rough images of men, thirteen in number, accoutred with shield, spear, parang, etc. In the centre there was also a rude basket, at the top of a perpendicular piece of bamboo. This, we were here informed, is the place in which they put offerings of fruit and other things, which are presented to the skulls.

At noon went to the Malay campong, on the river, to meet our boat. There were a number of Malay readers here, whom we supplied with tracts.

21. Started from Pengkalen Jenteng at half past six o'clock. Went down with the current, as if in a small steamer. By ten we were at Sual Falls. The water was much lower than when we ascended. At two o'clock we came to Pau, the second cascade.

#### *Reception at Tinggalong and Karangan —Native Feast at Tobang.*

22. At nine o'clock waited on the penambahan and gave him some ac-

count of our excursion up the Menyuki ; but could not succeed in getting under way for Tyan to-day. Tomorrow he promises us our pass and a guide. Meantime we were invited by our former leader to visit Tinggalong, a village about two hours from Landak, and the residence of his father-in-law, who is a Dyak. As both of us could not conveniently go, it was concluded that Mr. Youngblood remain to complete our arrangements here. I set out at eleven o'clock. The sun was melting hot, and I actually had to stop upon the way to gather strength to proceed. Approaching the village, we were surprized by the sound of music and merriment, and just by the house, after meeting a procession of young people with a white flag and various instruments of music, we were saluted by the firing of a small cannon. Upon ascending the front bali or platform, I was greeted by a number of old men, who conducted me to a seat prepared for the occasion, covered with a sort of gaudy calico, and beneath a canopy of like materials, while all around were spread mats of the finest texture, new and neat, a device, as I afterwards learned, usually employed at the celebration of their nuptials. Their presents were then brought, consisting of rice, eggs, and plantains, which we reciprocated with such little things as we had. Took a sample of their language, which was said to be altogether peculiar. It was indeed considerably different from all I had yet seen, although many words were the same. There was still a great mixture with Malay. Then, with the people gathered all around, I proceeded to open to them my great errand. They listened with all attention and respect to a familiar exhibition of the fallen state of man and the gospel plan of salvation, and ever and anon applauded what was said. May God in mercy carry the truth home to their hearts.

Returning, we were again saluted with the roar of their little cannon, a token, I trust, of peace and not of war, and escorted by the youthful procession with their white banner and rude instrumental music. Two elderly men, one on either side, clung to me till some distance from the house, when I begged them not to trouble themselves farther, but to remember the message they had received and pray God for his blessing on their souls. This they promised to do, and we all bade each other a final farewell.

Dropping down the river to its junction with the Karangan, the travellers ascended that stream to a village of the same name, elevated and pleasantly situated. Of the people they write—

In our interview this evening they seemed much interested in the object we have in view, and especially in the gospel; and without supposing any thing very extraordinary, I think they would readily submit themselves to its instructions, and through the Spirit's influence, become willing subjects of divine grace. Here, moreover, as among all the Dyaks, it would be emphatically true, that to the poor the gospel is preached. It was indeed a most interesting season we enjoyed with these degraded and despised children of nature, who are literally "a people scattered and peeled," in endeavoring to point them to the Savior of sinners.

24. Sabbath. This forenoon walked about three quarters of an hour to To-bang, a place which contains seventeen lawangs. The appearance of the village and people was considerably better than at Karangan. The intervening country too is peculiarly fine, consisting of beautiful knolls and hills intersected and surrounded by deep and narrow ravines, branching out in every direction, and presenting to the view a scene strikingly picturesque and delightfully varied. But what is of far more importance there was evidence of its having just yielded a plentiful harvest.

Here was a great Dyak feast, and people had been invited from all the villages around. Some were present from no small distance. The son of the head man, who, it seems, had been unfortunate in his family, had made a vow, that if God would favor him with a living and healthy progeny, he would devote to him a variety of toys, the workmanship of his own hands, and then make a feast, (perhaps we might call it a feast of dedication,) such as we were led to witness to-day. Among the articles he had made, which were strewed all around, was a little temple, in which *Jubata* (God) is supposed to take up his residence, together with various appurtenances belonging to it, the images of several kinds of birds, and a small boat with an oar and paddle. The other offerings consisted of a swine killed and dressed and a number of fowls, with a variety of cakes and fruits. To crown all, the scene, as is usually, if not universally the case, was animat-

ed with music and dancing. Their dance is peculiar, or at least different from any thing of the kind we ever witnessed. There are no rapid motions or vehement gestures, but a slow, gradual, and even measured contortion of the body and limbs, the arms extended and moving in unison with the head and feet, being turned, bent, twisted, and wrung in various ways, till every muscle strained into an unnatural position became evidently convulsed, and the dancer seemed to be wrought up to a pitch of real frenzy. Their ancles are adorned with little bells. A number of large flowing cloths, neatly adjusted all around, are hanging from their hips. A tight jacket, in this instance red, fitted as exactly as possible to the body, covers their waist, and their heads are decorated with the feathers of a large bird.

*Interest in Preaching—Tallow and Fruit Trees—Docility.*

But our object was to preach the gospel, and with the village and the village guests gathered thick around us, and from appearances not a little interested to hear the message we came to deliver, it was our privilege, on this holy day, to preach among these gentiles the unsearchable riches of Christ. From the attention they gave the truth, we were encouraged to read and expound a portion of Scripture and even pray with them before we left. The head man, when we went to bid him farewell, wished us all possible success in trade. This gave occasion to an intelligent Dyak, who was in our company from Karangan, to say that the old man was very ignorant, having his thoughts only on the things of this world, and hence understood and cared little for what we said. "But," added he, "there were two other men present belonging to the village who understood well and treasured up all our words in their hearts." That indeed there were those who in a great measure understood and, in some degree, appreciated our representations of the gospel, was as evident to us as was the unconcern and listlessness of the poor old man who was the subject of this remark. But oh for the power of the Spirit!

Arrived at Obah. In the evening the people were pressingly importunate to hear our message and have us worship in their little assembly. The women and children were also called together,

a thing quite uncommon, and we were requested to pray for their prosperity, and especially for an increase of their crops. Indeed their head man, who was with us last evening and continued with us throughout the whole of this day, would not on any condition release us from going to sleep at his house and instruct and pray with his people. May this interesting man and all around him soon be seen seeking with as much earnestness after spiritual as they now are after temporal things.

25. This morning at eight o'clock set out for Saretok. The path, which lay through a fine country, was unusually good and pleasantly shaded with woods and jungle. As we approached the *radangs* of Saretok we passed a grove of large and flourishing tallow trees. Being out of season, however, we did not see any of the fruit. It is said to be a pretty large nut, and I should think produced in great abundance, for the country is literally filled with the oil, as it is called, though it has all the appearance of tallow. Even in this hot climate it has the consistence of good sperm candles, and is almost as yellow, in its pure state, as fresh beeswax. But it is often much adulterated. It is used to some extent in cookery, and almost exclusively for light, by the Malays and Chinese, as well as the Dyaks. This place is also celebrated for its sugar-palm, of which large quantities are grown, and the manufacture of the sugar is almost constantly in progress. All kinds of fruit trees flourish here in the utmost luxuriance. We arrived a little before ten. Soon after we were invited to ascend one of the neighboring hills and take a view of the surrounding country. The prospect was even more commanding than we anticipated. We could see the highlands of Menyuki, whence we had just come, and thence around to Mandor and Sambas.

In the afternoon made another rambling excursion, and were much delighted, both with the face of the country and the comparative richness of the soil. But it is sad to reflect that lands just cleared with such severe toil must remain to be overgrown with *lalang* grass and shrubs, when by proper culture successive crops might be raised from it as good and abundant as the first, if not even larger and better. But the Dyaks are wedded to the husbandry of their fathers, and there is nothing which they appear less willing to aban-



don. Besides they have in fact no implements calculated to favor improvement.

Relative to the readiness with which the Dyaks would probable receive and listen to foreign teachers, who should obviously aim to do them good, Messrs. Youngblood and Thomson remark—

As to accessibleness, all appear, on acquaintance, about equal. There is no reason to doubt they would receive us with open arms. Indeed, as soon as they come to understand that it is our object to do them good, they seem to regard us with a superstitious reverence, which it is necessary frequently to repel. If we see a sick person whom we think we can aid and offer him medicine, immediately all the sick, the wounded, and the lame begin to apply, as if we had power over all diseases. They ask us how to secure good crops, inquire of us what are the prospects of the season, and wish us to tread on the ground where they are about to build, and tell them in what position to place their houses to make them fortunate. But this extreme deference for us must not be mistaken for a heartfelt interest in the truth we preach. It is rather an evidence of the vague and indefinite ideas they, or many of them, catch from our lips. When the gospel shall be preached to them in all its fulness and all its plainness, it is to be expected that their natural hearts will rise against it. Still their simplicity of character is all in their favor, and gives us reason to hope they would prove more ready subjects of its power, than those who are at once shielded by prejudice and defiled by sin.

Here too the head man himself requested us to worship with his people, and that when we prayed we should supplicate *salamat*, that is prosperity, or every good thing for them. In the evening nearly the whole radang, men, women, and children, came together, and most of them seemed to give attention to what was said; and after the exercises were closed, it was really affecting to see old and young press forward to shake hands and give us their kind salutation. One interesting youth, a son of the *demung*, or head man, came and begged us to say more on the subjects of which we had just spoken.

### *Tokens of Peace—Ryan and Bekat—New Brussels.*

Proceeding from Saretok, the name of the last village, to Balei Baruah, after noticing the picturesque and often times highly beautiful and even sublime scenery which met the eye, the travellers mention the following custom.

Near the path, and, as we were told, on the boundary line between two districts or tribes, there stood a water-jar and a short spear. Upon inquiring how they came there, we were not a little interested to hear that they were a token of peace between the two kingdoms. They were placed there by the Dyaks of Landak, who it appears first sued for peace. While left standing there by both parties, all is well. But if thrown aside by either, the act is equivalent to a declaration of war.

27. Started about nine o'clock from Balei Baruah for Ryan, the residence of the penambahan of Tyan. At one o'clock reached Ryan. This place is pleasantly situated. It is near the water, yet on elevated ground, and in the midst of a scenery that might satisfy any moderate desires. There are, too, marks of improvement about it quite different from the residences of most of these petty princes. The penambahan has evidently some energy. Not to speak of his buildings and gardens, which are in much better condition than ordinary, he showed us an artificial lake, about a quarter of a mile from his house, just constructing at no little trouble and expense. But alas, it is mostly out of the toil and sweat of the poor Dyaks. At his audience he gave us rather a cold reception. But this is not unusual here on first acquaintance. What is worse, he offered us no encouragement to teach his subjects, and would not even help us to see them. On the contrary, he told us, with a most barefaced falsehood, that only two hundred lawangs are under his authority, and that these have been so scattered by the late war, that only here and there two, three, or four could be found together, and these through almost impassable roads. We improved the occasion, however, to enlighten his mind as to our real object, of which he was evidently very suspicious. He finally told us we might, if we chose, visit Bekat, the place to which he has lately removed the Dyaks of Sugalum.

28. Went to the Dyak village of Bekat. This is the largest village we

have yet seen. It numbers upwards of eighty lawangs, or doors, and probably embraees not less than five hundred souls. We were very heartily welcomed. People of all ages gathered around us, forming a no wise insignificant congregation, and rice and fowls were brought to us as presents. As we had scarcely any thing to give in return, we endeavored politely to decline them; but they as politely insisted upon our accepting their gifts. We then explained to them our object, and expounded and enforced upon their attention, with some feeling, the gospel of salvation. They appeared interested, and professed the utmost willingness to receive teachers. These people are evidently in better circumstances than most we have met. They all dress in Malay style. But they have not lost their language, as was formerly reported.

The travellers were prevented, by the suspicions of the inhabitants of a Malay village, on whom they depended for guides and boatmen, from reaching the place they were seeking. After some delay, they determined to prosecute their explorations in another direction.

30. As we found it impossible to get farther access to the Dyaks of this region, and our boat had not yet arrived, we thought it best to go down the river as far as Pulau Saparo, near the fork where we turn off to go to Matan, and there to await the arrival of our men. Our host again generously furnished us with a boat manned for the purpose. We set out at eight o'clock, and arrived at half past eleven. Unexpectedly we found a large collection of Dyaks from Champadak, who were here working their paddy grounds. They told us there were twenty-five or thirty families here, besides several remaining at their villages, making in all about forty. Attempted to tell them of the Savior and his salvation. They were at first not much disposed to listen, and excused themselves by affecting not to understand. However, by speaking very simply and using a number of familiar similes in illustration, I was enabled at length to attract and apparently chain their attention.

*May 1.* Remained to keep holy day in the Dyak village at Pulau Saparo. The people were remarkably kind and attentive to us, and ever ready to hear what we had to say. Several Malays came and inquired again and again when and where we were going, so that

we had often to repeat the reasons of our stay. In conversation with the head man of the Dyaks, he asked if he could obtain salvation by the simple recollection of what had been told him. That, we replied, is quite sufficient, provided you receive it into your heart, believing and obeying the truth as it is in Jesus. In the evening a little assembly were again collected for reading the Scriptures, conversation, and prayer. I do trust they have acquired some correct idea of the gospel.

2. Started at break of day for New Brussels or Succadana. The banks of the river are low and covered all along with a thick vegetation. Saw not a single human habitation during the day. There is nothing remarkable in this whole region, except that it was formerly infested by pirates. Indeed but a short time ago they were guilty of committing depredations in the neighborhood.

4. About mid-day reached New Brussels, where we were heartily welcomed by Mr. Van De Wahl, the gezaghebber. This was once the great mart of trade on the west of Borneo, and contained a much larger population than at present. Many houses are now empty, and many more are gone to ruin. There are now but six or seven hundred Malays, and not more than a dozen Chinese in the place.

[To be continued.]

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### *Sandwich Islands.*

#### VISIT OF A FRENCH SLOOP OF WAR TO HONOLULU.

FROM the correspondence given below, between the commander of the French sloop of war *Embuscade*, and the king of the Sandwich Islands, it will be seen that another French national vessel has visited those islands for a purpose similar to that of the *Artemise*, in 1839, and under a commander disposed to use the power intrusted to him in a manner no less arbitrary and injurious than captain La Place, of the vessel just named, used his. [Vol. xxxvi, pp. 95 and 444.] A translation of the correspondence follows.

#### *Letter of Captain Mallet.*

Sloop of War *Embuscade*,  
Harbor of Honolulu, Sept. 1, 1842.

SIR,—I have the honor to inform your majesty that since the treaties of July 12th and 17th, 1839, French citizens and ministers of the catholic religion

have been insulted and subjected to divers unjust measures, concerning which your majesty has not probably been informed. Subordinate agents, ignorant or ill-disposed, and without any special order from government, have thrown down churches, threatened the priests, and compelled their disciples to attend protestant places of worship and protestant schools. To effect this they have employed a course of treatment repulsive to humanity, notwithstanding the treaty of July 12th, signed by your majesty and the commandant of the French frigate *Artemise*, grants free exercise to the catholic religion, and an equal protection to its ministers.

Persuaded that your majesty has no intention that treaties entered into with sincerity and good faith should be annulled, and also that it is incumbent on you to treat all religions with favor; therefore, I shall demand that you will adopt such measures as shall defend the adherents of the catholic faith from all future vexations.

I demand then of your majesty—

1. That a catholic high-school, with the same privileges as the high-school at Lahainaluna, be immediately acknowledged, and that a lot of land be granted to it by government according to promise.

2. That the catholic schools be under the exclusive supervision of catholic *kahukulas* (inspectors,) nominated by *kahunas* (priests,) of the same faith, and approved by your majesty; and that the *kahukulas* enjoy without infraction all the privileges granted by the law.

3. That the *kahunas* have power to fill temporarily all vacancies that may occur in consequence of the death, absence, or loss of office of any of the *kahukulas*.

4. That, for the future, permission to marry be given by catholics nominated by the *kahunas*, and approved always by the government of your majesty; and that, in case of absence, death, or loss of office, the *kahunas* have power provisionally to grant permission themselves.

5. That hereafter catholics be not forced to labor upon schools of a different faith, and that the relations of children who may embrace the catholic religion be not ill treated on this account.

6. That severe punishment be inflicted upon every individual, whatever may be his rank, or condition, who shall destroy a catholic church, or

school, or insult the ministers of this religion.

Furthermore, I demand of your majesty, that you will confirm to the French mission the land which was given to it by Boki, when regent of the kingdom, which land has always been considered as belonging to said mission; and also that you legalize the purchase of land made by his lordship, the bishop of Nicopolis, by a sanction which will confirm it to his lordship and to his heirs forever.

I will not conclude what relates to the catholic clergy, without praying your majesty to give me proof that the Abbe Maiget has signed a writing, by which he acknowledges himself a British subject. Should this prove a mere calumny, invented for the purpose of ruining a French priest in the estimation of the inhabitants of these isles and in that of your majesty, I demand that the author of this calumny, John Li, the inspector-general, retract in writing, declaring either that he lied about it, or that he was deceived. As a Frenchman, I deem it important to be fully satisfied on this point.

There is still another subject, concerning which I must demand some explanation of your majesty. According to article sixth of the treaty of July 17th, French wines and spirits were to be admitted into the islands of your government on paying a duty of five per cent. Was it not for the purpose of eluding this article, (not to say violating it,) that the sale of brandy has been limited to a certain number of gallons?

I cannot prevent your majesty from enacting such laws as the prosperity and well being of your subjects seem to you to demand, but I consider it my duty to inquire how you can reconcile the sixth article of the treaty of July 17th with the last law concerning the sale of spirits in the islands of your kingdom. It would give me great pleasure to be informed on this subject, in order to make my report to the admiral, commander-in-chief of the French forces in the ocean, that he may decide upon such a course as he shall judge expedient for the maintenance of the treaties and of our national dignity.

I have the honor to be with the most profound respect, Sir, your majesty's very humble servant.

(Signed)

S. MALLET,  
Captain of the Sloop of War *Embuscade*.

*Letter of the King of the Islands.*

Honolulu, Oahu, Sept. 4, 1842.

To S. Mallet, captain of the French sloop of war *Embuscade*.

Greeting:—We have received your letter dated the 1st instant, and with our council assembled, have deliberated thereon; and we are happy to receive your testimony that, if there are instances of difficulty or abuse in these islands, they are not authorised by this government, and we assure you that we hold in high estimation the government of France and all its estimable subjects. It is the firm determination of our government to observe the treaties with all nations. But the written laws are a new thing; the people are ignorant, and good order can only be preserved on the part of the government by affording the protection of the laws to all who will appeal to them at the proper tribunals.

On the introduction of the Roman catholic religion, it was understood that toleration was to be fully allowed to all its priests and all its disciples, and this has been done as far as lay in our power, and no one can prove to the contrary. But it is impossible to put a stop to disputes and contentions between rival religions, and the evils and complaints which result from them.

The laws favor literature, and as soon as the French priests are ready to found a high-school for the purpose of imparting it to their pupils, and teachers are ready, it shall find a location.

The school laws were formed to promote education in these islands, and not sectarianism; and no one should ask the government that they be altered to favor any particular sect. Any man qualified for teaching, being of a good moral character, is entitled to a teacher's diploma; this by reason of his acquirements, not his sect. No priest of either sect can give diplomas. Likewise marriage is regulated by law, and no priest of either sect can perform the ceremony, except the parties obtain a certificate from the governor, or his officer; and why should the laws be altered? Difficulties often arise on the subject, and we should regulate our own people.

The laws require the people to labor on certain days; some for the government, and some for the landlords to whom the labor is due according to law; and the kind of labor is regulated by those to whom the labor is due.

The laws are not fully established in all parts of the islands, and probably an ancient custom has been practised, by which the owner of land would pull down the house of one who built thereon without his cheerful consent; but if the owner of the house complains to the judges, they should grant a trial; and if no satisfaction is obtained, then the governor will grant a trial; and if that decision is unjust, an appeal must be made to the supreme judges, who will sit twice a year.

The ground occupied by the French priests in Honolulu, is held by the same tenure as that of the priests of the protestant religion, and some other foreigners; and negotiations have been commenced, which it is to be hoped will give equal justice to all.

When John Ii arrives from Kauai, that case will be adjusted, and if he denies the charge which you have represented, a trial will be granted.

Please do us the favor to assure the admiral, that the present laws do not contravene the sixth article of the treaty of the 17th of July. Brandy and wines are freely admitted here, and if any one wishes a license to retail spirits, he may procure one by applying to the proper officers. Those who retail spirits without license, are liable to punishment. Please inform him, also, that we have sent ministers to the king of France to beg of him a new treaty between us and France.

Accept for yourself the assurance of our respect and our salutations.

(Signed) KAMEHAMEHA III.  
KEKAULUOHI.

*Remarks on the foregoing Correspondence.*

Mr. Armstrong, one of the missionaries at Honolulu, writing on the 23d of September, 1842, soon after the sailing of the *Embuscade*, makes the following just remarks on the events which had just occurred.

Since my letter of the 14th was sealed, I have obtained a copy of a correspondence between this government and captain Mallet, of the French sloop of war *Embuscade*, which anchored here on the 22d of August, and sailed on the 8th of September. The documents will speak for themselves, and cannot fail to excite the indignation of an enlightened public. Could any thing be farther from justice than the demands of captain Mallet? How perfectly they are in

keeping with the doings of Laplace! It really seems that France has resolved to sustain the cause of the pope at the point of the sword, at least in this part of the world. What an exhibition have we, in all these transactions, of the true character of the church of Rome! How far has she advanced from where she stood in the eleventh century, when she sent forth a crusade, sword in hand, to fight her battles and rescue the Holy Land from the dominion of infidels? Does not the same spirit run through all these transactions at the Sandwich Islands? For what were the Artemise and the Embuscade sent here? To protect French commerce? Yes, *commerce in rum*, although there is not a French merchant that is worthy of the name, not even a rum merchant on the Islands. No, these ships came on the *business of the church*, and their principal, almost entire negociations, in both cases, related exclusively to matters of religion! But how strange it seems, in this enlightened age, to behold a large ship of war come to anchor just opposite my study door, for the purpose of what? attending to the interests of the church! Does such a church look like that kingdom which is not of this world? Is that a true form of Christianity which must look to cannons and swords for protection and support? When captain Mallet came, with his officers, to hold an interview with the chiefs and make known his business, a papal priest was one of the company. The minister of our peaceful and holy religion going forth with a sword of steel to do his Master's work! Has he no better weapon than that? Ye who think that Romanism has greatly changed for the better, cast your eyes in this direction, and behold a feeble government, though a well meaning one, compelled, at the cannon's mouth, not only to tolerate the dogmas of Rome, but in fact to protect her ministers and sustain their operations! What the Lord intends by permitting such palpable injustice I know not; but one design may be to allow Romanism to act itself out, and thus prove its own ruin.

In regard to the complaints contained in the introductory part of captain M.'s letter, I would say that I have made particular inquiry of the different governors and magistrates, (most of the chiefs being now here,) and the result is, that, so far from any sympathy being due to the priests, on account of ill treatment, they have occasioned the rulers more vexation than all other evils

that exist. They seem to delight in clashing with officers of government; and, in fact, their party is a place of refuge for every native who becomes disaffected towards the laws or the magistrates, and they boast that France will protect them. When the Embuscade hove in sight, we heard the cry from the papal party, "*Ko makou haku e; ko makou haku e*"—"there is our master, there is our master."

Being editor of a newspaper in the native tongue, I have had many communications from officers of government and other natives of respectability, tending to confirm the above statements. Some of these have been published, others are on hand. I hope to send you, via Cape Horn, translations of some of these specimens. As in all other lands, and in all past ages, since the papacy arose, the popish party here seem resolved on an entire ascendancy, both in church and state. That captain Mallet's letter originated with the priests, there is good internal evidence, (witness the native words *kahukula* and *kahuna*,) and in that letter it is demanded that the entire business of education and marriage in the Romish party be committed to the management of the priests; in other words, that the king of the Islands give up part of the prerogative of his crown to the servants of the pope! Is it not so?

But we have nothing to fear; the fight will be a long and a hard one, and I expect to fall in the field before the clangor of war has ceased, but the word of the Lord abideth forever and ever.

#### RECOGNITION OF THE HAWAIIAN NATION.

In connection with the foregoing correspondence and remarks, it may be mentioned that Messrs. Haalilio and Richards, whose correspondence with the state department of the United States government, with the message of the President upon it, was inserted at page 90, of the last number, embarked at Boston for Liverpool, the 2d of February. After laying the present condition of the Hawaiian nation before the British government, and seeking for a recognition of its independence and the establishment of equitable commercial regulations, they will proceed to France, hoping to accomplish similar objects with the government of that nation. They may visit other governments of Europe on a similar errand.

On the message of the president of the United States, just alluded to, the committee on foreign relations in the House of Representatives, have, through Mr. Adams, made a report, the equitable principles of which, and the christian and philanthropic spirit which it breathes, cannot but awaken thankfulness and joy in all who desire the christianization and social improvement of the human family. The following is an extract.

Peace—friendly, social, and commercial intercourse—and the reciprocation of good offices with all nations, was proclaimed as the fundamental policy of this Union, from the day and in the instrument with which the North American people, till then English colonists, “assumed among the powers of the earth that separate and equal station to which the laws of nature and of nature’s God’s entitle them.” At that time more than one half the surface of the habitable globe was hermetically sealed up against them, and inaccessible to them. A series of events, all emanating from one beneficent Providence, but wonderfully various, and seemingly antagonistical in their original character, have unlocked or burst open the gates of countries ranging from the equator to the pole, in both continents of America, in the central darkness of Africa, and in the continental islands of Australasia.

At that time the Sandwich Islands were yet undiscovered by the race of civilized man, and China, from ocean to ocean, had surrounded herself, from ages immemorial, by a wall, within which her population, counting by hun-

dreds of millions, were pent up in sullen separation and seclusion from all the rest of mankind. Within one year from the day when the United States were first acknowledged as a nation, the discoverer of the Sandwich Islands (the most illustrious navigator of the eighteenth century) perished on their shore by the hands of their savage, barbarian inhabitants.

It is a subject of cheering contemplation to the friends of human improvement and virtue, that, by the mild and gentle influence of christian charity, dispensed by humble missionaries of the gospel, unarmed with secular power, within the last quarter of a century, the people of this group of islands have been converted from the lowest debasement of idolatry to the blessings of the christian gospel; united under one balanced government; rallied to the fold of civilization by a written language and constitution, providing security for the rights of persons, property, and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of the human race as a separate and independent community. To the consummation of their acknowledgment, the people of the North American Union are urged by an interest of their own, deeper than that of any other portion of the inhabitants of the earth—by a virtual right of conquest, not over the freedom of their brother man by the brutal arm of physical power, but over the mind and heart by the celestial panoply of the gospel of peace and love.

## Proceedings of other Societies.

### Foreign.

#### NETHERLANDS MISSIONARY SOCIETY.

##### *Origin and Early Operations.*

In the *Missionary Herald* for 1840, pp. 133—6, were inserted brief notices of the Netherlands Missionary Society, established at Rotterdam in Holland. The historical view to be given here was written and published in the Dutch language, by direction of the society, in April, 1841. The society, it will be seen, is one of the oldest of the societies which in modern times have entered on the missionary work, having been organized in 1797. Of its origin it is said—

The Netherlands Missionary Society for the diffusion and advancement of Christianity, chiefly among the heathen, was founded at Rotterdam on the 19th of December, 1797, in consequence of an appeal from the London Missionary Society to the Christians of Holland, conveyed to them by our excellent countryman, Mr. I. F. Van Der Kemp, a man burning with zeal for the conversion of the heathen, and who became afterwards, in the hand of the Lord, a most glorious instrument in the promoting of his cause.

Till 1813, all the society’s missionaries, 17 in number, were sent to the heathen tribes back of the Dutch colony at the Cape of Good Hope. During those times of political commotion in Europe and of interrupted intercourse with remote nations by sea, the society directed a large part of its funds and labors to various objects in Holland or other European

nations, such as furnishing preachers, Bibles, Sabbath schools, etc., for the destitute.

With the beginning of the year 1814, the embarrassments occasioned by the state of war in which the countries of Europe had been involved, passed away, and the society began its mission to the Dutch East India colonies, by sending three preachers to Java, who were followed during the next nine years by 13 others. Many of these, as well as of those who followed them, the colonial governments made ministers to the old Dutch churches established in those colonies, about two centuries before, thus turning their labors in a great measure from the heathen.

In 1820 the society began its mission in Bengal, then partly in possession of the Dutch. In 1827, this mission, embracing four preachers, was transferred to the London Society.

In 1822 a missionary was sent to the negroes of Surinam in South America, where he labored till 1839.

In 1826 ten preachers were sent to the heathen population of the Dutch East India colonies, embracing Java, Amboyna, Celebes, Timor, Rhio, etc.

#### *Present Condition and Extent of the Missions.*

**AMBOYNA.**—The Amboyna mission has two stations, Amboyna and Saparoua. In the interesting isle of Amboyna itself, one missionary is stationed at Waay, on the bay of Hitoe. The Rev. Mr. Keyser had previously, for a considerable length of time, taken charge of the Malay church in the city of Amboyna, but since October, 1839, two ministers being there, he has transferred his station to Waay, where he devotes himself entirely to the spiritual interests of the natives. He superintends a number of schools in the negro villages on Amboyna and also in the island of Boero and Ceran, which he visits from time to time. On these missionary tours, he examines the state of the schools, and preaches to the native congregations established by the Dutch two hundred years ago.

The other station is in the isle of Saparoua, near Amboyna. It has its name from the chief place, the seat of an assistant resident; the native name being Honimoa. Since September, 1837, Mr. Ruden is stationed here, to whom is also intrusted the care of Noessalaut and Haroeke, two neighboring islands. These three islands are not inhabited by heathens; there are a few Mohammedans, but most of the people, by far, bear the name of Christians.

In 1835 the society established near the city of Amboyna, a seminary for the training of native schoolmasters. The institution is under the management of Mr. Roskott. The number of his pupils is limited to twelve, and the happy results of the plan are already visible.

**TIMOR.**—The Timor mission has six stations, one at Timor, four in the Southwest Islands, and one at Rottee.

At Coupang, the residency of Timor, Mr. Heymering officiates in both the Malayan and Dutch churches, as minister. He is, however, enabled to devote a considerable portion of his time to the heathen.

He is permitted to see the fruit of his own labors and of his predecessors, in many converts, chiefly among the poor and needy of this world.

In the interior there are six schools, under Mr. Heymering's superintendence, containing in 1839, together with the Coupang school, about one thousand children, and among them not a few, who promise much good for the cause of Christianity.

The printing-press, which was sent here, is very useful.

Four missionaries are stationed on the Southwest Islands, which lie near and to the north of Timor. They have to encounter much opposition, and after laboring faithfully for many years, they have only been able to form very small congregations. The Christians they found there are proud of that name, but frequently even exceed the heathen in idolatry and every kind of evil practices. These islands being very unhealthy, the missionaries have suffered much from long and dangerous illness.

Yet, notwithstanding all those discouragements, the four missionaries and their wives continue to labor with unabated zeal, and never yet intimated the least desire to leave their station. They do whatever lies in their power, to incite 900 children, inscribed in the school registers in 1839, to attend regularly. They educate a number of heathen children in their own houses, and in many instances have already proved a real blessing to these islands. They meet with some reward for all their sacrifices and perseverance, in a few genuine converts, who are generally such as used to be among the best of the pupils, when at the schools, and who are now ornaments to the small congregations.

The committee are very much distressed at the hard fate of all these brethren and sisters, and anxiously expect an answer to the question which has been put to them, "whether they feel at liberty to give up their present field of operations, and exchange it for another."

Since 1839, Mr. Hartig has labored in the island of Rottee, very near Timor, and is stationed there in the negro village of Thee. In that year 1,420 children attended the five schools under his superintendence.

In September, 1841, Messrs. Noorhoff and Linemann sailed for Timor. One of them is destined for Rottee, the other for Timor.

**RHIO.**—The Rhio mission has but one station, in the island of the same name, (also called Bintang,) a residency, situated in the mouth of the straits of Malacca, where, since 1834, Mr. Rotger has been laboring. He has succeeded in acquiring the Chinese language, which enables him to preach the gospel to many thousands of Chinese, settled at Bintang and in the adjacent islands. He is commissioned with the same view to undertake from time to time, missionary journeys to Banca, and to Palembang in Sumatra. He also serves the small Dutch congregation of Bintang, and superintends the Chinese hospital, established there by our ever active friend, Gutzlaff, in 1826.

**CELEBES.**—The Celebes mission, established on the northeast point of this singularly shaped island, near Menado, the residency, has four stations, and four missionaries, to which, it is hoped, a fifth will shortly be added.

Mr. Riedel, of Fondano, rejoices in seeing undeniable fruits of his labors. In his fine, neat built church, he has often six hundred hearers, many of whom are distinguished for the attention and interest with which they listen to him. One hundred and forty-four adults, from 16 to 70 years old, were baptized by him in 1839. In proof of how much good has been done there, Mr. Riedel states, that he may safely say, that theft, deceit, and revenge, for which this island used to be so notorious, are so much decreasing, that old Alours are often heard to say, "How completely our village has been changed by christian instruction." In 1837, a serious impression was made on many, by the true conversion, solemn baptism, and joyful death of a very famous idolatrous priest. The Fondano Christians are distinguished for their desire of instruction and for the love they show one another.

At this station there are seven schools under the care of the missionary, attended by 662 children.

Mr. Schwarz is less successful at Languwang, where he resides; but out of four other villages, where he preaches in rotation on the Sabbath day, the people of Cuwang-Cuwang and Rembokken give hopes of a more favorable result. They, as well as those at Mr. Riedel's station, are so desirous of information, that they readily pay two or three florins for a Bible or a New Testament. Mr. Schwarz states, also, that the Lord's especial blessing seems to rest upon the young natives whom he is educating as schoolmasters. Five of them, from whom he anticipates much good for their countrymen, were baptized in 1838.

This brother has, in seven schools, 650 children under his care.

The district of Amurang, where Mr. Herrmann is engaged, is the most extensive of all. He has the care of fifteen schools, attended by 860 children, and he visits very frequently. It is his positive conviction, that the erection of schools is the first and most solid foundation for building up the kingdom of the Lord, and it is that which encourages him to encounter all the fatigues and difficulties of such a life. In addition to all this, our worthy brother has the charge of the congregation of nominal Christians, which the missionaries found at Amurang, and whom he wishes, in truth, to gain to Christ.

The circumstances under which Mr. Mattem is placed, would not permit him to follow such a wandering course of life. He manages the missionary printing-press at Fomohou. In the beginning of 1839 he had two schools, and, at the express desire of the chiefs of the negro villages, he has since had the satisfaction of seeing ten more added to the number, concerning which further reports are expected.

Besides all these, there are twenty-three more schools, with 1,441 children in the district of Kema. So that in the year 1839, there were in all 56 schools, containing 3,537 children. A few of the schools are for account of government, but the greater part of them

were erected by the society, from 1832 to 1838, and are supported from its funds.

In September last Mr. Wilken was sent as a missionary to Celebes.

For the present, at least, the post of Newkerry, in Surinam, no more belongs to the society's missions. Mr. Wiz died there in July, 1839.

**PRINTING PRESS.**—The society has a press with Malay types, designed jointly for the Amboyna, Timor, and Celebes missions. The colonial government desire that the Malay language should become the common language in all the colonies. It is taught in all the schools.

While the foregoing are the only missions under the exclusive direction and patronage of the society, it still affords aid to a number of other preachers, who are supported in part by the colonial governments, as ministers of the old Dutch churches established in those parts, and labor partly among the heathen.

The society also continues to be interested in and to aid various domestic objects. Some efforts have been made in behalf of the Jews in Holland. For the use of the poor and ignorant it has published 58 practical religious works, in the form of tracts for general circulation. Sabbath schools, institutions for the instruction of the poor, especially young females, and other charitable institutions are aided by the society.

#### *Receipts and Expenditures.*

During the year 1840, the receipts of the society were about \$25,000, and its expenditures amounted to about \$31,000. Were the pecuniary resources of the society adequate, and could the requisite number of missionary laborers be obtained, the missions now under the society's care would be much enlarged and strengthened, and new fields would be occupied which are altogether destitute of christian instruction, and which no other society can so conveniently and satisfactorily supply.

#### *The Christianity which the Society aims to Propagate.*

The Christianity which the society wishes to diffuse and to promote among the heathen, is not a Christianity in name, but in deed and in truth. It does not aim at a great number of converts to boast of, and call the population of this or that island a christian one. In that case the heathen might, indeed, gain some temporal advantages, and a certain degree of internal civilization, which, however, being accompanied by mere outward religion, must always remain at a very low stage. The society aims at much more; its object is the salvation of souls. It wishes to ensure to those



of our fellow creatures, who have no hope, and are without God in the world, that peace, which God has made through the blood of the cross,\* and to see them full of courage and consolation, through the hope of eternal life. Witnessing, with feelings of deep emotion, their deplorable ignorance and irrational superstition, the society ardently wishes to convey to them just, pure, and practical ideas of the only true God, and Jesus Christ, whom he has sent, and of their duties and destination. It is moved with compassion, seeing how sin has thus debased them, causing them eagerly to commit all sorts of iniquity without shame, and wishes that the grace of God that bringeth salvation, may also appear unto them, and teach them, that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world.

The committee, therefore, by no means approve of the practice, adopted by some of the earlier missionaries, and followed until lately by such, as in many other respects, were to be named among the society's most faithful agents. It had become a too prevailing custom in the East Indian colonies, to baptize persons who had had but little instruction, only upon the wish of such individuals, without their having given any proofs of serious reflection and heartfelt interest. Many, after such a confession of their faith, were received into church fellowship and admitted to the Lord's table. On the contrary, the committee decidedly disapprove of adopting a similar plan, and enjoin to their agents the strict observance of the very reverse, exhorting them, whenever they seem to deviate from it, to remain faithful to this principle, and only to bestow the honorable name of Christians and church members upon those who, as far as can be judged, will add to the name the actions and the reality of true religion.

The society's chief object being to diffuse genuine Christianity, it wishes to see its agents settled among the heathen. It is true that, for want of laborers, the committee are sometimes compelled to charge them with performing missionary tours.

As, in our colonies as well as in others, there are many who disgrace Christianity by their behavior, and encourage the false idea of the heathen, that to be a Christian, is only to be of a higher rank, requiring, at most, the observance of certain rites, but leaving them in other respects at liberty to vie with the heathen in all sorts of wickedness, or even to surpass them in it. The committee, therefore, make it a rule never to send out any but men of decided and steady piety, heartily devoted to the Lord Jesus; they feel deeply grieved whenever they happen to be misled by appearances in the choice of their agents, or when sincere men, though not yet firmly and deeply rooted in christian principles, give way to the power of the many and great temptations to which the missionary is but too often exposed in the colonies.

The committee are fully convinced of the value of mission schools, and rejoice in having agents who are of the same opinion; they consider it among the best fruits which their endeavors have (under the divine blessing) as yet produced, that 7,175 children, who were registered for the schools in 1839, receive in-

struction in reading, writing, singing, and ciphering; whilst, at the same time, they are told of the Bible, of God, and their Savior, and exhorted to give up their heathenish superstition and evil practices.

A printing-press with Malay types is attached jointly to the mission of Amboyna, Timor, and Celebes, for the use of the missionaries, who study the management of it, previously to their departure.

#### ENGLISH BAPTIST MISSION IN THE WEST INDIES.

THE congregations of emancipated slaves in the island of Jamaica, under the care of the English Baptist Missionary Society, early last year determined to defray their own expenses, and thus relieve the society of any further burden or expense on their account. This has called forth from the society the following, so far as their mutual relations are concerned—

#### *Valedictory Letter.*

Often as you have engaged our affectionate and anxious thoughts, we know not that we have ever felt concerning you either more ardent gratitude or more deep solicitude than at the present time. Through the goodness of God, and his copious blessing on the labors of thirty years, you have been conducted, through manifold afflictions, to a state of prosperity and peace which cannot be viewed without grateful admiration of Divine mercy; and at length you have made known to us your resolution to sustain, without further aid from us, the entire expenses of the work of God among and around you.

We rejoice in the step which you have thus taken. We are happy that, in point of resources, you are able to undertake so serious a responsibility; and we are still more happy that God has given you the fidelity and zeal to assume it.

Do not imagine for a moment, beloved brethren, that your separation from us as a society will be accompanied by any alienation of our hearts from you. You are still as dear to us as ever, as joint partakers with us of the grace of God; and while we are expending on regions yet destitute of the gospel (and partly on your father land) the resources which your zeal has set at liberty, we shall most unfeignedly rejoice in at once beholding your prosperity, and receiving your co-operation. It is, in truth, as an expression of our sincere and ardent love to you, that we present to you this parting address; and we are sure that you will receive kindly the words of serious and affectionate counsel which it will contain.

While remaining in connection with the society, each church was in a measure insulated from its companions, working in its own sphere, and looking for help toward England. One of the principal difficulties in the way of assuming your independence has doubtless been the feeble condition of some of your number. You have, of course, found it necessary, in this respect, to adopt a new system, and to commence a plan by which the stron-

\* The society's seal bears the impression, 'Peace through the blood of the cross.' Col. 1: 20.

ger churches shall help the weak. Some of you have, for a considerable period, not only met all your own expenses, but contributed largely to christian and benevolent objects beyond the limits of the island. It will now be highly important for such churches to make their resources available for the assistance of their sister churches, and to direct their liberality toward strengthening those whose early efforts much exceed the contributions they can raise. We trust that the union of the churches in association may be conducive to this end, and that a spirit of wide and universal co-operation will greatly facilitate the progress of the gospel over the entire surface of the island.

We remind you further of the peculiar and most interesting position in which Divine Providence has placed you, in relation to your kindred and your parent land. Not reluctantly or faintly have we responded to the call which issued from the midst of you immediately on the attainment of your freedom, that efforts should be made by the society for Africa; and we know that some parts of the West Indies demand help scarcely less urgently. Has not God, by his eminent mercy toward you, been preparing you to bless your country and your kindred? And not by your contributions alone. You possess especial personal adaptation for the preaching of the gospel, not only in Africa itself, but to persons every where of African descent. But you have yet much to learn before you can be fully qualified to teach. With how much industry should you be acquiring knowledge, and especially an ample knowledge of that holy book which makes us wise to salvation! Above all, should those dear brethren who may be selected to enjoy the advantages of the theological institution, now happily founded at Rio Bueno, cherish large desires after improvement.

We cannot close this epistle without expressing our affection in a direct manner toward our beloved brethren, the pastors who have taken the oversight of you in the Lord. We give thanks to God, that he has enabled them to sustain, in a great fight of afflictions, the responsibility which they assumed. Well have they justified our confidence, and deserved your love; nor will you, we are persuaded, fail of esteeming them very highly in love for their work's sake. They, at the same time, will seriously bear in mind, that mainly (under God) upon them will depend the future prosperity and increase of the churches; and they will allow us to express our earnest hope, that in the room of a common relation to the society, which has hitherto cemented them, they will become eminent for that unity of spirit with each other, which is a more perfect, and now more necessary bond. Our mouth, as well as our heart, is open to them; and we say to them, with affectionate solemnity, with a slight modification of the words of the apostle, If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others.

What shall we say more? Brethren, our hearts' desire and prayer to God for you

is, that you may be saved. May he graciously count you worthy of this calling, and fulfil in you all the good pleasure of his goodness.

#### LONDON MISSIONARY SOCIETY'S APPEAL IN BEHALF OF CHINA.

In view of the treaty of peace recently concluded between the British and Chinese governments, and the openings for missionary labors thus providentially secured, the directors of the London Missionary Society have felt called upon to enlarge their plans and prosecute with more vigor the work for introducing christian knowledge among the countless inhabitants of China. As a preparatory step, they have published the following address to the members of the society and the christian public of Great Britain.

China, with a population estimated at a third portion of the human race, has for ages been shut against the progress of knowledge and the blessings of the gospel. From generation to generation, the boast of her despotic rulers has been, that the laws and customs of China alter not; and, to preserve inviolate an assumption equally irrational and impious, nations the most enlightened by science and distinguished by religion have been denounced as barbarians, with whom no intercourse might be held but on penalty of death. Under the terror of this cruel prohibition, the unknown millions of China have continued from time immemorial ignorant of the only true God—worshippers of idols—victims of debasing superstitions—and slaves to vice.

Over these countless multitudes of immortal fellow creatures, excluded from the light of life and the hope of salvation, the church of Christ has long mourned; and prayer to God has been made without ceasing, that he would open in China a wide and effectual door for the entrance of the truth and the triumphs of his Son. By a course of events which no human sagacity could foresee, and which Omnipotence only could overrule for good, God has proved himself the hearer of prayer! The horrors of war and the desolations of the sword have ceased, and peace has been established upon honorable terms, and, as we trust, a firm basis, between China and Great Britain. The extension of intercourse secured by the treaty to the principal ports of China, though primarily intended for the interests of commerce, cannot but prove favorable, and highly favorable, to the efforts of christian benevolence; while the cession to our government of an island on the borders of the empire, must afford, to the servants of Christ, great facility, no less than security, in their various efforts for making known his salvation to the perishing millions.

The friends of truth associated with the London Missionary Society have long regarded China with peculiar interest and deep solicitude; and for a period of nearly forty years, the successive directors of that institution have steadily prosecuted preparatory measures for her intellectual and moral improvement, assured that He who hath given to his Son the

heathen for his inheritance, and the uttermost parts of the earth for his possession, would never exclude the largest empire, and the strongest hold of idolatry, from the triumphs of his mercy.

These self-denying and arduous efforts have been undertaken by holy men of God, many of whom now rest from their labors, but their works follow them—men whose memories are held in veneration by the church of Christ, and whose names will be hallowed by the future generations of that land of darkness for which they lived and died.

The labors of these devoted evangelists have included the instruction of the young, the composition of appropriate christian tracts, and, above all, the translation of the sacred Scriptures into the Chinese language: they have also employed the power of the press with great efficiency; but, amidst their multifarious exertions, the preaching of the Cross has been the aim of their lives, and the glory of their ministry.

Since China has hitherto been inaccessible to those who have sought her salvation, these efforts of christian mercy have been confined to the British and other European settlements nearest to her shores, as Java, Penang, Malacca, Singapore, and Macao. To these settlements multitudes of Chinese have constantly resorted for purposes of commerce, and with them our missionaries have enjoyed unrestricted intercourse. These strangers have listened with attention to the faithful proclamation of the gospel; they have thankfully accepted portions of the sacred Scriptures, and numbers have returned, bearing that imperishable treasure to their native land. And although we are denied the gratification of ascertaining the full amount of blessings that has resulted from these varied and long-continued operations, faith can rejoice in the promise of her God; "For as the rain and the snow cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so, saith Jehovah, shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing to which I sent it."

But the time has come when the friends of christian missions can no longer be satisfied to carry on the war with Chinese ignorance and idolatry at these distant out-posts. The voice of God to his church is as distinctly uttered by his providence, as though we heard it from the holy oracle, "Behold I have set before thee an open door, and no man can shut it. Go forward!"

The directors of the London Missionary Society are sensible that a weighty responsibility is imposed on them to meet, as God may give ability, this solemn call with promptitude and vigor. They are thankful that the number of their faithful missionaries, who have acquired the difficult language of China, is greater at the present moment than at any former period. They are also happily enjoying the vigor of health; while two of their number, by their medical science, blended with christian benevolence, have already conciliated the regard and won the confidence of many of the Chinese to whom they have had access. And anticipating the happy termina-

tion of the recent conflict, our devoted brethren have urged on the directors the duty of advancing to China, and are now anxiously awaiting the arrival of every post for the requisite instructions.

Impelled by such considerations, the directors of the society assembled on the 8th ult., for the prayerful and mature consideration of the claims of China, and the result of their solemn deliberations is expressed in the following resolutions, unanimously adopted on that occasion:—

1. That with feelings of ardent thankfulness to the God of all grace, the directors of the London Missionary Society review the measures commenced by their honored fathers, nearly forty years since, and prosecuted with undeviating constancy by their successors in office, for the introduction of the blessings of Christianity into the empire of China; with recollections of hallowed pleasure they record the names and labors of Drs. Morrison and Milne, and their faithful coadjutors, who, amidst gigantic difficulties and discouragements, persevered to the end of their course in their work of faith and labor of love for the salvation of China; with devout satisfaction they contemplate the accomplishment of that mighty enterprise, devised and principally accomplished by the disinterested and indefatigable Morrison—the translation of the holy Scriptures into the language of the many millions of that idolatrous empire; nor can they fail justly to appreciate that invaluable production of his persevering literary toil, the Chinese dictionary, by which the future acquisition of that difficult language has been so greatly facilitated; and, finally, with peculiar pleasure the directors reflect, that in the later years of the society's operations (guided and stimulated by the example of their predecessors) the gratifying duty has been assigned to themselves of sending forth a goodly band of faithful missionaries, who, by laborious and persevering application, are now qualified to make known to the Chinese, in their own tongue, the wonderful works of God.

2. That reviewing these protracted preparatory labors, sustained by humble hope and persevering prayer, the directors cannot but invite the church of Christ throughout the world, and the friends of the London Missionary Society in particular, to unite in grateful adoration to the God of missions for the termination of war with China, and for the greatly enlarged facilities, secured by the treaty of peace, for the introduction of the multiplied advantages and spiritual blessings of Christianity into vast and populous regions, sealed for past ages against the servants of the only true God, and for the bright prospects presented to our confidence, of the ultimate conversion of China to the faith of Christ.

3. That, impelled by a sense of the additional obligations thus imposed by the providence of God, the directors solemnly pledge themselves to employ all practicable means for increasing the strength and efficiency of their Chinese missions, and for adding to the number of the laborers already in the field; fully assured that such enlarged efforts will be sanctioned by the unanimous concurrence of the society's friends, and generously sustained by their zeal, liberality, and prayers.

In accordance with the sentiments thus deliberately expressed, the directors have al-

ready adopted measures for the removal of the Anglo-Chinese college from Malacca (distant about fifteen hundred miles from China) to the island of Hong Kong. To that station the printing-press and various missionary apparatus will also be transferred; while a part of our missionary brethren will be located on the island, and the remainder will proceed to such of the Chinese cities opened for commerce by the treaty of peace, as may appear most eligible.

The directors, however, are not only anxious that the brethren already in the field should be employed with the greatest measure of efficiency, but, deeply sensible of the inadequacy of their present resources to meet the opening prospects, they have determined to adopt the best measures for sending forth, during the ensuing two years, ten or twelve additional missionaries for China, with a view of entering upon stations which the present limited number must leave unsupplied.

In adopting these practical measures, which still fall far short of the urgency of the occasion, the directors cast themselves with confidence on the generous support of the society's faithful friends. The expenditure of the institution has for several years exceeded its receipts, and the outlay required in strengthening and extending the Chinese missions will involve a very considerable increase. Yet the directors cannot apprehend from their constituents the charge of imprudence or presumption, although they may somewhat transgress the precise rules of arithmetical calculation; on the contrary, had they remained inactive, or had they done less for an object of such magnitude, they would have dreaded the charge of coldness and apathy at a moment when ardor and exertion were loudly demanded.

A special subscription, to meet the enlarged and unavoidable expenditure contemplated, has already been commenced, to which the directors most earnestly invite the liberal contributions of their friends: they intend to adopt forthwith the best means for presenting the claims of China to the christian public in the metropolis and throughout the country; and humbly trusting in Him whose glorious kingdom they are anxious to extend, they anticipate the support of his willing people and the sanction of his Holy Spirit.

On the 3d of January a devotional service was held under the auspices of the London Missionary Society, at Surry Chapel, when the Rev. Dr. H. F. Burder delivered an address on thanksgiving for peace with China and the facilities thereby afforded for the introduction of the gospel into that vast empire. Another address was delivered by the Rev. Dr. J. Morison, on the claims of China for earnest prayer and extended exertion.

A public meeting of the members and friends of the society was held on the 17th of January, to adopt measures for strengthening the society's Chinese missions. These missions, as mentioned in the foregoing address, have heretofore been located at Java, Penang, Malacca, Singapore, and Macao. They will,

it seems, be speedily removed to the Hong Kong, and the Chinese ports opened to British commerce by the late treaty of peace.

#### LONDON SOCIETY'S MISSION IN MADAGASCAR.

##### *Martyrdom of two Native Christians.*

OF the commencement and results of the persecuting spirit which has been manifested in the island of Madagascar, some statements were inserted at pp. 66—72, of volume xxxv, and at p. 220, of volume xxxvii. In August, 1842, Mr. Baker writes from Mauritius, to which island the missionaries and a portion of the native Christians had retired, writes that the hatred and violence of the queen and her party had not abated.

Again the blood of the martyrs of the Lord Jesus has been made to flow in the island of Madagascar. The district of Vonizongo is now stained with the blood of two devoted disciples belonging to the little flock which had long time taken shelter in the hospitable province of the chief Obadia; though, of course, the murderous orders were issued, as formerly, from that "city of violence," which is rapidly filling up the measure of its iniquities—Antananarivo.

The narrative of the event received from the distressed Christians only yesterday, is briefly this:—Obadia had heard that some king or kings of Ambongo would receive the Christians; but no messenger having arrived from that part, and he, not knowing whether one or all were favorably disposed, determined to send two trusty Christians to ascertain what prospect of escape existed, and to make themselves acquainted with the road. He selected for the purpose Ratsitahina and Rabearahaba, and sent them on their way, accompanied by the wife of the latter and a little slave girl, probably intending by this to lull suspicion, in case of their being observed by the queen's people passing over the boundaries of the Sakalava country, where a guard is stationed to apprehend all persons attempting to pass into the enemy's country.

They crossed the frontier in safety, and arrived at the house of a friend, to whom they showed their copies of the Scriptures. He immediately assured them that a neighboring king called Ilavantsikindahy, was desirous to hear and know the word of God; and "Come," said he, "let us all go together and see him personally." They agreed to the proposal, and, having written to Obadia and to Ralajiao, another Vonizongo Christian, to inform them of the arrangement, they proceeded on their journey, leaving at the house of their friend the woman and little girl to await their return.

During their absence, the woman and her young companion became alarmed, and fled towards the territory of the queen—their native land. They reached the boundary, but, in re-passing, they were apprehended by the guardian or land-watchman; and being closely

questioned by him, the woman, as it afterwards appeared, disclosed all she knew respecting the plans of Obadia and Ralajiao, and the visit of the two men to Ilavantsikindahy, and wrote immediately to the queen and officers at Antananarivo on the subject.

In the mean time, the two men returned from their visit, and finding that the woman had fled, they instantly set off in pursuit of her, fearing she would be caught and inform against them. They fell thus into the hands of the land-watchman, who was, no doubt, looking out for them. They were taken up to the village as prisoners, and subsequently sent to Antananarivo for judgment.

There they were subjected to similar tortures and questioning, to urge them to impeach others, as the former martyrs had to undergo; such as, "Who sent you on this errand, and what was your design?" "We went," said they, "of our own free will, not being constrained by any one; and our design was to try and soften by instruction in the word of God, the hearts of those robbers beyond the border country who steal our cattle, and commit violence against our country, (Vonizongo.) That was why we took these books." Again they were asked, "Who are that great number of people who were to follow you; and did you not intend to take up arms against the queen?" They replied, "As to our designs, we do not deny that we prayed, or followed the practices of the praying people; we did so, as the books found upon us testify; but as to taking up arms against Ranavalona, we never intended that. We demand the water\* to try if any thought of bearing arms against the queen was ever entertained by us."

They were condemned to death, and ordered to be executed in their own country, one upon the Sunday, and the other on the Monday in the market-place. These days fell, I believe, upon the 19th and 20th of June last. To a messenger of the Christians, who took them food during the interval, they on one occasion whispered an affectionate farewell to all the Christians; saying, "Let them not fear that we shall disclose their names: we shall do them no harm; but say farewell. If we do not meet again here on earth, we shall meet in the future life." With unflinching fortitude they kept this noble promise to the last, and seem to have been even cheerful in death. Obadia speaks of them as having only ascended into heaven before their companions. Their heads were cut off after execution, stuck on poles, and left to bleach in the scorching sun of Imerina, as an intended warning to the people, but really serving as an additional evidence of the unmitigated cruelty of the queen, and the sustaining power of that grace which kept our departed friends faithful unto death.

This information is derived from the letters of native Christians still remaining in Madagascar, and who, it seems, are, in all their persecutions, still increasing in numbers. Extracts from three of their letters are given below, all dated at Antananarivo, in July of last year. One writes—

\*Tangena ordeal.

May you live and be blessed of God, O beloved friend! and how are you? for we are in the enjoyment of health, through the blessing of God, and we now inquire after your welfare in a letter. I tell you that our trials are greater now than ever, because the number of the persecuted Christians is increasing daily. The officers of the queen are searching for them everywhere to put them to death. We do not know what to do, as the road for escape in all directions is almost impassable, and our hiding-places are nearly all known to our enemies, so that the persecuted Christians are at present truly afflicted. If you can fix upon any plan, or find any way for us to escape, write to us immediately in answer to this letter. And may you live and be blessed of God, O beloved friend!

Another writes—

I tell you, my dear friend, that the present trials of the Christians are very heavy to be borne, by flesh and blood, but they are even light to be borne by the mind and soul that lean on the Lord.

I tell you that two of our number have been accused and condemned (as the others had been before,) to perpetual slavery. Four brothers have been recently accused and pursued. Obadia and Ralajiao they could not find, as their friends succeeded in concealing them, but Rabearahaba and Ratsitahira were caught and put to death, in Vonizongo, on Sunday and Monday markets, and their heads were cut off and fixed on poles. The persecutions are carried on with such vigilance at present as to make concealment extremely difficult. Leaning on God's mercy is our only hope of existence here.

I received letters twice from you; one from Tamatave, and another from Mauritius, in which you have truly sympathized with us, and given us excellent counsel. I told you in a former letter, that the queen ordered the "tangena" to be given me, but by the blessing of God I got over it. Join me, O my beloved friend! to bless the Lord who hath blessed and preserved me alive. Five of our friends are hiding themselves with me, and I shall take particular care of them; but the others go from place to place to seek for something to support nature.

Another writes—

May you live and be blessed of God! And how are you and your family? I tell you, O my beloved friend, that our troubles are still increasing—a letter arrived yesterday to inform us that the robbers, on the 12th instant, discovered two of our sisters in the deserts—Rafaravy and Razafitsaroana, and took them away from their concealment.

These five robbers went up to the village in the night, after all the people were gone to sleep, and found two women in one house. They tied their hands and feet, and carried away their clothes, and every thing they found in the house. They returned to the house to seek for tobacco, and, in searching for it, they discovered our two sisters concealing themselves in the rice-cellar, and carried them off. As to the little money you have placed in my hands, I shall pay the strictest attention to distribute it among the most needy and distressed Christians. Remember me to all friends, and may you live long, and be blessed of God, O beloved friend!

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**SOUTHERN INDIA.**—Mr. Dwight, writing the 15th October, says that Doct. John Steele died at Madura on the 6th of that month, of a pulmonary consumption, under which he had long been lingering. "He was one of the most respected and valuable members of the mission. His end was perfect peace. After five years acquaintance with him, I do not recollect a word or an action, which I could wish different."

**MADRAS.**—Mr. Winslow writes, 22d October, that the marquis of Tweeddale, the new governor of the Madras presidency, has arrived. He is a member of the Scotch church and decidedly friendly to religion and missions, as is also the marchioness. A salutary influence may be expected from them. Mr. Winslow says, "We have the greatest reason for thankfulness that so many men of rank and influence, in the army and in the civil service, are true followers of the Lord Jesus." Two natives had just been received to the mission church. The schools were going on much as usual, though he feared the funds allowed him would not enable him to continue them all, while he might increase the number to a hundred, if he could support them. The congregations were encouraging.

**NESTORIANS.**—Doct. Grant, writing on the 25th of September, says that he had made arrangements for one station at Asheta, where he had opened a school of twenty pupils, and hoped to have another station at Lezan. The patriarch and the people continued friendly. The papists were adopting such measures as called for an immediate reinforcement of the mission.

**GREECE.**—Mr. King, writing from Athens, 30th November, says that six or seven bishops had died in Greece within four months. He never felt more encouraged in the prospect of good being done in Greece; but much hard labor, patience, and self-denial are requisite. His Greek preaching service is continued without any hindrance, where he unfolds the truth as plainly and faithfully as possible.

**SYRIA.**—It is believed that the government of Mount Lebanon will be given to two chiefs, one from the Druze sheikhs for that party, and one from the Maronites for the nominal Christians. The spirit of insurrection was still rife in the country. The mission families were

all in Beyroot, except Doct. Van Dyck, who was to winter in one of the mountain villages. Mr. Smith begs with great earnestness, that this unfavorable state of things may not induce the Committee to give up the mission.

Mr. and Mrs. Lanneau, on their way to join this mission, were at Gibraltar 22d of December.

**SOUTHERN AFRICA.**—Mr. Grout writes, 15th November, from the Umgeni River, that he has been there six weeks, and has had congregations on the Sabbath varying from 600 to 1,000, and the hearers were attentive to what was spoken. Respecting the Zulu country, which he had been obliged to leave, no important news had been received. There were some indications that the chief was becoming decidedly averse to white men residing in his territory, and that he would not respect the English power till a contest with them should prove their superiority in military prowess.

**WEST AFRICA.**—From the new station on the Gaboon river, Mr. Wilson writes, 26th July, that the people were still friendly and interested in the mission. A school had been established ten days and then had fifteen pupils. Strong desires were expressed for other schools in the neighboring villages. The field still appeared highly promising, and his health had been uninterruptedly good. The language was easy to be acquired, though radically different from those about Cape Palmas.

**CHINA.**—Doct. and Mrs. Parker were off Angier, Java, about the 20th of September, on their way to Canton.

**SANDWICH ISLANDS.**—On the 8th of October last, Mrs. Locke, wife of Mr. Edwin Locke, of the station at Waialua, on the island of Oahu, was, after a distressing sickness of some months, removed from her labors and her afflicted family by death.

Mr. Locke says, under date of October 20th, that the movement in favor of temperance in that district was onward. A great meeting was just about to be held, embracing the children in all the schools of the district.

Mr. Rowell, and Doct. Smith and their wives arrived in safety at the Islands, September 21st.

NEW-YORK INDIANS.—From Cattaraugus Mr. Bliss writes, January 24th, that one or two hopeful conversions had occurred, and some other Indians were much awakened and interested about their spiritual concerns.

Mr. Bradley had spent some weeks in visiting Indian families and holding meetings on the Alleghany reservation, where both heathens and Christians received him and his instructions in a most friendly manner, and much interest in religious matters seems to prevail.

### Home Proceedings.

#### RECEIPTS FOR HALF THE FINANCIAL YEAR.

As the current financial year will end on the 31st of July next, the first half of it expired on the 31st of January last. During the six months ending at that time the donations and legacies received into the treasury of the Board amounted to \$106,791 09. During the corresponding six months of last year the receipts amounted to \$187,369 45; showing that the receipts during the first half of this year fall short of those during the first half of last year by \$78,578 36. The receipts of the first half of each year for five years past, were, on an average, \$134,935; thus showing a deficiency this year, compared with that average, of \$26,143 92. For January 1842, the receipts were \$43,265 47; and on an average for five years back, they have been \$26,963 55; but during last January, as will be seen in the acknowledgments in this number, they were only \$19,461 48; being \$23,524 less than they were for that month last year, and \$7,502 less than they were, on an average, for that month for the last five years.

It will be seen that the receipts for the first six months of the current financial year are eighty per centum of what they have been, on an average, for the corresponding six months for five years back. Should they continue to be at the same rate during the remaining six months, the total receipts for the year ending with 31st July next will be \$202,469 60. Should such be the result at the close of the year, the deficiency of receipts, compared with the expenditures for the year, as fixed in the manner described in the January number of the Missionary Herald, page 44, can hardly fail to exceed \$60,000. The amount of this deficiency, be it what it may, must be, as stated in the article just referred to, deducted from the future allowances to the missions. What will be the effect on the missions, if, when the allowances shall be made out to them next July, the Committee, finding the receipts for the year then closing but little ex-

ceeding \$200,000, and seeing no substantial ground to calculate on a larger sum for the year then about to begin, shall, after deducting from that sum enough to liquidate a debt of \$60,000, go on and reduce the amount allowed to each mission so as to meet all the expenses of the Board from less than \$150,000?—and that, too, when the missionaries are painfully embarrassed and restricted with allowances made on the estimate of \$265,000? Let the friends and supporters of the missions consider this subject, and say which of the missions they will consent to have abandoned or cut down in this manner, in their expenditures and means of usefulness.

How important it is that those churches and congregations which have not yet made their contributions for the year should determine that this falling off shall at once cease; that their donations shall, at least, equal those of last year; and that, so far as they are concerned, curtailment and disaster shall not come on the missions, nor grief and discouragement fill the hearts and weaken the hands of the missionaries, for want of a little more self-denial and effort on the part of this highly-favored christian community.

The churches in Boston, which have just made their collections, will, it is believed, equal, if not exceed, their contributions last year.

### Donations,

#### RECEIVED IN JANUARY.

Board of Foreign Missions in Ref. Dutch chh.  
W. R. Thompson, New York, Tr.  
(Dona. prev. ackn. fr. Miss E. W. Van Rensselaer, const. ALEXANDER R. THOMPSON an Hon. Mem.) 433 23  
Addison co. Vt. Aux. So. A. Wilcox, Tr.  
Vergennes, Cong. chh. and so. 70 00  
Barnstable co. Ms. Aux. So. W. Crocker, Tr.  
South Wellfleet, Cong. so. 10 00  
Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.  
North Adams, Rev. R. Crawford, 50  
Williamstown, D. N. Dewey, 25 00—25 50  
Boston and vic. Ms. By S. A. Danforth, Agent,  
(Of which fr. Mrs. ISRAEL THORNDIKE,  
which and prev. dona. const. her an  
Hon. Mem. 50; Park-st. juv. miss.  
asso. 25,17; Old South sab. sch. for  
Samuel H. Stearns and Thomas Vose,  
Ceylon, 30; South Boston, juv. miss.  
so. for Joy H. Fairchild, Ceylon, 20; ) 2,959 74  
Buffalo and vic. N. Y. By J. Crocker, Agent.  
Buffalo, 1st presb. chh. mon. con.  
50,57; Miss C. Wadsworth, 10; 60 57  
Warsaw, 1st presb. chh. 50 70—111 97  
Caledonia co. Vt. Confer. of chhs.  
E. Fairbanks, Tr.  
Peacham, Cong. chh. 11 00  
St. Johnsbury, 2d cong. so. 102,56;  
3d chh. 17,10; E. and T. Fair-  
banks and Co. which const.  
GEORGE FAIRBANKS an Hon.  
Mem. 100; Rev. L. Worces-  
ter, 11; 230 06—241 06

**Charleston and vic. S. C. Aux. So. R. L.**

Stewart, Tr.  
Charleston, Cir chh. a bal. 50; 3d presb.  
chh. mon. con. 44,55; a lady, 1; 95 55

*Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.*  
Keene, Mon. con. 16,70; la. 46,78;  
a lady, 50c. A. H. 25c. 64 23

Nelson, Harrisville, Miss. so. 25 00  
Walpole, Mr. Jackson's so. mon.  
con. 7 51—95 74

*Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.*  
Burlington, Mrs. E. W. Buell, to const.  
WILLIAM C. HICKOK an Hon. Mem. 100 00

*Essex co. North, Ms. Aux. So. J. Caldwell, Tr.*  
Amesbury Mills, Mon. con. 50 00  
Newbury, Belleville, Mon. con. 45 00

Newburyport, United mon. con.  
25,05; Mr. Dimmick's so. do. 66 30  
31,25; Dr. Dana's so. a lady, 10;  
Salisbury, Rocky Hill, Mon. con. 9 33—170 63

*Essex co. South, Ms. Aux. So. C. M.*  
Richardson, Tr.  
Lynn, Mr. Cook's so. 14 00

Manchester, Mon. con. 5 81  
Salem, United mon. con. Crom-  
bie-st. chh. 28,20; do. in Tab.  
chh. 23,57; Howard-st. mon.  
con. 8,50; 60 27—90 08

*Geneva and vic. N. Y., By C. A. Cook, Agent,*  
Castleton, Presb. chh. 24 50  
Fayette, Mrs. McKnight, 9 00

Le Roy, Presb. chh. 31 44  
Ovid, Presb. chh. A. Joy, 50;  
I. L. Eastman, 30; P. F. Do-  
naldson, 10; A. Willson, 10;  
indiv. 87,11; 187 11

Richmond, Presb. chh. 15 00  
Syracuse, 1st presb. chh. 85 00

345 05  
Ded. dis. 2 54—342 51

*Grafton co. N. H. Aux. So. W. Green, Tr.*  
Campton, Mon. con. 13 81

Littleton, Mon. con. 39,17; sab.  
sch. con. for schs. at Madura,  
9,16; 49 33

Thornton, Dea. Gilman, 1 00  
Wentworth, Miss Isabella Davis,  
dec'd, 12 00—75 14

*Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.*  
Greenville, A. Wakely, 3 00

*Hampden co. Ms. Aux. So. C. Merriam, Tr.*  
Chicopee Falls, Chh. and so. 75 00

Long Meadow, Mon. con. 97,78;  
young men, 8,59; 96 37

Monson, Rev. Dr. Ely, 30; P.  
W. 5; 35 00

Springfield, 1st so. mon. con.  
10,01; S. chh. do. 5,71; 1st and  
S. union do. 7,75; Miss H.  
Stebbins, 10; 33 47

Westfield, Mon. con. 28 11  
West Granville, do. 5 00

279 95  
Ded. paid by aux. so. for printing, 12 25—260 70

*Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.*  
Easthampton, S. Williston, 52;  
a Washingtonian, 1; 53 00

Plainfield, Cong. so. 10 00—63 00

*Harmony Confer. of chhs. Ms. W. C. Capron, Tr.*  
Millbury, 1st cong. chh. Miss H. L.  
Goodell, which and prev. dona. const.  
Mrs. ELIZABETH R. BEACH an Hon.  
Mem. 50 00

*Hartford co. Ct. Aux. So. H. A. Perkins, Tr.*  
Canton, Mon. con. 22 89

East Hartford, Gent. 121,10; la.  
139,43; mon. con. 53,20; 313 78

East Hartland, Coll. 12 00  
Farmington, do. 73 87

Hartford, 1st so. gent. 65; a  
friend, a new year's off. 20;  
la. 1; JAMES M. BUNCE, which  
and prev. dona. const. him and  
HENRY A. PERKINS of Hart-  
ford, and LUKE SWEETSER of  
Amherst, Ms., Hon. Mem.  
900; N. so. J. L. Boswell,

which const. Mrs. ELIZABETH  
BOSWELL of Norwich, and H.  
McCORLE of Columbia, Pa.,  
Hon. Mem. 200; 496 00

Simsbury, Mon. con. 24 00  
Suffield, do. 10 00—942 54

*Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.*  
Berlin, Kensington, La. 36 29

Glastenbury, Gent. 71,25; la.  
82,75; mon. con. 60; 214 00

Middletown, S. chh. gent. and  
la. 26,75; mon. con. 25; which  
const. Rev. ARTHUR GRANGER  
an Hon. Mem. 51 75

Portland, Gent. 41,50; la. 25;  
Wethersfield, Gent. and la.  
174,08; coll. 294,60; Newing-  
ton, gent. 93,75; la. 19,25; mon.  
con. 14,95; young la. Eunice  
so. (of which for Mary L. De-  
ming, Ceylon, 20); 27; 622 63—991 17

*Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.*  
Hancock, Mon. con. 57; la. 29,45;  
Nashua, 1st cong. chh. to const.  
Rev. MATTHEW H. SMITH an  
Hon. Mem. 100; J. Kittredge,  
20; 120 06—906 46

*Kennebec co. Me. Confer. of chhs. B. Nason, Tr.*  
Augusta, Dr. Tappan's so. mon.  
con. 40,62; gent. 28,47; la.  
37,33; juv. so. for sch. in In-  
dia, 3,58; 110 00

Hallowell, Miss. asso. 15 00—125 00

*Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.*  
Alna, La. 14 20

*Litchfield co. Ct. Aux. So. C. L.*  
Webb, Tr. 36 00

Canaan, 2d cong. chh. 23,76;  
mon. con. 15,24; 30 00

Cornwall North, Coll. 43 78  
Ellsworth, do. 10 19

South Britain, do. 75 47  
Winsted, do. 68 12

Woodbury South, La. benev. so. 2 60

265 16  
Ded. c. note, 1; dis. 50c. 1 50—263 66

*Merrimack co. N. H. Aux. So. G. Hutchins, Tr.*  
Concord, S. cong. chh. and so. to const.  
Rev. DAVID KIMBALL an Hon. Mem. 50 00

*Michigan Aux. So. E. Bingham, Tr.*  
Ann Arbor, 1st presb. chh. mon.  
con. 25 00

Detroit, Mon. con. 12,57; Mrs.  
C. Rowland, 5; Mrs. W. 2;  
av. of unc. notes, 56c. 20 13

Homer, Presb. chh. mon. con. 6 00  
Pontiac, Cong. chh. 9 26

Troy, Young la. 7,50; ded. prev.  
ack. 7; 66—60 89

*Middlesex North and vic. Ms. Char. So.*  
J. S. Adams, Tr.

Lancaster, Evan. chh. 33 64

*Middlesex South, Ms. Conf. of chhs.*  
O. Hoyt, Tr.

Holliston, Cong. chh. and so.  
mon. con. 16 11

Lincoln, Cong. chh. mon. con.  
17; contrib. 12; 29 00

Marlboro', Union chh. and so.  
88,76; mon. con. 45; J. Stow,  
12; C. W. 2; 147 76

Saxonville, Cong. chh. 36 00  
Sudbury, Evan. union so. 137 35

West Needham, Chh. and so. to  
const. Rev. LUTHER WISWAL  
an Hon. Mem. 50 60—415 22

*Middlesex Asso. Ct. H. C. Sanford, Tr.*  
Chester, Coll. 50 39

Deep River, Mon. con. 62,92;  
gent. 11,30; la. 9; 68 31

Killingworth, Mon. con. 11,76;  
gent. 14,90; la. 24; Rev. E. G.  
S. 5; I. R. 4; 59 66

Lyme, 1st so. gent. 15,28; la.  
36,70; mon. con. 5,09; 57 66

North Lyme, La. 13 00

Petapang, Mon. con. 36,50; gent.  
3,50; a friend, 12; do. 18c. 62 12—316 20



*New Haven City, Ct. Aux. So. A. H.*  
 Maltby, Agent,  
 New Haven, 1st chh. and so. \$75.77;  
 Chapel-st. chh. and so. 213.50; union  
 mon. con. 40.31; Yale coll. do. 12.17;  
 3d chh. do. 5.51; sab. sch. 14.58; (of  
 which fr. CHARLES A. JUDSON, which  
 and prev. dona. const. him and Mrs.  
 ESTHER JUDSON, Hon. Mem. 100;) 1,162 14  
*New Haven co. East, Ct. Aux. So. J. Frisbie, Tr.*  
 Durham, Benev. so. 60 00  
 Madison, Mon. con. 57; juv. so. 14; 101 00  
 Northford, Gent. 17.30; la. 19.70; 37 00—198 00  
*New Haven co. Ct. Western Conso.*  
 A. Townsend, Jr., Tr.  
 New Haven, Church-st. chh.  
 mon. con. 19 24  
 Orange, Cong. so. 12.96; Nauga-  
 tuc, cong. so. which const.  
 Rev. MARSHALL H. EAMES  
 an Hon. Mem. 50; 62 96—82 20  
*New York City and Brooklyn, Aux. So.*  
 J. W. Tracy, Tr. 1,057 16  
*Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.*  
 Foxboro', Mr. Poor's so. a friend, 70 00  
 Roxbury, Eliot chh. and so.  
 mon. con. 13 04—83 04  
*Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.*  
 Colchester, La. 54 35  
 Griswold, Jewett City, Gent.  
 33.50; la. 20.57; mon. con. 11.30; 65 67  
 Montville, Mohegan, Gent. and  
 la. 31.06; mon. con. 12; 43 06  
 Norwich, 2d and 5th chhs. gent.  
 35; la. (of which fr. a friend,  
 so const. Miss ELIZA NORRIS  
 of New London, an Hon.  
 Mem. 100); 102.55; M. H. and  
 M. A. Colton, for Harriet Col-  
 ton, Ceylon, 20; 157 55  
 Preston, Long so. gent. and la. 1 00  
 321 63  
 Ded. exp. paid by aux. so. 50—321 13  
*Orange co. Vt. Aux. So. H. Hale, Tr.*  
 Chelsea, Mon. con. 18.03; cong.  
 chh. and so. 7.44; Phebe  
 Woodworth, dec'd, 50; 75 47  
 Corinth, Cong. so. sab. sch. schol.  
 1 04  
 Newbury, Centre sab. sch. for  
 George W. Campbell, Ceylon, 10 00  
 Randolph Centre, mon. con. 5 00  
 Williamstown, Mon. con. 7 25—98 76  
*Palestine Miss. So. Ms. E. Alden, Tr.*  
 Cohasset, Mon. con. 7 50  
 Randolph, 1st par. mon. con. 58 21  
 South Weymouth, Mon. con. 20 00—83 71  
*Penobscot co. Me. Aux. So. E. F. Duren, Tr.*  
 Bangor, Hammond-st. cong. chh.  
 114.44; sab. sch. for sch. at  
 Constantinople, which and  
 prev. dona. const. GEORGE W.  
 BROWN an Hon. Mem. 52.97;  
 1st cong. chh. 71.08; 244 49  
 Brewer, 1st cong. chh. 35 00  
 Hampden, Cong. chh. and so. 30 00  
 Houlton, 1st ortho. cong. chh.  
 and so. 9 00  
 Sangerville, Cong. chh. 1 50—319 99  
*Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.*  
 Kingston, Evan. so. mon. con. 6 96  
*Piscataqua, N. H. Conf. of chhs. S. H. Piper, Tr.*  
 Londonderry, Presb. chh. and  
 so. mon. con. 57.50; gent.  
 39.60; la. which and prev.  
 dona. const. Mrs. HARRIET P.  
 BRAINER an Hon. Mem. 50; 147 10  
 Portsmouth, N. chh. and so.  
 gent. which const. Rev. RU-  
 FUS W. CLARK an Hon. Mem.  
 106.25; mon. con. 94.92; la.  
 38.57; la. 68.97; juv. miss. so.  
 for Rufus Wheelwright Clark,  
 Ceylon, 20; 330 91—478 01  
*Rutland co. Vt. Aux. So. W. Page, Tr.*  
 Brandon, Cong. so. 18.59; mon.  
 con. 35.03; Mr. and Mrs. L.  
 Bulter, 10; 63 62  
 Lower Falls, Mon. con. 5 00

Orwell, Juv. benev. so. for  
 Philip H. Morris, Ceylon, 6.10;  
 R. P. 1.50; A. T. 1.50; 9 10  
 West Rutland, Cong. chh. sab.  
 sch. for Siam, 25 00—102 72  
*Taunton and vic. Ms. Aux. So. H. Reed, Tr.*  
 Mansfield, Mon. con. 10 00  
 Seekonk, La. 44 37—54 37  
*Tolland co. Ct. Aux. So. J. R. Flynt, Tr.*  
 Andover, Gent. 40.55; la. 59.45; 100 00  
 Hebron, Cong. 58.66; la. 26.34;  
 mon. con. 18; ded. unc. note, 1;  
 which const. Mrs. JANE E.  
 DOOLITTLE an Hon. Mem. 102 00  
 North Coventry, Gent. 40 00  
 Tolland, Gent. 26.37; la. 25.14;  
 sab. sch. 1; 52 51—294 51  
*Washington co. Vt. Aux. So. J. W. Howes, Tr.*  
 Berlin, Cong. chh. mon. con. 21; Rev. A.  
 Hazen, 5; 26 00  
*Washington co. N. Y. Aux. So. M. Freeman, Tr.*  
 Whitehall, Presb. cong. 110; mon. con.  
 110; juv. asso. 10; 230 00  
*Western Reserve, Aux. So. Rev. H. Coo, Agent,*  
 Av. of paper, 5; Cuyahoga co. Brecks-  
 ville, 2.46; Euclid, Mrs. S. Shaw, 10;  
 Strongsville, 19.02; Mrs. B.'s bible  
 class, for ed. in Ceylon, 3; Erie co.  
 Berlin, 10; Milan, 6.50; H. C. Walker,  
 5; Huron co. Fitchville, 5; Portage co.  
 Atwater, 15; Brimfield, 3; Edinburg, 3;  
 Nelson, 5; Streetsboro', 5; Windham,  
 10; Summit co. Cuyahoga Falls, 10.93;  
 Hudson, 6.50; Wes. res. col. 16.38;  
 Peninsula, 12; Richfield, 10.29; Trum-  
 bull co. Boardman, 1.25; Canfield, 4.22;  
 Ellsworth, 12.99; Farmington Centre,  
 4.78; Hartford, S. Hayes, 10; Mesopo-  
 tamia, 13.10; W. I. Edwards, 10; E.  
 Lyman, 12; Vienna, 2.50; av. of unc.  
 money, 75c. Youngstown, 34.10; Mrs.  
 R. Montgomery, 10; la. 4.75; ded. dis.  
 and prem. 12.08; 276 44  
*Windham co. South, Ct. Aux. So. Z. Storrs, Tr.*  
 Mansfield, S. so. gent. 81.41; la.  
 62.30; mon. con. 22; 165 71  
 Plainfield, Gent. 20; la. 54.62;  
 mon. con. 25.30; sab. sch. 58c.  
 which const. Rev. ANDREW  
 DUNNING an Hon. Mem. 100 50  
 Willimantic, Cong. so. gent. 30;  
 la. 44.08; mon. con. 7.68; sab.  
 sch. 2.24; 84 00—350 21  
*Windsor co. Vt. Aux. So. J. Francis and*  
 E. C. Tracy, Trs.  
 Cavendish, Cong. chh. 6 00  
 Hartford, White River, Mon. con. 13 46  
 Royalton, Mon. con. 29 00—48 46  
*Worcester co. Ms. Relig. Char. So.*  
 H. Mills, Tr. 75 00  
*York co. Me. Conf. of Chhs. Rev. I. Kimball, Tr.*  
 Kennebunk, Union chh. 35; Rev. G. W.  
 Cressy, 10; 45 00  
 Total from the above sources, \$14,002 50

## VARIOUS COLLECTIONS AND DONATIONS.

A. K. 52; a sailor, a thank off. for preserva-  
 tion from shipwreck, 5; 57 00  
*Albany, N. Y. 2d presb. chh. 75; fem. miss.*  
 so. to const. Rev. WILLIAM H. STREELE,  
 Borneo, an Hon. Mem. 50; 3d chh. mon.  
 con. 50; 4th do. do. 50; J. Wilson, 10; 235 00  
*Allegan, Mich. A friend,*  
 Andover, Ms. Chapel cong. la. sew. so. 26 00  
 Arkport, N. Y., C. Harlbut, 3 50  
*Asherville, N. C. Rev. J. Dickson, for a child*  
 at Dindigul, 10 00  
*Athens, Pa. Presb. chh. mon. con. 20.74; la.*  
 benev. so. for John Shepard, Ceylon, 21; 41 74  
*Bennington, Vt. G. Lyman, which and*  
 prev. dona. const. Mrs. GEORGE LYMAN  
 an Hon. Mem. 75 00  
*Bloomington, N. Y., A friend,*  
 Canton, N. Y., G. Ray, which const. Rev.  
 ROSWELL PETTERBONE an Hon. Mem. 60 24

<i>Carlton Place, U. C., R. Bell,</i>	16 00
<i>Carhale, N. Y. Presb. chh.</i>	35 00
<i>Chelsea, Ms. Winnissimmet chh. mon. con.</i>	17 00
<i>Chicago, Ill. 1st presb. chh. mon. con.</i>	
67,12; presb. chh. do. 8,30; 2d do. mon.	
con. 74,74; less dis. 2,96;	147 20
<i>Columbus, N. Y. Mr. Storr's chh.</i>	19 00
<i>Dracut, Ms. E. par. mon. con.</i>	58 82
<i>East Bloomfield, N. Y. 1st cong. chh.</i>	206 01
<i>East Groton, N. Y. Cong. chh.</i>	57 00
<i>East Troy, W. T., I. W. Vail,</i>	3 00
<i>Ellsworth, Me. Juv. miss. asso.</i>	5 00
<i>French Creek, Va. 5; less dis. 50c.</i>	4 50
<i>Germantown, Pa. Ger. Ref. chh.</i>	12 60
<i>Glens Falls, N. Y. Presb. chh. to const.</i>	
Rev. JOHN W. RAY an Hon. Mem.	50 00
<i>Granville and Hennep, Ill. Presb. chh.</i>	32 50
<i>Holmes Hole, Ms. J. L. Barrow,</i>	10 00
<i>Jefferson, N. Y. Presb. so. 16; J. W. S. 10;</i>	
Miss C. 1;	
<i>Kingston, R. I. Mon. con.</i>	27 00
<i>Lansingburgh, N. Y. 2d presb. chh.</i>	3 00
<i>Lexington, N. Y. Two friends,</i>	48 00
<i>Lexington, Va. Presb. chh. mon. con. 2,50;</i>	3 00
seven indiv. 11,50;	14 00
<i>Little Compton, R. I. Mon. con. in Mr.</i>	
Goldsmith's so. 30; a friend, 5;	35 00
<i>Lower Providence, Pa. A gent.</i>	5 00
<i>Maltaville, N. Y. Cong. chh.</i>	25 00
<i>Manlius, N. Y. Mon. con. 5,90; A. Smith,</i>	
new year's off. 15; C. Smith, 10; D.	
Platt, 5; I. L. S. 50c.	36 30
<i>Mendham, N. J. Presb. chh. mon. con. 17,44;</i>	
ball. of coll. 8;	25 44
<i>Newark Presbytery, N. J. Newark, 2d presb.</i>	
chh. 200; central chh. 55,75; Miss S. T.	
B.'s sch. for Ontario sch. at Ceylon, 3;	258 75
<i>Newark, Del. Village chh.</i>	10 00
<i>Newburgh, N. Y. Union presb. chh. sab.</i>	
sch. to ed. an Indian child,	9 65
<i>New Jersey, A la. av. of jew.</i>	7 75
<i>New York City, W. Jay,</i>	25 00
<i>Orange, N. Y. 2d presb. chh. sab. sch. for</i>	
<i>Asa and Jane Hilder, Ceylon,</i>	40 00
<i>Peekskill, N. Y. Payson presb. chh. av. of</i>	
ring,	1 00
<i>Philadelphia, Pa. 1st presb. chh. T. Flem-</i>	
ing, 100; A. White, 100; Dr. Bond, 10;	
H. Neill, 10; Clinton-st. presb. chh.	
102,60; 3d presb. chh. 193,62; 5th presb.	
chh. male sab. sch. for <i>William Curren,</i>	
Ceylon, 20; fem. do. for <i>W. Worrell,</i> do.	
20; Miss P. Simons, 5; fem. so. for ed. of	
hea. youth, 100; ded. dis. 3,35;	657 87
<i>Pittsburgh, Pa. 3d presb. chh. sab. sch.</i>	42 00
<i>Plainfield, N. J. Presb. chh.</i>	19 00
<i>Poughkeepsie, N. Y. 1st presb. chh. sab. sch.</i>	
for sch. at Madura,	10 00
<i>Providence, R. I., A family,</i>	4 87
<i>Reading, Ms. S. par. la. asso.</i>	24 46
<i>Rochester, N. Y., C. M. Lee, to const. Rev.</i>	
ROYAL MANN of Marion, an Hon. Mem.	50 00
<i>Saginaw, Mich. Presb. chh. mon. con.</i>	10 00
<i>Shelter Island, N. Y. Mon. con.</i>	3 60
<i>St. Andrews, L. C. Mon. con. 21; la. for the</i>	
Jews, 8;	29 00
<i>Sullivan, Me. Mrs. S. Gordon,</i>	1 00
<i>Trenton, N. J. Presb. chh. sab. sch. for</i>	
<i>Francis and Susannah Armstrong, Ceylon,</i>	40 00
<i>Tuscarora, N. Y. Mon. con.</i>	10 03
<i>Unadilla, Mich. Presb. chh.</i>	2 00
<i>Waltham, Ms. Trin. chh. mon. con.</i>	58 00
<i>West Chester, N. Y. Mrs. G. M. Wilkins,</i>	20 00
<i>West Chester, Pa. Presb. chh. mon. con.</i>	12 50
<i>Wilmington, Ms. Mon. con.</i>	11 00
<i>Wilmington, Del. Mrs. A. M. Jones,</i>	6 00
<b>\$16,775 33</b>	

## LEGACIES.

<i>Andover, Ms. Miss Elizabeth Stevens, by</i>	
<i>W. Johnson, Jr. Ex'r,</i>	200 00
<i>Hartford, O. Mrs. Jerusha P. Brookway,</i>	50 00
<i>Lee, Ms. Mrs. Tumme Adams, by H. Bart-</i>	
<i>lett, Ex'r, (prev. rec'd. 776,13.)</i>	8 00
<i>Manchester, Ct. Horatio Steele, by Charles</i>	
<i>Hosmer,</i>	175 62

<i>St. Louis, Mo. John Shackford, by W. M.,</i>	
<i>Jane S. and G. R. Shackford, Trustees,</i>	
<i>(prev. rec'd. 4,296,22;)</i>	2,282 53
	<b>\$2,686 15</b>

*Amount of donations and legacies acknowledged in the preceding lists, \$19,461 48. Total from August 1st, to January 31st, \$108,791 09.*

## DONATIONS IN CLOTHING, &amp;c.

<i>Boardman, O. Clothing, fr. la. benev. so.</i>	12 46
<i>Bridgehampton, N. Y., A bundle, fr. fem. benev. so.</i>	
<i>Canaan Four Corners, N. Y., A box, for Mr. Whiting, Jerusalem.</i>	
<i>East Randolph, Vt. A box, fr. la. sew. so. for Mr. Ladd, Broosa.</i>	
<i>Ellsworth, O., A box, fr. la. 54,56; cloth, fr. A. W. Allen, 10,75;</i>	65 31
<i>Garrettsville, O. One dozen axes, fr. H. White,</i>	21 00
<i>Hopkinton, Ms. A cheese, fr. J. C. W. Freeland.</i>	
<i>Medford, Ms. A box, for Miss Stetson, Cher. miss.</i>	
<i>New York, A box, for Mr. Whittlesey, Ceylon; a keg, for Mr. Aphorp, do. (via) a box, for Mr. Thomson, Beyroot.</i>	
<i>Petersham, Ms. A barrel, fr. fem. benev. so.</i>	26 13
<i>Philadelphia, Pa. A box, for Mr. Dwight, Madura.</i>	
<i>Puney, Vt. A box, fr. Dorcas so.</i>	
<i>Spencer, Ms. A box, fr. fem. char. so. for Dwight,</i>	33 90
<i>Warner, N. H., A half barrel, for Mr. Johnson, Sandw. Isl.</i>	

The following sums have been received by Rev. W. Potter, Agent of the Aux. So. of the Valley of the Mississippi:—

<i>East Tenn. Knoxville, 2d presb. chh. 255;</i>	
<i>Hawkins co. W. Armstrong, 2; Carter co. Mr. and Mrs. Taylor, 5; Paperville, presb. chh. 33,25; Blountville, Indiv. and presb. chh. 140,68; N. Bethel, J. S. Rhea, 5; Elizabethton, A. M. Carter, 10; Kingsport, Rev. F. A. Ross, which const. Miss ROWENA Ross an Hon. Mem. 100; benev. so. 50; indiv. 33,25; Mrs. Duffield, a gold watch; Cold Spring, 11,23; Rogersville, presb. chh. 33,33; m. box, by J. R. Armstrong, 5; New Market, presb. chh. 30,50; Strawberry Plains, D. Meek, 7,50; Dandridge, presb. chh. 16; Jonesboro', S. Luckey, 40; Greenville, Indiv. and coll. 38,80; Kingston, presb. chh. 33; Blount co. Rev. R. Caldwell, 5; Eusebia, Presb. chh. 9,55; New Hope, 2,36; Timberridge, presb. chh. 21,06; Mars Hill, do. 22,57; Mt. Zion, do. 18,75; Richland and Mt. Bethel, do. 9; Cleveland, do. 15; Shiloh and New Hope, do. 5,13; St. Paul's, do. 20; New Providence, do. 38,37; Tazewell, Rev. R. Glenn, 5; Washington chh. Rev. G. S. White, 2,75; unknown, by Rev. J. Dyke, 12,30; do. by Rev. F. Pope, 9,06; Rev. V. Graves, 1; Rev. W. A. Taylor, 5; Virginia, Sapling Grove, Rev. J. King, 30; J. Smith, 25; Anchor and Hope, coll. 19,50; Washington co. a lady, a gold watch, Wytheville, G. Stuart, 5; Abingdon, presb. chh. 40;</i>	1,221 81

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.  
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

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## American Board of Commissioners for Foreign Missions.

### Borneo.

#### JOURNAL OF MR. THOMSON ON A TOUR AMONG THE DYAKS.

[Continued from p. 128.]

#### *Katapang and Padang—Bad Paths— Superstitious Notion.*

On the 7th the travellers entered the mouth of the Pawan river, and proceeding up it a short distance, they stopped for the Sabbath at Katapang, a Malay village of about 1,000 inhabitants.

8. Spent the Sabbath at the house of the penggawa, and were treated with the greatest hospitality. He would not allow us to eat of our own food, but set his table for us three times a day, and that in the neatest and most tasteful manner. He seems to have had not a little to do with Europeans, and is somewhat acquainted with their manners and customs. What is more strange he professes far more respect for the white than for the dark races of mankind. Gave him a Bible and a number of tracts. He showed uncommon interest in the contents of these books, wishing us to read for him and also to show him how to read them. His wife, too, and many of their attendants were called to hear what was read, with our remarks upon it. He really appeared to admire the contents of that holy book, and read for himself again and again till I was actually quite exhausted by listening to him, helping him out of his difficulties, and occasionally explaining the sense of some word or passage which he did not at once understand. But at last came out the old question, which always seems so deeply to concern the faithful

Mohammedan, "Is the Forkan" (the name here commonly given to the Koran) "among these writings of the prophets?" But the answer, No, ended the issue, no farther questions being asked on that subject.

Passing a number of villages on the banks of the river on the 9th and 10th, the boat reached Padang on the 11th. The penambahan, apprised of their coming, invited Messrs. Youngblood and Thomson to an immediate interview. He was a Malay chief, and of course a Mohammedan. Of their conference with him they write—

He was surrounded, as is usual, with a swarm of courtiers of all ages, ranks, and conditions. Among the rest was a haughty son of Islam, who had been to the fairy land of pilgrims, if there was not his birth-place, or at least the birth-place of his fathers. Hence he was not a little wise in his own conceit and seemingly tortured his low thoughts to ask us a multitude of captious questions. Thus our ingenuity was severely put to the test, in order to avoid, as far as possible, the strife of words, and at the same time maintain our character as witnesses for the truth as it is in Jesus. But there is one thing in our favor in all such assaults,—the questions are pretty generally stereotype. The following may serve as a sample: "How many books has God sent down to man? How many things are enjoined upon us by God in the matter of religion? How often are we required to pray? Must we wash before prayer? Do you receive the Koran? Is your support derived from the governor-general at Batavia? Do those who send you contribute to your support for the sake of merit in the sight of God?"

The P. expressed his hearty approbation of our design, said he should be very happy to have his subjects, who are ignorant of God and religion, instructed, and assured us he would help us to whatever we might wish. We gave him a fair copy of the Malay Bible. As soon as we left the palace we had many applications for books, and distributed a considerable number of gospels, copies of the book of Job, and other smaller tracts.

Having visited other villages on the river, on the 12th and 13th, it was deemed expedient on the 14th that Mr. Youngblood should return to Pontianak, while Mr. Thomson should proceed alone to complete the explorations which had been undertaken. With three Dyaks to carry his baggage and a guide ignorant of the way, he started on foot.

The first part of our way lay through a beautiful open tract, overgrown with *alang* grass a little above the knees, and looking like our finest grain fields at home just before earing time. Here are no mountains in the immediate neighborhood, but the ground is just high enough, with its variegated and undulating surface, to combine beauty with utility or adaptation to culture. It is also better cleared than usual. There are hardly any old stumps and trees to be seen scattered around, an encumbrance which is seldom missing in the *ladangs* or fields of the Dyaks. It was not long, however, before we entered the woods, whose shade was truly welcome, as the sun, clear and bright, already began to pour his fiery rays upon our heads. But in this uncultivated land all paths and all places have their inconveniences. Soon after entering the woods we had to plunge almost up to our waists in a wide extended lake formed by the recent floods of rain; and as the bottom was at once miry and filled with brush and wood, and the way uncertain, we were some twenty or thirty minutes wading slowly and hesitatingly through the water. Then again our path was entirely lost, and ere we found it, we had to thread our course at least a half hour longer through brush and briars, trees and shrubs above and around us, as well as mud and water, stumps and trees under our feet. The rest of the way was rough, being strewn with roots, stumps, and trees, the most disagreeable of all things to travel over, but at the same time open before and around and cool and shady overhead. After wandering about an hour

or an hour and a half, we were cheered by the sound of human voices, and immediately bent our steps to the spot from which it proceeded. We were soon in sight of a house, but almost as soon forbidden to approach it, being told it was "*pantang*" or interdicted. Thus we stood, ready to faint from fatigue and hunger, beneath a blazing sun, in view of a house, which superstition would not suffer us to enter, and uncertain whether even a cup of cold water would be afforded us. This boon, however, was granted. A young man soon brought a bamboo of fine fresh water, and my guide was allowed to cut some sugarcane to allay the cravings of hunger. After this we were again put upon the path, and began to wend our weary way to the village of Malaya. We arrived about four o'clock, P. M. Our men did not come till seven, one having fallen sick by the way.

#### *Village of Malaya—Houses, Dress, Ornaments, and Character.*

This village is finely situated in the bosom of a lovely vale, encompassed with hills and rising grounds, and watered by a beautiful limpid stream, whose water, collected from the neighboring heights, creeps smoothly and silently over its sandy bed, affording a constant fountain of nature's purest element, always fresh and always fit for the various purposes of life. Indeed this is the charming peculiarity of all Dyak countries. They are high, picturesque in their scenery, and well watered. Hence it has passed into a proverb that "where there are brooks and rills," and we may justly add where there are hills and mountains, "there are Dyaks." In this place there are nine Dyak houses, besides one Malay. But the former are altogether singular in their structure. They are built apart, each *lawang* being entirely separated from the rest, and are made in the shape of granaries elsewhere, but probably three times the size, and at least as large as three ordinary Dyak *lawangs*. Each is said to contain only one family, but I am disposed to think, if that is the case, it includes descendants down to the third or fourth generation. Most of them are new, remarkably well built, and of far better materials than common. The posts are of iron-wood, and the shingles of their roofs are from the same durable tree. They are inclosed, as seems to be quite generally the case among the Dyaks, with bark.

But besides the structure of their houses there are several other peculiarities which distinguish these people from all the Dyaks I have yet seen. Their wealth, I have just learned, consists in large stone or earthen jars, which they collect in great numbers and arrange in rows around their rooms. When a man's house is thus lined on every side, he considers himself rich! These jars are mostly empty, and it is said they make little or no use of them, except for such display. In addition to the usual profusion of ornaments, they take no little pains in flowering their clothes, which are made altogether of the bark of trees. This is done by printing, for which they have regularly cut blocks. They have also a practice of making immense holes in their ears, stretching them out to the utmost of their capacity, and sometimes, it would seem, beyond, for I saw several which had evidently been broken by the process. In these holes they wear either blocks or rings of wood, nearly the size of a dollar in circumference. The blocks too are variously ornamented and often set with fine wire in a very tasteful manner, such as I should hardly have attributed to Dyak workmanship, if I had not been assured of the fact. One man, a youth of handsome features and fair complexion, had actually set his own front teeth with brass wire in a most fanciful way, which made them appear as if inlaid with gold.

The people, I think, in general look decidedly better than those I have seen elsewhere. Not only are their frames more robust and their visages more healthy, but their whole make and carriage is more manly. The more elderly among them are really venerable in their aspect and manner. They say they have entirely given up the practice of cutting off heads, except in war. It is never done from private grudge. They are evidently very superstitious but do not pretend to worship God, which they say is *pantang* or interdicted, and would make them Malays. Nor do they adore idols. Here I first noticed something like monuments over the graves of the dead. In the midst of the village stand two small wooden structures, of an oblong shape and about two feet high, neatly made and in good repair. Upon asking what they mean, I was informed they are the tombs of two of their head men.

I attempted to give them some idea of the gospel, but they affected not to understand, and were so utterly inattentive, laughing and talking among them-

selves, that I had soon to desist. These people are the first with whom I have met to set themselves in direct opposition.

16. Started half past five for Pengatapan, where we expected to arrive by ten or sooner. But before we had gone far our men again lost their way in the woods, and had to wander about sometime ere they could find any one to put them right. It is plain enough that the Dyaks in general have not the travelling instinct for which our American Indians are celebrated, however much they may resemble them in other respects.

17. This was a calm cheerful morning, and we were enabled to set out at that interesting point when nature first begins to dress herself in loveliness. Day had just drawn aside the curtain of repose and shed her smile of golden lustre on every thing around. The feathered inhabitants of the grove saluted us, as we went forth, with their earliest lays, soft, sweet, and harmonious to the ear. The whole scene was enchanting. We directed our course to Garunggang, a Dyak village of some importance, but on the way we passed two small Malay campongs, one consisting of six and the other of twelve houses. The intermediate country is fine as need be, and some of it really charming. It is quite mountainous, though none of its mountains are of any great height. Indeed, like most of the mountains of Borneo they are barely sufficient to give a pleasing variety to its landscape, while they do not materially interfere with any purpose to which skill and cultivation may wish to devote the soil.

At eleven o'clock we reached the ladangs of Garunggang, where there are a number of houses, and a little after twelve the main village.

#### *Exposures and Hardships of the Way— Sungei Tengah.*

Passing by Natei Linang, a large village of which he had never before heard, and peculiarly situated on the steep ascent of a hill, Mr. Thomson reached Sanggo. Of the wearisomeness of the day's walk, he writes—

This has been my longest and thus far my most wearisome day's journey. The country throughout is, so far as I can judge, all that need be desired for cultivation, and much more populous than I had been led to suppose. But on account of the wretchedness of the roads, or rather paths, and the general want of bridges, I can scarcely give an

idea of such a day's travel. Some feeble conception of it may perhaps be formed, if, in view of the above remark, you remember that we had to pass in sunshine and rain, over mountains and hills, through valleys and ravines, crossing rills and brooks that roll along their transparent crystal streams, and ditches and meadows with mud and mire often far above the knees. We had scenes of the beautiful and the sublime, of the grand and the ridiculous, in intimate connection. Now appears the noble amphitheatre, a deep and lovely vale, or a pretty rising knoll in modest green, encompassed by hills and mountains covered with dense forests in dark majestic verdure; now the low and gloomy mountain pass, with awful heights on either side extending to the clouds; and then the little pleasant rill; and then the dreadful bog.

At six o'clock, however, contrary to all the predictions of my guide and others, we came alive and safe to Sanggo. Here the people seemed to be inspired with the same terror as in many other places in regard to the object of my coming. But happily I found some who could understand Malay, and once more enjoyed the unspeakable pleasure of unfolding the principles of the doctrine of Christ and making fully known the nature of our work. Oh how sweet it is to preach the gospel!

Passing two other villages, Mr. Thomson reached Kayung before mid-day of the 18th, over what he says was decidedly the worst path he ever travelled. Nor was this uncomfortable travelling ended. His description of the next day's travelling adventures and perils may teach the reader something of the self-denials and discomforts to which the missionary must occasionally be subjected.

19. The whole of this forenoon I had to wade through water most of the time over our knees, sometimes up to our waists, and once up to our arm-pits. Twice we had to wait, standing knee-deep in the water, for fifteen or twenty minutes, while a sort of bridge was constructed for us to cross over places beyond our depth. What added not a little to the discomfort and danger of this position, the water in the midst of a dense swamp was chilling cold. My limbs fairly ached at the time, and the whole afternoon, when the going became better, being on dry ground, the rheumatic effects of the cold were such that it was with the utmost difficulty I could creep up and down the steep hills

and mountain heights over which we had to travel. It will be a wonder indeed, if I do not feel some worse consequences of this day's exposure. About four o'clock, however, we were cheered with the sight of houses. And oh how glad I was to behold once more the habitations of men. This feeling was enhanced by the fact that we had been repeatedly tantalized by the recurrence of bamboo forests, through which we generally approach them. But it so happened in this case that we again and again entered these outer-porches of the Dyak's secluded abode only to be introduced anew into the deep dark woods. Now at last we found ourselves in the rice fields of Tyap, and after a little rest were conducted to the berna or village, where we were entertained as usual with every manifestation of cordiality, and arrangements were made to proceed to Sungei Tengah in the morning. Word was also sent thither beforehand to have a prahu or native boat, in readiness there to go up the river, as there is no foot-path again till we come to Laur.

20. Got under way about half past six, cheered with the assurance that we should have no more such bad walking as yesterday and the day before.

Sungei Tengah is truly a neat little village. The houses are arranged upon the arc of a circle. Under and around them all was clean and dry. The head man seemed conscious of this superiority, as he appealed directly to me and asked if it was not fine. This man was remarkably open and friendly in his manner; and upon my inquiring for curiosities, he offered to give me a piece of native cloth made of the bark of trees. He also told me the process of making it. A tree, of which there are several kinds in use for this purpose, is felled; after which the bark is thoroughly beaten all round. It is then peeled off, and the outer bark separated from the inner and thrown away. The latter is then exposed to the sun, and when sufficiently dry, beaten again and made ready for use by being brought into the shape and size proper for their different garments, and variously ornamented by the juice of a certain berry. They wear it mostly on the head and about the loins, although they sometimes make it also into jackets and coverlets.

When we came to the pengkalen, or place from which we were to embark, we found our boat all in order.

22. Here I am left to keep holy day once more, not only alone, but on the

solitary banks of an unfrequented river, where it would seem scarcely a boat passes up and down on an average once a day. Yet I trust I am not all alone. The Lord is with me, and all unworthy as I am, has made his word very sweet and precious to my soul.

*Laur and Gre—Docility manifested at Samandang.*

28. Got under way this morning about three o'clock and did not reach Laur till five, P. M. The people of Laur were very distant, and throughout this region they are said to be exceedingly self-important, hard to govern, and when offended, dreadfully vindictive. I do not suppose there is any cause to apprehend real danger, but there does indeed appear to be more in the reputed singularity of the people than I was previously disposed to believe. At our first approach the women and children ran, as if frightened half to death. Even the chief man on the ground, whom, in other places, we have generally found somewhat friendly, at first seemed quite distant. But he happened to be sick; and after prevailing on him to take some medicine, he was more accessible. In the evening I also explained more fully the object of my visit, which seemed to awaken a little interest, and will, I trust, have some influence in preparing the way for the future diffusion of the gospel.

24. This morning the people were much more friendly than last night. Indeed they appeared altogether of another mind.

At five, P. M., we reached Gre, the place of our destination, and on our first approach we were charmed with the sound of a beautiful waterfall at a short distance. I intended to see it before night, but the unaccountable stiffness of the people, keeping us waiting a great while before they gave us any reception, prevented. They are indeed the most reserved and apparently self-conceited of all the Dyaks I have yet visited. In other places I have generally found them, if not kind hearted, at least respectful. Here they appear not only distant, but sullen. Even a young man, whom I asked for a drink of water, would not deign to hand it to me directly, but set it down several feet from the place where I was sitting. They are a much finer looking people than those at Laur. Their complexion is uncommonly fair, their features well form-

ed, and their whole appearance robust and healthy.

Mr. Thomson called at two villages, named Butang and Klaminting, where he was less hospitably received, and less disposition was manifested to furnish guides and help him on his way, than in any place he had before visited. He endeavored to unfold before them the truths of the gospel, but for these they had no ear. After being repeatedly deceived about the paths, occasioning much delay and retracing of steps, he at last got on his way. Having forded a river in the evening, he encamped in the forest on its banks for the night.

There we had to make ourselves such shelter as we could, and having kindled a fire to cook and dry our clothes, the Dyaks made me a little platform of bamboo three or four inches from the ground. Over this I hung my mosquito net, and thus felt myself furnished with quite a comfortable lodging. Here for the first time we were forced to cook our rice in a joint of bamboo. This is not at all uncommon, however, among the Dyaks. Indeed many of them do all their cooking in this way. I was quite surprised to find that rice boiled in such a vessel has a very peculiar zest. The simplest condiment, salt, was sufficient to make it not only perfectly palatable but truly grateful to the taste. Busy with these little arrangements, the evening passed pleasantly away. The moon in her full, spread a cheerful light on all around us. We could hardly realize ourselves to be in the dense forests of Borneo. But as in the most magnificent temple of nature, beneath the broad canopy of the skies, we committed ourselves with devout confidence to the God of our lives. The queen of night beamed upon us not to smite our bodies with disease but to enliven our drooping spirits.

26. At six o'clock, just as the sun made his appearance, we proceeded again upon our way. It was extremely long, bad, and wearisome, so that with all possible speed we did not arrive till five, P. M. It was a gala-day at Samandang. They had just been building a new house and were making a feast on occasion of its completion. The swine were killed at the moment we came, and all was preparation for the evening's repast. Music, with all the usual accompaniments of such an entertainment, had been brought into requisition to heighten the merriment of their

hearts. Among the rest, I am sorry to say, was a species of arrack, an intoxicating drink, which they make for themselves. This was offered as a special treat to me, which opened the way to introduce the subject of temperance. They seemed very ready to listen, and I spent some considerable time in expatiating upon the evil of all intoxicating drinks. Nor did they take the least offence at what was said, though they evidently understood it; but, on the contrary, admitted the force of the arguments, and made such just remarks on the subject as to show that they are not by any means insensible to its importance. The consideration of temperance made an easy transition to that of righteousness and judgment, the value of the soul, and the interests of eternity. Finally the gospel, as the great scheme of salvation to dying men, was gradually introduced, opened, and enforced. They gathered in a little semicircle around me, and seemed all to be deeply interested in the subject; and when I had read from the Scriptures, and said all I thought appropriate on the occasion, I proposed prayer, during which there was a remarkable stillness. Shortly after others came, and it was no small pleasure to hear them talking, with evident interest and intelligence, of what they had heard. At length I was requested to read and expound still more, which, weary as I was, I cheerfully did. How sweet it is to preach to these benighted men when there is any thing like attention. On the other hand, it staggers one's faith not a little, if all is noise and confusion. After all, what can we do at best without the Spirit? Christians, forget not to pray both for the heathen and for us, your messengers to their benighted shores.

After leaving the interesting people at Samandang, Mr. Thomson was again perplexed and hindered by unfaithful or ignorant guides, which caused him to wander a whole day in various directions, through uncomfortable and wearisome paths, without making any progress.

*Kind Reception at Kenyaing—Imposition at Muwe—Return to Kenyaing.*

28. Set out to gain by a circuitous route the place to which we are not allowed to go direct. On the way we went through four beautiful villages, of which I should not have known even the names but for the mistakes of yesterday. Their names are Lojang, Kan-

dong-Gariat, Mula, and Sabumha. From this circumstance, as well as from the appearance of the country in general, I have no doubt that this whole region is studded with these duku, as they are called, apparently in allusion to a small fruit of that name; although we can never get any account of them from the people. The land appears remarkably good, and there seems to be more spirit in the people than in many other quarters. The paths and bridges are quite passable. We stopped at Kenyaing in the district of Upper Kwalan.

The people of Kenyaing have shown themselves remarkably kind, bringing us a number of little presents, such as we do not every where find; and although they declined taking us on to the next village, saying it is not only too far to reach to-day, but they have not men on the ground able to go; yet they freely offered to keep us over the Sabbath, and to serve us with all such things as they have, besides helping us forward on Monday. Indeed, here, as in this whole region, there appears to be an abundance of every thing in the shape of provisions and fruits, and I have heard no complaint of want or distress.

This afternoon I explained the object of my coming as familiarly as I could, with which they professed to be pleased, though apparently disposed to think that the elevation of their condition is quite out of the question. One of them said they know nothing, and live and behave like monkeys, making many apologies for their want of manners. I reminded them, we are all of one blood, and there can be nothing in the way of their improvement but the want of opportunity or the want of inclination.

29. Sabbath. Went to Muwe, about two hours walk, to get, if possible, an opportunity, which will be out of the question tomorrow, to make the gospel fully known. Found the people rather distant, but not repulsive. There were not many, however, at the house when we came, and it so happened that soon after a wild hog made his appearance in the neighborhood. This raised a mighty hubbub. Men, women, and children seized their spears and knives and hid them to the chase. The dogs barked as if wild with delight, and the whole village was for a moment in ecstasy. At length the prize was secured, and all again was quiet. Still as all were more or less busied in their various employments, and showed no disposition to wait upon my lips in the



usual way, I deferred inviting their attention till afternoon. In the evening had an opportunity to unburden myself of the blessed news of a Savior's love. I was happy in gaining the respectful attention of the people, though I cannot speak of any visible impression. But it is cheering to think the seed sown is under the care of a divine husbandman. These people may think little at present of what was said to them, yet the future may perhaps reveal some solemn or awful hour, when they or some of them shall remember they were once told, There is mercy with God that he may be feared, and plenteous redemption that he may be sought unto. And in that hour they may, like the thief upon the cross, believe and live. Be that as it may, I have delivered my soul.

Before Mr. Thomson was ready to leave this village a stranger arrived, said to be a messenger from a neighboring Malay chief. The event led to some development of the character and influences which must be looked for in those regions.

It was not long, however, before there arose a consultation between the stranger and the principal personages among the Dyaks, and all at once there was an awful *pantang* on the ground before us. As no white person had before trodden upon it, they were afraid the ground would be cursed with barrenness, if I should be permitted to proceed, although hardly an hour before they were on the point of conducting me on the way themselves! The whole region was in a moment enchanted, and there was no door of escape, except by returning the way we came to the main path, and so making direct for Berkwak. With half an eye I could see the wand of the wizard. Oh what a magnificent shield is falsehood. It often glitters like gold, though, alas, like glass, it can as often be seen through. Blessed be God, he gave me grace to be calm, considerate, and guarded, else I might have been indignant and resentful at such gross artifices in these long-faced, treacherous Malays. It was evidently throughout a trick of theirs, and most probably proceeded from some centre of power and influence. Perhaps it is a partial development of the persecuting spirit of Mohammedanism, and it may yet remain to be seen whether we shall be allowed by these haughty masters of the island to labor un molested for the salvation of the poor Dyaks.

When we came again to Kenyaing, as this strange movement at Muwe compelled us to do, I was sweetly surprised with the overflowing kindness of the people there, who immediately brought me a variety of little delicacies, such as sweet potatoes, sugar-cane, and honey, some of which I had not tasted for a long while. These seemed, in such circumstances, like favors which could come only from the hand of God, and they really melted my heart with an overwhelming sense of his goodness. For truly "the barbarous people showed us no little kindness."

31. This morning we expected to start early for Berkwak, but it was high noon before we got under way. The sun was scorching hot, and my man had been suffering under a chill. We were soon ascending steep hills and mountains, where we had to halt every few minutes for breath. My umbrella was so worn as to be quite unfit for use. And as we went up there was scarcely a breath of air in motion, so that when we came within the range of the sweet breezes floating over the summits and through the little breaks of the mountains, I involuntarily breathed forth the gratitude of my heart for the delicious blast. But when we reached this point, our progress at once became easier, and the heat less intense, and oftener intercepted by the dense shade of the surrounding woods. Afterwards the going was comfortable. We arrived at Berkwak about five o'clock. The young pengeran, Kasuma Jaya, who has a prepossessing and rather noble appearance showed himself very friendly, took me to his house, and had an excellent meal prepared—the first regular dinner I had eaten in many days. In the evening his elder brother, pengeran Merata, came home, and arrangements were made without delay to help me on to Miliau.

#### *Country and People of Miliau—Opportunities to Preach—Return to Pontianak.*

June 1. This morning my hosts again had an excellent meal with coffee prepared for me at an early hour, and when I departed they put up quite a store of provisions for my use on the way. We had to ascend the river Kwalan till about noon. This was very tedious, as we were in an open boat beneath a hot sun, and had to contend with a strong current, amid innumerable trees, snags, shoals, and sandbanks. At twelve o'clock we reached Samberah.

2. Set out this morning at sunrise. Had a path quite tolerable, in one respect at least, that is it was discernible most of the way, which is not always the case with Dyak paths. About two o'clock we came to the ladangs of Miliau, and after stopping at several houses reached the village of Kayuana. The appearance of the country and people here is highly respectable. Of all that I have seen, none has struck me altogether so favorably. The people look much like our best formed and most hardy farmers. The features of some are of the finest mould, and there was one in particular, who I am sure need not blush to sit in an assembly of Romans or Greeks. Their complexion too is well nigh as light as many of our working men at home. But in perfect contrast with the people of Gre, these were at once open and friendly, and I felt greatly at home among them. Quite different from the conduct of some others, too, who ran away in terror at my approach, here old and young gathered close around and seemed to gaze with wonder at every thing pertaining to me. They examined my clothes and felt of my hands and feet and coveted to sit and lie by my side. Nor was this all. They expressed the strongest approbation of my work, and gave every reason for me to believe they would highly prize the opportunity of obtaining instruction. The land too is either incomparably richer or the mode of cultivation far better than in most places I have visited. There were not the slightest indications of want among them, and all the usual productions of the climate appear to grow in abundance.

3. Could not get away this morning before seven, though ready myself by half past five. After some two hours' walk we arrived at Tapang. Shortly after we again proceeded on our way, and in about two hours came to Lengadei, a small place, but presenting more of the appearance of industry and taste, for a considerable distance around it, than any other Dyak village with which I am acquainted. For a mile or two from the houses we walked through a beautiful avenue regularly cleared and kept clean and in fine order.

After noticing the disposition which some of the people manifested to have their children taught in schools and the fears which were soon after expressed by others, that some harm would come to the children, if sent to school, Mr. Thomson remarks—

4. The idea doubtless comes from the Malays. But left to themselves, and missionaries once among them, there is every reason to think the Dyaks would be glad to dispose of their children in this way. It is, however, high time we were up and doing. Malay influence is evidently waxing stronger and stronger, especially in this quarter. I am surprised to see the respect paid to these, their haughty oppressors, by the poor ignorant Dyaks. It is verily believed there is nothing but the loss of pork on the one hand, and the loss of tribute on the other, that prevents them from at once adopting the arch delusions of the false prophet.

Respecting a very old man whom he met, and who asked for medicine to increase the power of his vision, Mr. Thomson remarks—

He seemed quite unconcerned about eternal things; and after I had spoken for some time, he said his hearing was quite indistinct, so that he could not understand the subject of discourse. Several around, however, appeared to take an interest in it, and thus I fondly hope the seed sown will not be lost. Oh for grace to be faithful in all circumstances and look alone to God for a blessing. But it is hard to keep up a right spirit in this work, when the prospect of success is so distant. Will not Christians sympathize with us in this trying situation, and besiege the throne of grace in behalf of us and of the heathen?

In the evening I had an opportunity more particularly and fully to explain the object of my coming to a few persons, and found it a mighty relief to my drooping spirits to expatiate on the principles of the doctrine of Christ. I trust too my message was in some measure understood and appreciated.

5. Sabbath. This is the day which the Lord hath made, and I would rejoice and be glad in it. Blessed be God, I can even here enjoy something of the sweetness of the day of sacred rest. All around has been remarkably quiet, a perfect contrast to our situation last Sabbath. One of the men with whom I have had considerable conversation, came of his own accord and requested me to read aloud to him. This I cheerfully did, and it afforded me an opportunity to call his attention again to some of the leading truths of our holy religion.

6. Last evening, from some cause which I am quite at a loss to perceive, I was taken with a chill succeeded by

fever, which made me sleepless and restless the whole night. But happily our journey on foot is just ended; and though very feeble this morning, I trust I shall be able to hold out. It is now near eight o'clock and we are only about to start; so slow these people move.

7. Between eight and nine o'clock started for Pontianak. I am again apparently quite well. How good has the Lord been to me, in this respect, throughout my long and toilsome journey. I have scarcely felt any thing like sickness on the way, and what I have felt has left me almost as quickly, and, I believe I may say, quite as well as it found me. My man also appears to be in a fair way to recover.

8. My boatmen were still more lazy to-day than yesterday. The consequence was that we lingered along all the forenoon, making very little progress beyond what the current favored us with.

Entering the harbor of Pontianak in the darkness of the evening, Mr. Thomson notices a phenomenon, supposed to be peculiar to that harbor.

Just as we were passing the palaces of the sultan and the petty kings, his relatives who surround him in dozens or scores, my attention was first awakened to that peculiar sound which is produced by the motion of boats upon the waters of this singular river. It has all the sweetness of the finest music, and wants only the harmony of continued numbers. By those who have heard the æolian harp, this music of the Pontianak river is compared to the soft and melodious tones of that instrument. It is never noticed, except in the dry season, and is supposed to be produced by the mixture of sea water with that of the river.

But what were my sensations when the bell tolled eight. I had not heard the sound in more than two long months. In a few moments I was at my own door and in the joyful embraces of my family and friends.

#### *Results of this Visit to the Dyak Villages.*

In a letter accompanying the foregoing journal, Mr. Thomson, after remarking on the importance of such a knowledge of the condition and character of the people to whom his labors are to be directed, as could be obtained in no other manner, gives

some of the results which had actually been gained.

These are not only various beyond our expectations, but in our view highly important.

1. We are fully satisfied that there is nothing to prevent us from settling, with our families, immediately in the midst of these interesting people, and teaching them without reserve the principles of the doctrine of Christ. They are mild, inoffensive, and docile in their dispositions. In our opinion there would be no more danger from them, in ordinary times, than from the most civilized people in the world. They almost universally expressed the utmost willingness, if not the strongest desire, to receive teachers; and some, at least, of their rulers professed to entertain the same feelings. Nor do we apprehend any serious difficulty in the way of procuring a livelihood. Inconveniences would doubtless be experienced in this matter, and the mode of living would perhaps have to be, after all, more simple than at Pontianak. But we can think of nothing from which a missionary ought to shrink. As to the country, we hope it will appear from the journal to be such as no one need disdain to inhabit.

2. But while we believe there is nothing in the way of settling among the Dyaks, we must confess there is, so far as our observations go, no centre of extensive influence. It is one of the most discouraging features in the situation of these people, that they are so few and scattered. It is seldom indeed that we find within the circuit of a day's travel more than from 100 to 150 families, embracing a congregation of from four to six hundred souls. These, too, will often be divided into several distinct villages, varying from six to ten in number. From this fact it will be observed, if we are aspiring at the achievement of grand results, in the ordinary sense of the word, this field is not the most inviting. We cannot count upon thousands, much less upon millions, to drink the language of instruction from our lips. It will be necessary to sit down contentedly in the midst of a small community, and labor assiduously for their present and eternal welfare, but with a fairer prospect, we venture to say, of being the immediate, though humble instruments of turning many to righteousness, than those whose higher ambition would aim at exerting a direct

influence upon millions. Brainerd was the means of converting more souls among the poor, dispersed, and wandering Indian tribes, in three or four years, than all protestant missionaries to China have been the means of converting in twenty or thirty. This is an instructive fact. And philosophy, as well as religion, is involved in the lesson it teaches.

3. Still there is, even here, a far more populous, if not densely settled field, than Greenland. In the regions we have partially surveyed at different times, including a portion of the two residences of Sambas and Pontianak, there cannot be less than 50,000 souls; and in those we have just been over, viz. Landak, Tyan, and Matan, there are at least 30,000.

In this region there are four districts, Karangan, Skandis, Miliau, and Jalei, (perhaps we ought to add Baneah and Bekat, making six,) which we feel prepared to say ought to be occupied as soon as possible. And it is not unlikely the occupation of these will reveal other spots equally eligible. This, from what we could learn, will almost certainly take place in the region of Menyuki in which Skandis is situated.

4. The various dialects of the Dyak language are not so different from one another as has generally been supposed. They will easily coalesce.

Saturday before the first, I told a few people that happened to be at the place, that I should preach there the next day; and upon that notice I had an auditory of six hundred and fourteen persons, beside many children. At the close of the meeting I told them that I would meet them again the next Sabbath. Then I could not well count the people; but comparing them with the congregation I had the previous Sabbath, I think there were more than a thousand. One came to my room before meeting, and of his own accord commenced religious conversation. I immediately recognized him as one who had attended my preaching at Ginani, our old station among the Zulus. He said he kept the Sabbath, and prayed every night and morning, did not lie, steal, nor cheat, and that he did all this because he was assured that God's word so taught, and because he thought it right. He said that this had been his habit ever since he had learned God's word of me at Ginani. It may appear at the judgment that all our labor among the Zulus has not been lost upon them. The people at Umgeni were much more orderly and attentive than I had anticipated. They are perfectly accessible, live near together, and near the house I expect to occupy. I think there are twenty-five or thirty hundred people within three miles of the house I propose to occupy.

## Southern Africa.

### LETTERS FROM MR. GROUT.

At page 77 it was mentioned that Mr. Grout had, in view of the unfriendliness of Umpandi, the Zulu chief, felt compelled to leave his country and remove to near Port Natal. Writing from the station occupied there by Doct. Adams, on the 25th of October, and alluding to the disposition still evinced by Umpandi towards white men, he says—

Two white men, who went into the country to hunt, and, so far as I know, were perfectly civil, have been ordered away. Umpandi wishes his people to be as much as possible out of the influence of white men, and they know it.

That my time may not pass unprofitably, I have repaired a boer's house upon the Umgeni river, about six miles northeast from the bay, where is a dense native population, and shall move to that place immediately. I have already spent two Sabbaths there. Upon the

Writing again on the 18th of November, from the place on the Umgeni river, which in the foregoing paragraph he proposed to occupy, Mr. Grout says—

I have now been at this place six Sabbaths, and have had congregations varying from six hundred to a thousand. The people are attentive to the word.

Respecting the Zulu country I can say nothing more encouraging than I said in my last.

I hear from the natives who have been in Umpandi's country, that he does not regard the English particularly; that he says the Zulus are accustomed to respect their superiors in power only; that they have not yet fought with them, and therefore they do not know who is the strongest. He cannot see where any great power can consist in so few men stopping in one small place. And if they fight on foot, as it appears they must, he is quite certain he can overpower them. He says that the only thing that made the boers superior was, after all, their horses.

Whether the above be true or not, Umpandi does not show the same respect to the English that he did to the boers before the English came here.

A person was recently here that lived near me at Inkanyezi, and said that he was at Umpandi's place on business soon after I left the country, and that Umpandi told him that all such as had shown any particular attachment to me were no longer his people. As the man had been a regular attendant at my meetings, and had worked for me some, he took the hint and came away immediately.

A native, lately in the Zulu country, says he had an interview with one of the chiefs who lived near me, and the chief told him that our fears there were not at all groundless, but that plans were actually made to kill us.

After adverting to the condition of Umpandi and his people, and the constant increase of emigration from his country, and the corresponding increase of settlers about Port Natal, Mr. Grout says—

The Zulu mission has as yet always been in the storm, and I can but hope that it is about clearing away. The fact that we are now all surrounded with as much as we can do, and so far as learning the language and other means of fitness are concerned, are able to labor a little more effectively, it seems to me you would be fully justified in waiting to see what shall take place. Shifted about as much as I have been here, and in all sorts of perils, I cannot make up my mind to recommend breaking up. If the churches supply the means, I think you should support us. There is work here to be done.

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LETTER FROM DOCT. ADAMS, UMLAZI,  
3D MARCH, 1842.

DOCT. ADAMS furnishes the following historical notices of the population in the Zulu country and in the vicinity of Port Natal, as bearing on the present prospects of the mission.

All the tribes formerly inhabiting this country were conquered by Tyaka. Previous to his time, the Amazulu were a small but very enterprising and warlike nation. But by gathering the scattered remains of the several tribes and incorporating them with his own people, he made the Zulu nation the largest and most powerful in all South Africa. It would seem that Tyaka treated his cap-

tive subjects in a mild and conciliatory manner, and thus secured their loyalty; and being himself an active and successful warrior, generally leading out his army in person upon his marauding enterprises, he was quite popular with his nation, and had wisdom and sagacity enough to hold together the heterogeneous elements of which it was composed.

Dingaan, who was naturally of a suspicious and jealous temper, did not pursue the conciliatory policy of his predecessor; and during the early part of his reign, the people began to flee from the country to escape the intolerable oppression and cruelty to which they were subjected, and came and settled under the protection of the English then residing here.

On our first arrival in 1836, the number of these refugees, as you have been informed, was estimated to be 3,000. Since the occupation of this country by the boers, especially since the revolt of Umpandi, there has been almost a continued stream of emigration from the Zulu country, notwithstanding all the efforts made by Umpandi and the boers themselves to prevent it. The boers were anxious to prevent it, because they considered that there were already too many black people in this country—more than they knew how to dispose of. And Umpandi would, of course, be very desirous to prevent it, as his power and consequence were thereby rapidly diminishing. I do not suppose that the efforts of either party have materially retarded the emigration; and I believe it to be next to impossible to adopt measures that will altogether prevent it. The people will attempt it, though at considerable hazard of being detected and put to death before they reach the Tugela river. The majority of those who make the attempt succeed, and when they arrive here, they find friends to secrete and protect them. Several thousands have left the Zulu country and settled in this region during the past two years; and they have done it so quietly and secretly as scarcely to attract notice. Numerous and populous villages have sprung up, as if by magic, in almost every direction around us. The country from the Umgeni river, seven miles eastward from the bay, to the Ilova, twenty miles west of it, is now densely populated, and the several settlements along the coast beyond have considerably augmented in population during the last eighteen or twenty months.

The field which we occupy comprises these two distinct communities. It is an interesting fact that the great majority of the people, composing what is called the Zulu nation, are the remnants of several different tribes. This fact, and the probability of continued emigration to this region, should doubtless be considered by the Committee and by the mission, in laying plans for future operations in this field. As it regards the Zulu country, there will doubtless remain a considerable population after all the emigration, and we should keep in view the populous tribes in advance, who speak the Zulu language, and who are now, as we have reason to believe, entirely accessible.

If the emigration continues, this community will soon equal the Zulu country in population, and I believe that the facilities for prosecuting missionary operations will be greater here than there, and that there will be fewer obstacles to encounter here than there, taking it for granted that this country will be secured to the natives, and that they will be under the government of just and equal laws.

The missionary here will not be dependent upon the will of a jealous and fickle despot, nor will he be embarrassed by the obstacles which are always to be encountered under despotic governments. Here we shall not be liable to interruption from war, and we may carry on our operations with less expense here than in the Zulu country, as the distance and transport will be less, and all kinds of mechanical labor may be more easily procured here than there. So far as I can see, labor expended here will tell as much upon the whole field, as that expended in the Zulu country.

You will perceive that I do not regard the emigration from the Zulu country to this region as a discouraging circumstance, but the contrary. It is my sincere belief that the evils of contact with white people will be as much felt in the Zulu country as here, while the benefits of such contact will be greater here. If this community is properly supplied with missionaries, I do not think that we shall have much to fear from the near proximity of white settlers.

In view of the foregoing statements it may be hoped that this mission, after so many embarrassments and interruptions, may now have an open field where the missionaries may, under the providence of God, prosecute their labors without molestation.

### Western Africa.

LETTER FROM MR. WILSON, GABOON RIVER, 26TH JULY, 1842.

At page 498 of the December number was mentioned the arrival of Messrs. Wilson and Griswold at the Gaboon river, and the selection of a new station at that place. From that place Mr. Wilson writes—

It is now nearly six weeks since I commenced a residence at this place, and my increased acquaintance with the country, character and habits of the people, etc., enables me to speak more confidently about this as a missionary field, than I could when I wrote last. The limits of this letter will not, however, allow me to enter into details.

I have visited most of the chiefs in this vicinity, and found them already interested in our mission, or with a little explanation have made them so; and there are none of them, whom I have visited, who have not either promised to send their sons to our schools, when organized, or requested that schools might be established in their own towns. The people in the immediate vicinity of our mission station manifest, I think, a growing interest in our undertaking. They continue to be civil and friendly, and have, of their own accord, rendered some important aid in our preparations for building.

One school was organized about ten days ago for boys; and though it was not our intention to have more than eight or ten pupils, the number has, without any effort on our part, increased to fifteen. The adult young men of the neighboring towns are impatient to have a school organized for them. But this I am compelled to decline until the brethren from Cape Palmas arrive. Last Sabbath I had the largest audience I have had since I arrived here; and the people listened with unutterable astonishment, as they heard of the second coming of Christ, the judgment, and the resurrection. An aged old man inquired when that great event would take place. Another remarked that he thought the number of those who would be found on the left hand of the Judge would greatly exceed those on his right.

All the experience I have acquired and the observations I have made induce the belief that we have entered upon an interesting and promising field,

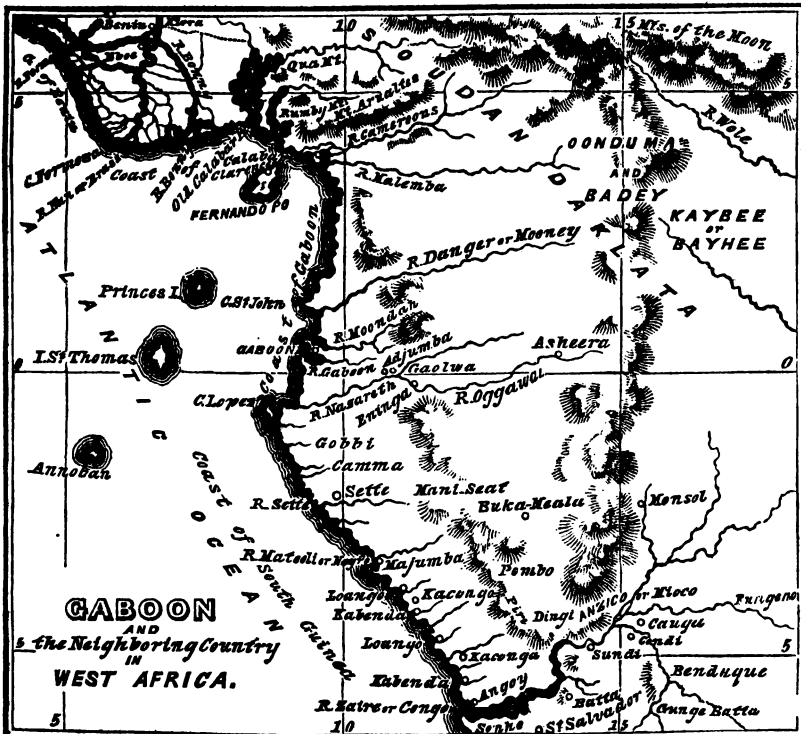
and that we were conducted to it by the unerring hand of our Heavenly Father. My health has been uninterruptedly good; we have excellent water; the situation of the mission premises will be open and airy; and I see no reason why this place will not prove as healthy as any other situation on the coast of Africa.

My time has been spent chiefly in visiting the surrounding country, attending to the erection of houses for the mission family, and in studying the language. The chief part of the materials for all the buildings we shall want for the present have already been collected; and if nothing unforeseen prevents, they will be ready to be occupied in the course of two months. They are to be constructed throughout of bamboo, and if we can procure a sufficiency of boards to lay the floors, they will not only be commodious, but quite airy and comfortable.

The language is radically different from all the dialects I have known anything about in Upper Guinea; it is har-

monious and pleasant to the ear, and is easy to be acquired. I have collected something more than five hundred words, and shall continue to labor at it as my time and other engagements will allow. The same will no doubt be done by the other brethren, when they arrive; so that the press, I think, may be advantageously introduced here before a great many months.

The trade in this river is considerable. It is visited by a few French vessels and a few from Liverpool; but the chief part are from Bristol. Most of the time since I have been here, there have not been less than two vessels at anchor in the vicinity of our settlement. A few of these traders look upon our establishment with some degree of jealousy, and are afraid that we are about to commence a commercial rivalry, or are laying the foundation of an American colony. Others, however, and I may say the chief part of them, understand our motives and have not only wished us success, but some of them have rendered us important service.



The map above presents five degrees of the African coast each way from the Gaboon river, including the mouths of the Nun or Niger on the north, and the Congo on the south.

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Ceylon.

LETTER FROM MR. POOR, TILLIPALLY,  
30TH SEPT., 1842.

*Village Preaching—Means of Securing  
Attention.*

Of the several departments of labor at his station Mr. Poor gives the following account.

The topics on which I propose to make a few remarks are,—Village preaching, and re-establishment of the native stations at Valverty.

In addition to the preaching engagements mentioned in my last, I commenced on Wednesday and Thursday of the 13th and 14th of July, in connection with two of my native assistants, Charles Hodge and John Adams, a course of village preaching, devoting two days to a village. On Wednesday morning the assistants commence visiting the several houses in the village, to apprise the inhabitants of the meetings about to be held at the village school bungalow, to deliver a message from me to those formerly instructed in the mission schools, and to present tracts to all who are able and willing to read. In the course of the two days three meetings are held for free conference and preaching. The first, usually on Wednesday morning or afternoon, is for all of both sexes who may be induced to attend. The second and third are held simultaneously on Thursday afternoon, the one at the school bungalow, for males, the other for females, attended by Mr. Poor and one of the native assistants, either at the female school bungalow, or at a private house in the neighborhood. At these meetings we see the immediate results of the labors of the assistants, and the influence of the village schoolmaster, in inducing the people to attend the appointed meetings. One standard and fruitful topic of inquiry and remark, on these occasions, is in relation to those present who were formerly members of the mission schools. Either at the commencement, or in the course of the meeting, these persons are requested to rise and show themselves. This gives occasion to explain at length my design in renewing acquaintance with them, and what further I am ready to do for their improvement. At the first series of meetings I furnish each individual with a tract, promising that at my second visit I

will present a portion of the word of God to all who show a disposition to receive and to make a good use of it. It is not difficult to distinguish, when preaching, between those who were formerly instructed, and those heathens present who have remained in an uninstructed state. With the former I have some fellowship, feeling assured that they in some degree comprehend and appreciate the truth of what is said; and, generally speaking, these are the persons who have influence over others in the village. The native assistants report that in their visiting from house to house, they find a marked difference between those who were our former pupils and others. They are not only more ready to listen to what is read and spoken, but often assist them in inviting the people to attend the appointed meetings.

As we have females under instruction in these villages, we have not failed of having a company of women, varying from twelve to thirty. Female pupils, we find to be the nucleus for female congregations. The reciprocal influence between mother and child, in this connection, is one of the most pleasing features of the missionary work at this station. It must, however, be distinctly noted, that in almost every instance, the extent of the mother's wish, in regard to her daughter's learning, is, that at the appointed time for examination she may be found worthy to receive the promised premium of a cloth or comb.

The subject is here mentioned on account of its bearings upon the important subject of bringing adult females in the villages under the preaching of the word of God.

The following are some of the statistical notices, taken from the diary of Charles Hodge, of our meetings in twelve villages the last three months.

1. Number of persons formerly in the mission schools, and now ascertained to be living in connection with the twelve villages, 534; that is forty-four, on an average, in a village.
2. Number of former pupils found and furnished with books, 190.
3. Number of men present at meetings, held exclusively for males, on an average, forty-one.
4. Number of women, on an average, thirty-one.

Present number of pupils in these twelve villages,—boys, on an average, 292;—girls, on an average, 281;—that is forty-eight, on an average, in a village.



Under the head of village preaching, I should observe that the meetings on Sabbath afternoon, held exclusively for females, at eight of the more remote female school bungalows, have been continued without interruption. These meetings I attend in turn with my native assistants, and regard them as a very important branch of our weekly labors. I have usually found, beside a good attendance of the school children, from fifteen to twenty women present, principally mothers of the children. Of course there is a better attendance when I am present, but the native assistants are also much interested in this new department of labor.

To move, if possible, the stagnant mind of the females of my charge, and to awaken that, there should be some further inquiry than, "What shall we eat, and wherewithal shall we be clothed," I have introduced a system of tickets, fifty-two in number, printed on colored paper, for the use of Sabbath schools, and in connection with these meetings for females. On one side of the ticket is a question and answer from our first catechism, called "Spiritual Milk," and on the other side two passages of Scripture, proving or illustrating the truth of the answer. On one side, "What is the substance of the fifth commandment? It is to honor your father and mother, and obey their word." On the other side, "Hearken unto thy father that begat thee, and despise not thy mother when she is old." Proverbs, 23: 22.—"A wise son maketh a glad father, and a foolish son is the heaviness of his mother." Proverbs, 10: 1. A colored ticket is given to each child who is present in season and able to repeat the verses on the ticket previously given. Instead of giving these tickets to those who are unable to read, as is the case with a majority now in the schools, colored tickets, valued at one *chally*, or nearly two mills, each, are given to the mothers present, in behalf of their children, who are allowed to redeem them for hymn-books, combs, and such other articles as might otherwise be gratuitously given. It is often amusing to hear the conversations to which these tickets give rise, on the part of the women who receive them. Tickets on white paper, which are not to be redeemed, are freely distributed, as a small tract to all present who are able to read. I have no fear of generating a sordid and selfish feeling in the minds of the women who may be induced to attend the meeting for the sake of the

ticket. We have the highest authority for blending temporal with spiritual good in our acts of charity. Indeed there appears to be no other principle on which we can act at present for the important purpose of rousing attention, and of bringing them within the sound of the gospel. These nicely printed, colored tickets, which the women receive, may be read to them by their sons, if not by their daughters; and this may possibly lead to the important discovery, that pearls are to be found in what they now seek merely as oyster shells.

#### *Out-Station and Schools at Valvertty.*

At Valvertty, an out-station, supplied by native laborers under the supervision of Mr. Poor, there are four schools, in which are 220 boys and forty girls. A course of religious instruction similar to that described above, is pursued there.

In June I spent three days, and in August two days, at this station, Valvertty and Valvertty Tury, (or seaport,) twelve miles east of Tillipally, belonging to the parish of Oodoopetty. The parish contains a population of 11,668 persons, two thirds of whom are condensed in the village of Valvertty and Valvertty Tury, where our schools are established. Almost the entire population are heathens. They are a more enterprising and thrifty people than are to be found in most of our parishes. The inhabitants of Valvertty cultivate a rich and fertile soil, while great numbers of those in the Tury, or port, are engaged in the commerce of the country. Their intercourse with other parts of the island, and with parts of the adjacent continent, has given them some comparative enlargement of mind and desire for improvement. They have long manifested an interest in our mission schools, and I have found, on examination, that the children continue at school longer and make greater progress in their studies, than the children in the common schools at Tillipally. The people generally manifest a friendly feeling towards missionary operations, and are desirous that a missionary should take up his abode among them.

Six miles east, mid-way between Tillipally and Valvertty, is the parish of Atchevaly, with a population of 3,325. At this place, near the ruins of the old Dutch church, we have two schools, containing, as appears from the schedule of the last monthly examination, ninety-eight boys and thirty girls.

Much labor, at different periods of the mission, has been expended in publishing the gospel in this parish, and a general impression pervades the minds of the more intelligent part of the community, that Christianity is true and important. One of the schoolmasters, and the father of the other, (now an odigar or head man in the parish,) made a profession of their faith in Christ many years ago. Though they are not all we could wish them to be, they are valuable auxiliaries to us in our mission labors. Several individuals from that place are members of the Batticotta seminary; and the inhabitants would be much pleased, if a missionary could be stationed among them.

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LETTER FROM MR. MEIGS, BATTICOTTA,  
5TH OCT., 1842.

*Improvements at the Station—Labors among the People.*

Mr. Meigs, after adverting to the circumstances of his return to Ceylon and resuming his labors there, subsequent to his late visit to the United States, proceeds to say—

In the providence of God I am again stationed at Batticotta, where I spent the first sixteen years of my missionary life. Here we have a large and comparatively intelligent audience, to which I am the stated preacher on the Sabbath. Here whatever knowledge of the language and ability to proclaim the gospel I possess turn to the best account. I find great pleasure in this delightful work, both in carefully preparing sermons, as well as in preaching them.

During the last season also our large church at Batticotta has been rendered much more decent and comfortable, by the addition of a floor and a pulpit. Though it cannot be said of us and our families that we are living in "ceiled houses," yet it was certainly true here that the "house of God was lying waste." Our church is now large, decent, and comfortable. May it speedily be filled with humble and devout worshippers.

I have also found much pleasure in resuming my former habits of village preaching, both in the afternoon of the Sabbath, and on week-day evenings. I have usually had very good attendance. I have found the people much interested in listening, for an hour at a

time, to an account of my visit to America. I have endeavored, as clearly as possible, to show them that "godliness is profitable for all things;" that Christianity is good, even for this world; that it is Christianity which principally causes the difference between the nations of Europe and America and all heathen countries; that, owing principally to this, Europe and America have been rapidly advancing in all the arts and sciences, while India has been stationary, and perhaps retrograding for the last fifteen hundred years; that heathenism has no public spirit; that it never made a good road in India and never will.

They were greatly interested by my account of the modern mode of travelling by steamboats and railroads and of the great numbers that are thus rapidly transported from one part of the country to another. When I told them that there were 500 passengers on board the cars from New York to Philadelphia at the time of the meeting of the Board in 1841, all drawn by one iron horse, they could scarcely credit the account. Yet having long known me to be a man of truth, they said they must believe the account which I gave them.

*Advance in Knowledge and Enterprise—Population—Schools.*

I gave them also some account of the manufacture of sundry articles in our country, which greatly astonished them, especially that in a country where labor is so dear, articles of such an excellent quality can be afforded at so cheap a rate. In this country labor is from three to twelve cents a day, and yet most articles are cheaper in America than they are here, owing to the skill and superior machinery in the former. This people are becoming more and more sensible of this every day, and are consequently more willing to be taught than formerly.

A little circumstance that occurred will illustrate this remark. Some years ago I took very great pains to teach the blacksmiths to put the iron upon carriage wheels by heating it, as is the practice among civilized nations. By great effort I succeeded in getting one wheel prepared in that way. But that was the only one, so obstinately were they determined to do every thing as their fathers had done before them. Lately, since the government has made macadamized roads through many parts of this district, the people have found

the benefit of conveying their produce on carts, instead of carrying it all on their heads, as formerly. They have now learned to prepare their wheels as we do, and no one thinks of preparing them in any other way. When I arrived in Jaffna, twenty-six years ago, there were only five bullock carts in the whole district. Now there are more than 500, and about 100 in this parish. The temporal condition of the people has also greatly improved, during that period, in many other ways. They have more learning, more wealth, more enterprise, and fewer taxes. The land is here owned by the people, in fee-simple, and they have every encouragement to cultivate it. The land is divided into small farms, and there are very few great land-holders. Hence the island is rapidly improving in many respects. The population of this small district is 220,000; of the whole northern province, about 300,000; and of the whole island 1,368,838. This is a very small population for so rich and fertile an island. The greatest part of it is still a wilderness. It is capable of sustaining many millions. The population will undoubtedly rapidly increase under a good government.

The number of English planters is comparatively few in this district, on account of the little waste land to be obtained, while in the southern and central parts of the island they are very numerous. They cultivate coffee, sugar, cinnamon, cotton, cocoa-nuts, pepper, and tobacco. The exports of the island are consequently rapidly increasing. This has an important bearing upon all our labors, as nearly all the coolies employed by the planters, speak the Tamil language, and are supplied both from Jaffna and continental India. There is every probability that the number of these who speak the Tamil language will continue rapidly to increase, till that will be the principal language of the island. The Tamil people are far more industrious and enterprising than the Cingalese.

It will be recollected that there are no native stations connected with Batticotta. On the island of Caradive, six miles west of Batticotta, there are three schools superintended by Alexander Lovell, who has been a faithful laborer there for nearly nine years. He complains, however, of want of success, and is ready to say with the prophet, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?"

I have been over there to visit my old friends on the island, preach at the school bungalows, and examine the schools. I found them in a prosperous condition, and the people heard me gladly. It is not surprising that among such a heathenish people, those who are convinced of the truth of Christianity should be slow to come out openly and boldly on the Lord's side. That time, however, will arrive. "In due season we shall reap, if we faint not."

At Moolai, in the western part of Changany, where Azel Backus has long been stationed, the schools were all suspended for want of funds. After my arrival two of them were renewed, and are now large and flourishing. I have been several times there to attend evening meetings. At one place I had 100 adults, at another 110, and at another 75. The people have more leisure to come out in the evening than at any other part of the day. William Ropes is now stationed as a catechist to assist Backus at this station. The mission has built him a new and comfortable house in the same compound. They and their families live together harmoniously, and mutually assist and watch over each other.

At Batticotta, Seth Payson and Ebenezer Porter assist me in superintending the schools, in distributing Scriptures and tracts, and in making known the gospel among the people. One forenoon of each week is devoted to my native assistants, when they all meet in my room to study the Bible.

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#### REPORT OF THE MISSION SEMINARY, 15TH OCT., 1842.

MESSES. Ward and Cope, who have charge of the instruction in the Batticotta seminary, make the following report of its condition and influence.

In our communication of December 13th, 1841, it was stated a new class of thirty-four lads had just been admitted. They were received on condition of giving satisfactory security for the payment of their board, to be made in yearly instalments after the completion of their seminary course. Twenty-seven of these lads gave the required security. The seven that failed to do so were permitted to leave the institution. Eight boys, however, have since been added, making in all thirty-five, and we have the prospect of forming a new class on these

conditions at the commencement of the next term. You will be interested to learn that the measure is favorably received by the community, and appears thus far to work well. The boys have been orderly in their conduct and continue to made good use of their time and privileges. Their English names are as follows: Jedediah Adams, Augustus Anketell, William B. Anketell, Anthony B. Arnold, James R. Black, Homer Blanchard, John W. Chickering, David Clark, Charles C. Chapin, Royal Sibley Chapin, George W. Coe, Levi N. Cotton, Samuel Curtis, Henry N. Day, John W. Ellingwood, Alanson C. Hall, Truman P. Handy, Andrew Hart, William J. King, James M. Lincoln, E. M. Miller, John B. Park, Jesse Page, George A. Mills, Daniel Pike, Loomis Pomroy, George D. Purviance, Ebenezer Seymour, Minot Sherman, S. B. Shober, Buel W. Swett, Samuel H. Taylor, Mark Tucker, Stephen S. Wardwell, Thomas Waterman.

For the encouragement of these and of such native youth as are disposed to pay for an education, the Ceylon government school commission have made a donation of fifty pounds, designed to cover one half the expense of providing this class with a complete set of text books.

The resolution adopted by the mission requiring the members of the seminary to furnish their own clothing has been carried into effect. This measure also works well. A few orphans excepted, the students have provided their own wearing apparel, and it is noticed that they are as well, if not better dressed than heretofore.

Since the date of our last communication, five have been dismissed from the seminary for misdemeanor, namely, Benjamin Hamlin of the first class, T. P. Hunt and C. Swartz of the second class, Benjamin Miles and Charles Cleaveland of the third class, and J. W. Hyde of the fifth class. Three of the above, namely, Hamlin, Niles, and Hyde, were dismissed for marrying heathen wives. Of the others there is hope that they will not be entirely lost to our cause.

Three examinations have been held during the period embraced in this letter. They were of three days continuance each, and were attended by the seminary committee and other members of the mission. The attainments of the students in the different branches, and their manifest advancement in obtaining clearer views of the excellence of our

system, compared with the worthlessness of that which obtains in the country, afford encouragement to prosecute our labors in this department with renewed energy. Many of these youths are pursuing their inquiries into various departments, with a zeal that would do credit to youth in a christian land.

The select class is continued. The retaining of a few of the more promising students beyond the regular course, in order to ground them more thoroughly in truths already taught, and especially to introduce them to various important branches of science not at present provided for, is producing pleasing results. It has already given an impulse to the studies of the teachers, and is becoming an object of interest to the lower classes generally. We hope hereafter to afford the select class more direct instruction, together with those facilities for pursuing their studies of which they now stand in need. During the year they have attended to the study of Sanscrit, moral philosophy, English poetry, the rudiments of Greek, and Dwight's Theology. In the latter branch they have made commendable progress, and it is our intention to give special importance to this department of science, as there is a state of things in the country that evidently demands it. The heathen generally respect Christianity, and such as are somewhat acquainted with its principles, believe that it teaches the true way to salvation.

In the estimation of these, and we fear, of a large portion of our church members, the religion of the Bible is a system of excellent precepts and pure morality, but destitute of that which a man of refined taste and enlarged views must desire, when compared with their own philosophy. A majority of the native church do not understand that the foundations of Christianity are laid deep in the nature of things. That the heathen should boast of the superiority of their philosophy is to be expected; but that believers in Christianity, through ignorance of their own system, should blush for shame in the presence of idolaters is to be regretted. Our little experience shows that sincere Christians need but to have their attention properly directed to the subject to see it in its true light.

The term which commenced on the 24th of June, ended on the fifth of October, at which time a class of twenty-five, who had completed the prescribed course, were regularly dismissed. Twelve of these it is designed to retain

to form a new select class on the principles of the present one, as reported in a former communication.

The tone of religious feeling during the period now under a review, though far below what we could desire, has been evidently rising, and on the whole, good. There is much encouragement to preach the word, and pleasing evidence that our labor is not in vain. In March we held a series of meetings, evenings and mornings, in which we were assisted by Messrs. Poor and Spaulding. Some of the church members were revived, and some, it is thought, were made savingly acquainted with the truth as it is in Jesus.

A meeting for inquiry was commenced soon after, and has been continued to the present time. From forty to fifty have generally attended, and have given more or less evidence of being interested in divine things. Sixteen of these are propounded for admission to the church, and will be received in a few days.

The importance of this institution is becoming every day more apparent. Light is diffused, prejudices are removed, and the value of education is rising in the estimation of the people. They now thirst after these waters. Education they will have. But they are beginning to estimate their own resources too, and to ask, "Why cannot we have high schools of our own, in which our system shall be taught?" Already there is in Jaffna a combination of natives, possessed of considerable wealth, who are raising funds and laying the foundation of an institution designed and fitted, as the founders imagine, to supersede the necessity of sending their sons to christian schools. It is to be after the model of one at Madras, in which pure heathenism is taught. Like other attempts of the kind, this will doubtless turn out a failure. It may succeed for a time with a portion of the community, who have taken alarm at our success; but it cannot, we think, arrest the progress of christian education in this district. Our educational establishment has now a very firm hold in the confidence of a majority of the people. We believe it will retain this hold. To do this, our work must be steadily and surely pursued. It is twilight now, and this may and we trust will increase unto the perfect day. It needs, however, but to withdraw our hand—to pause in our work—and thus leave the ground for these beginnings of opposi-

tion to take root in and develop themselves, and this morning of our hope will give place to a state of things fearful to contemplate.

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#### REPORT OF THE STATION AT PANDITERIPO.

In making up his half-yearly report, in October last, Mr. Eckard, after mentioning that himself and family had been favored with their usual health, proceeds to say—

Nothing of much importance has occurred in connection with either my domestic or missionary course, unless it is the having collected an additional number of girls into my schools, so that now I have from eighty to one hundred, with the prospect of a further increase. One individual has been received to the communion of this church by baptism, on profession of her faith. For several years she has been under almost daily instruction, and has been on trial as a candidate for several months. One or two others, perhaps five or six, would, if permitted, join the communion of the church, but I am far from being satisfied that they have any real faith or repentance. Of two I have some hopes that the light which seems dawning on their minds may, by God's grace, result in conversion. I have been interested in the condition of those who have returned to the world, after professing to have become the disciples of Jesus Christ. It seems probable that my attempts to benefit such have, in one or two cases, where apostasy was not fully developed, been blessed by God for good. Some time ago I attempted to influence the people of Sanelepy, where I have a school which now is quite flourishing, to keep holy at least part of the Sabbath day, by regularly attending a religious meeting held in the school bungalow, on Sabbath afternoons. My adult congregation there has varied. Sometimes I have had twenty or thirty adults present, besides the native assistants and schoolmasters. Very much instruction has been given to the people of that village for more than twenty years. All the regular services of the station have been continued, and, in addition to the rest, is a meeting at noon on the Sabbath, for the baptized children. This makes four services on each Sabbath, two of which occupy but a short time.

Mr. Eckard goes on to describe the religious exercises held on a day appointed for fasting and prayer, at the suggestion of the native church members. They also traced out the services with which they would desire the day to be occupied. The impression made seems to have been very favorable.

Of the village schools Mr. Eckard remarks—

With the increase of the village schools there has, of course, been a corresponding increase in my congregation on Sundays and Tuesdays. My Sabbath congregation now amounts to nearly two hundred and fifty auditors.

#### REPORT OF THE STATION AT VARANY.

UNDER date of October 1st, 1842, Mr. Apthorp gives the following statement concerning his labors and the affairs at his station for the half year then closed. He still finds it difficult to obtain girls for his small boarding-school. The eldest, who had been in the school eight years, was recently married to a christian young man; two had been removed by their parents, and one was received to the church in July.

Of the free schools Mr. Apthorp remarks—

The native free schools are about as when I last wrote. Female education in them rather advances. In the parish in general I think there is an increasing feeling that Christianity is good, and that it will prevail, although the people do not like to embrace it before others do. Indeed it is painful to see how very few in the country are willing seriously to think of becoming Christians, unless external circumstances render it easy.

About three months ago I established a regular Sabbath evening service at the school bungalow in the priests' village, about a third of a mile from my house, which has been well attended. Forty or fifty adults have frequently been present, besides children, and we have always had a respectable number. They hear attentively and appear to be interested. Preaching on the Sabbath, my weekly church meeting, Mrs. A.'s and my Bible classes, and other duties have been attended to as usual.

At Chavagacherry we have been compelled to excommunicate two more church members. The repairs of the mission premises, preparatory to Mr. Whittelsey's removal there, are nearly completed; but he will find it a long

and difficult labor to repair the spiritual desolations of so many years. I am, however, glad to see that two young men in the English school there, whom Mr. Hutchings tried in vain to persuade to enter Batticotta seminary at our expense, have gone thither to seek admission, though we now require them to pay their own expenses.

The country to the southeast of Varany and Chavagacherry is coming into importance. Although not so densely peopled as Varany and the more western parishes, it has a population of 7,619, this side of Elephant Pass; which, as the land is about five miles wide and fifteen or twenty long, gives near one hundred to the square mile. Four English gentlemen have already settled as planters, and it is said that four more are coming as soon as the government is prepared to sell them the land. It is only very lately that planters have come to Jaffna. Great numbers have gone to the south and appear to succeed. Wherever they settle they collect a Tamil population around them, as the Tamilians are much more efficient and enterprising than the Cingalese. They are making efforts to call over laborers from the continent; and while the northern planters give but six cents per day, those at the south give from fifteen to twenty-five cents. Should the northern planters succeed, we may expect to see many more. Just south of Elephant Pass are large tracts of rich uncultivated land, which was once thickly settled; and though in the jungle state it has become unhealthy, health will probably return with the clearing of the dense forests and the repair of the immense but dilapidated tanks. Should planters occupy that country, it will add greatly to the importance of our mission.

#### MADURA.

#### REPORT OF THE STATION AT DINDIGUL, 1ST OCT., 1842.

THE small map on the next page will show the reader the relative position of the several stations connected with the Madura mission. Near the centre is the city of Madura itself; a little to the southeast are Terupuvanum and Sevagunga; a little to the southwest is Terumangalum; while more distant, to the north, is Dindigul. Since the removal of Mr. Dwight to Madura, Mr. Crane has taken his

place at Dindigul. Mr. Lawrence, who continues his labors at Dindigul, in making a report of his department, says—

There is nothing of special interest in the department of native free schools under my care, unless it be an increased willingness, or rather an actual desire among the Roman catholics of two important villages, each about five miles distant, for the advantages of our system. These two villages, as they are among the most wealthy and populous and of superior caste, have been the last to relinquish their bigotted attachment to their own priests and their opposition to us. In one a school has been in operation but six weeks, in the other several months. In this latter the whole number of scholars has exceeded ninety, of whom thirty are girls; but they are not yet able to read, though they have made commendable progress in the catechisms. Of the other Roman catholic free schools, I will say, that considering the poverty and degradation of the children's parents, they have quite equalled my expectations in continuing their children so long at school, so that the first classes have nearly at-

tained the maximum of advantage derivable from the system, and they will soon be taken away by the parents, or should be gathered into a more select school. Such a school the mission have allowed me to commence on the premises, and it now numbers twenty-five youths of both sexes. A small premium secures all their time, except for their meals and rest, and the first class has already a fair foundation in English studies, and gives encouraging promise of furnishing valuable helpers in a few more years for their own class of society. One of the boys and one of the girls afford grounds to hope that the work of the Spirit has been begun in their hearts, and all of them are well behaved and diligent.

Our girls boarding school is advancing in knowledge faster than in numbers, one girl has left us to be married to a mission helper of the Church Mission in Trichinopoly; two have been taken by their parents, feeling that their aid in domestic affairs was of more value than learning. All the girls now with us, sixteen in number, are in the habit of prayer, and I am strong in the hope that they are those designated by



our compassionate Lord "as of the kingdom of heaven." Their studies are much the same as those of the select class, and their progress very gratifying under a recently procured teacher. These two schools, with the native helpers under my care, and the domestics constitute our daily company for morning prayers, an exercise always interesting, and in which all appear truly to participate.

In the directly heathen or pagan community, we may say that it is no longer a time of thick darkness, but a day in which it is neither light nor yet dark. In my own mind the downfall of idolatry is no longer a question; and there are indications that such is the impression of the natives themselves, not so much in what they see government to have done, in its divorce of their system, as in their increased zeal for festivals and all that may tend to uphold a tottering fabric. It may be said that Satan has come down with great power, knowing that his time is short. Their weapons are turned against each other; or rather the little truth they have fastened upon and admit, is brought to bear directly upon the subversion of some of their errors.

Mr. Lawrence goes on to give an account of a Hindoo juggler, who by the practice of his arts led the people at Dindigul to suppose that he obtained his power from the gods. The native dresser and the moonshee of the mission withstood the impostor. The latter, understanding the rules by which the tricks were played, met the juggler in the presence of a large assembly of the natives, and there exposed all his tricks and pretensions, to the great confusion of the arrogant deceiver and his adherents. Even such events as these, Mr. Lawrence thinks, have an important influence in breaking down the Hindoo system. He adds—

The dresser enjoyed the discomfiture wonderfully, as it bore directly on the confirmation of his doctrines among the brahmins, and the effect on the people generally is, in some respects, equal, we think, to a five years' teaching of correct scientific and mathematical studies. Only a few brahmins, whose craft is in danger, advocate the cause of imposture, while the moonshee is looked up to as a benefactor. Some of the adherents of the juggler have been to our native assistants since this exposure, and offered to pay several rupees, if they would promise that an ac-

count of the affair should not be published in the Morning Star, the Tamil newspaper printed at Jaffna.

Mr. Crane, who co-operates with Mr. Lawrence in the labors at Dindigul, writes as follows relative to his own department—

The free schools here are divided between Mr. Lawrence and myself. At present nine are under my charge, of which four are in town, and five in villages distant from Dindigul from one and a half to fourteen miles. The latter distance we feel, under ordinary circumstances, to be too great to sustain schools advantageously. But in the present case we are induced to keep up a few schools at that distance, because we find there, in one direction, a cluster of villages too important to be neglected. We have for a long time past had a catechist stationed in one of these villages, whose duty it is to read and distribute tracts and portions of the Scriptures among the people, and superintend the schools located in that vicinity. His monthly reports lead us to indulge the hope that his time and labor are not spent in vain. The villages are so near to each other that the schools can all be collected together at a central place on a short previous notice, so that the missionary can examine them all in about the same time that it would require to examine a single school. Our town schools are usually required to assemble once a month on the mission premises for examination; besides which they are severally examined from time to time at their respective school-rooms. They are also required to attend church once every Sabbath, and they form the largest part of our morning auditory.

In the boys' boarding school I find an interesting and, I trust, profitable field of labor. Just now there are but thirty-seven boys in it, the first two classes of ten lads having recently been sent to the seminary just organized at Terumungalum. The thirty-seven who remain in the school are children of heathens, Roman catholics, and native Christians; but most of them belong to the two former classes. None of them profess to have met with a change of heart, yet they seem well disposed, and at times pay very good attention to religious instruction.

The removal of the boys to the seminary, caused some little stir in town, after our intention of so doing became known; and lest we might be accused of wrong motives, I thought it wise to



consult the parents or guardians, so far as I could, of all who were to go. Some opposition to the proposed measure was at first shown by several, but when our enlarged plan for completing the education of their sons was fully laid out before them, they yielded with apparent cordiality.

The stir made in consequence of the removal of the boys to the seminary has brought to light increased evidence that truth is shaking the foundations of error and weakening the confidence of the people in the stability of their religions, rather I should say, idolatrous system. On discussing among themselves the merits of our enlarged plans, and the motives by which we profess to be actuated, there seemed to be a very prevalent feeling, and it was openly expressed, that our religion is true and must eventually prevail. Indeed it is a common talk among the people, both heathen and Mohammedan, that Christianity is destined ere long to become the prevailing religion. The Lord hasten that blessed time and take to himself all the praise.

As to the prevalence of the opinion just expressed there is a remarkable coincidence in the testimony recently received from the missionaries, both among the Tamil people on the island of Ceylon and among the same people in the Madura district on the adjacent continent. Most of the communications which have just been inserted contain notices of it, as if more decided, more frankly avowed, and more operative, than in past times. Is it not an indication that the bands of idolatry are loosening? How long will a people maintain their adherence to what they deem a falling cause; and how long will they be so ignorant of each other's opinions as not to know that their idolatrous system has lost public favor and confidence, and thus be prepared in a body to abandon it? Where are the missionaries and the other means of instruction to supply a people in the exigency of such a revolution, which we may pray and hope may not be distant.

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LETTER AND JOURNAL OF MR. MUZZY,  
AT TERUPUVANUM.

### *Report of Labors at the Station.*

AFTER mentioning that himself and family had been favored with their usual measure of health, and been enabled to prosecute their

labors without interruption, Mr. Muzzy remarks—

Although denied the precious privilege of informing you of revivals of religion, such as are now occurring in some parts of America, we are happy to feel that the Lord has not left us without cheering manifestations of his presence.

The number of day schools at this station has increased, within the past six months, from six to twelve, exclusive of the girls' school on the compound; and eight of these attend the exercises of the Sabbath at the house, although their residence, in some cases, is more than three miles distant. A number of girls now attend the various schools, contrary to former custom and prejudice; and the calls for a still larger number of schools have been repeated and urgent.

The boarding school has numbered as many as forty pupils, but since the commencement of the seminary, seven of the number have been sent there, and the remainder have been somewhat diminished, yet I hope soon to have recruits. This school has afforded us more encouragement than any other means we have been enabled to use. There has been scarcely a time, for six months past, that some of its members have not appeared serious and in some degree anxious for the salvation of their souls; and in one or two instances we entertain hopes that the change we see in their appearance and life is a real transformation from darkness to God's marvellous light. But such are the circumstances of this people, that to judge of their character much time and observation are necessary.

Divine services on the Sabbath have been much better attended than formerly until within five or six weeks past, when the cholera in the surrounding villages has much diminished our numbers. When this scourge shall have passed away an increase in attendance is expected.

Adverting to the withdrawal, on the part of the British colonial government, of the patronage heretofore extended by it to pagan temples and rites in India, Mr. Muzzy remarks—

Much excitement respecting the relinquishment by government of the care of the temples, and the taking down the walls of Madura, prevails through the district. By some it is said that their religion is now to fall, and all

the good old customs of their ancestors to pass away; and all this they charge upon the poor missionaries. In consequence of this feeling and the fear that we were about to carry away their children, the girls' school was nearly broken up and all our schools suffered. They are, however, now recovering from this depression.

*Extracts from his Journal at the Station.*

April 30th, 1842. I have ascertained that some of the boys in the boarding school not only observe seasons of secret prayer themselves, but take some of the other boys apart and hold little meetings with them.

June 26. To-day came in course the communion, and a precious season it has been. Much feeling was manifested in view of the separation which has to-day been made. Last evening one of the boarding school boys remained after evening service and desired conversation and prayers; he also wished to unite with the church. The opposition and persecution which in most instances are experienced would not be realized in his case, for his father is a church member and wishes his children trained up in the way they should go.

July 9. A Mohammedan called to-day for a book, which is rather a rare occurrence. He wished a history of the prophet Jesus, as they call our Savior, and received the gospel by Matthew. He inquired if I did not believe that Christ was to come and subdue all religions and nations to himself. He said he had a book that taught the same thing; and at my request he produced a manuscript, written partly in the Tamil, Telooogo, and Hindostanee languages, and entirely in Persian characters. It was a strange story, taken in part from tradition, and in part from the Koran, respecting Joshua, whom it said that his mother, for certain reasons, called Dudjall. After relating many curious stories of his feats and prowess, it stated that Mohammed was about to make war with him, when he found that he was not only invulnerable, but that the blows inflicted upon him occasioned the wounding of those who inflicted them. He then prayed to God, who shut the Dudjall in prison, from which he is to be released just before the coming of Christ, who shall destroy him with all his bands of dwarfs and giants at his approach.

29. To-day was the time for the weekly meeting with helpers and

church members, and an interesting season it has been. The custom on these occasions is, in connection with prayers, for each one to give an account of what he has seen and heard during the week among the people. From their accounts to-day it is evident that much excitement is prevailing in all the villages. The fear now is that their religion is in danger of being subverted. The fact that government has relinquished the care of the temples and is now taking down the walls of Madura, excites their most painful apprehensions. In one village numbers of the people came around one of the church members, and in a very angry manner, inquired why he and the padres were destroying their temples and ruining their religion. When questioned how that could be, they replied, "You write to Europe, and by the influence of the people there with government, these things are accomplished."

The foregoing and more especially what follows affords further illustration of what was remarked upon on a former page, relative to the dilapidated state of the idolatrous system in these parts.

In another village the people surrounded the reader, and were about making the same declarations, when a *tomberan*, (a man whom the people call God and worship as such) said, "This is what I told you of more than thirty years since. Have I not often said that your religion would be subverted and superseded by that of men coming from the West?" And when they assented that these things were even so, he said, "Now you see it coming to pass. The government, who supported our brahmins and appointed and paid our dancing girls and made presents to the gods, and gave money that *munderums* (incantations) might be said for rain, and repaired and took care of your temples, and have been the supporters of your religion, will now have nothing to do with it, and the very religion prophesied of is now taught in the midst of you." Then turning to the reader, who is school-teacher and church-member in that village, he said, "You have acted very wisely; you have dared to embrace the new religion, though all are opposed to you." And to the people he said, "Now your teacher has become a Christian, you must all follow his example. As for me, I shall not fail to do so as soon as a few more people have gone over." The feeling appears to be very

general that the religion of this people is to be superseded by another, which is to be the only true religion. A prophecy to this effect is found in their sacred books.

We have opportunities to buy Christians occasionally, indeed I think we could buy up quite an assortment of them. A man has just made application for this purpose and offers to bring all his family.

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OBITUARY NOTICE OF DOCT. JOHN STEELE.

THE decease of Doct. Steele was mentioned in the last number, p. 140. Of his last sickness, and his character and labors while in the missionary service, Mr. Tracy, one of his associates in the mission, has furnished the following account. Doct. Steele was a native of Hebron, in the state of New York, but had resided some time in Auburn, in that state, when he entered on the missionary work. He embarked at Boston, 23d November, 1836, and arrived at Madura 10th May, 1837. His death occurred 6th October, 1842.

As a physician, a man of business, and as an exemplary Christian and missionary laborer, he won, in an eminent degree, the esteem and confidence of all his associates, and by his kind and prompt attention to all their wants, and his endeavors, even beyond his strength, to administer relief in times of sickness, and his readiness to bear his full share of the burdens of the mission, he greatly endeared himself to those connected with him. The native population who knew him loved and respected him.

Of his religious character Mr. Tracy remarks—

His personal religion partook of the general character of his mind. It was deep and solid, rather than showy. He was no enthusiast, no lover of change, not driven about by every wind of doctrine; but his hope, as an anchor of the soul both sure and steadfast, entered into that within the veil. With a deep sense of his ruined and helpless state by nature, he fled for refuge to the hope set before him in the gospel, and there, upon that sure foundation which shall never be moved, he rested all his expectations of eternal life. Until within a few months previous to his death, he conversed but little respecting his religious feelings and spiritual prospects. When he did speak with others on these

topics, his great desire seemed to be that his hopes might be thoroughly sifted, that he might depend upon nothing as an evidence of his gracious state which would not stand the most severe test. On one occasion, soon after increasing weakness had confined him to the house, being asked what was the state of his mind in prospect of that change which must soon come upon him, he replied that he was not able to speak of those transports of joy which some have been favored with; on the contrary he found it sometimes difficult to get realizing views of eternal things. To the reply that this might be the effect of long continued sickness upon his physical constitution, but that our safety did not depend upon the frames of our mind, but was placed upon a surer foundation he said, he had come to the same conclusion. Of one thing he was sure, he had no merit to plead, not a single act of his life on which he could, or even desired to prefer a claim for salvation: his only hope was in the Lord Jesus Christ, and he felt it was a hope which maketh not ashamed.

Some time after this, he had a sudden and alarming attack of faintness while entirely alone, and thought himself to be dying. He recovered, however, and mentioned the circumstance, adding that he had a narrow escape, or something of the kind. To the inquiry how long the feeling of distress continued, he replied with much emotion, "Long enough to make me feel after the foundation, and I found it firm, it was upon the rock." His feelings overpowered him and he could add no more at the time, but returned to the subject again and again, speaking of the preciousness of the Savior and his confidence in him till his emotions became too powerful for utterance.

As his disease advanced, his desire to depart and be with Christ increased, and he often expressed the fear that he might become impatient for his release from sufferings. Not a complaint, however, fell from him. "All the days of my appointed time will I wait till my change come," was the language of his heart as well as his lips. The Lord was a present help in trouble; the arms of his love were underneath his dying servant, and the clay tabernacle was taken down so quietly that scarce a jar was heard. During all his sickness his confidence in the mercy and love of his Father and Redeemer was unshaken, and his hopes, scarcely for a moment

shaded with the faintest cloud of doubt, grew brighter and brighter, as he drew nearer to their consummation in glory. His mind was filled with joy and peace in believing.

On Tuesday night, the 4th of October, it was my privilege to watch by his bed-side. He passed the night much as usual. In the morning we found him covered with a profuse cold perspiration; his breathing soon became unnatural, and seeing us looking at him with painful interest, he asked, "Do you think me dying?" To my reply that it appeared much like death, he answered, that he had never before felt so much as if his last hour was come; but added, "The Lord is my portion, he will not leave me. I cannot doubt; *why should I doubt?*" Then addressing Mrs. Steele, and thanking her for all her kind attentions to him, he said, "I can leave you also, as well as my spiritual interests, in my Savior's hands without the least anxiety. He will protect you." On my repeating the promise, Isaiah 43: 2, "When thou passest through the waters I will be with thee," etc., he said, "Yes, I find it true now; He is with me; he has not forsaken me." He then repeated very slowly and distinctly, "The Lord Jesus Christ—in him is all my trust—he is mine, and I am his." I remarked, He is just such a Savior as we need: it is at such a time as this that we need a Savior who can help us. To which he answered, "Precious Savior! He is just such a Savior as we need. What should we do without such a Savior?" The ayah (nurse) came in and stood much affected at the foot of the bed. He said, "There's ayah come to pay her last respects—may the Lord lead her into the way of truth." About ten o'clock he said, as several were standing around his bed, "Lord Jesus, into thy hands I commend my spirit. Thou art my Redeemer, my hope, my righteousness, my all." Mrs. Steele replied, "The Lord will soon take you to himself;" to which he answered, "Even so come Lord Jesus." After this he seemed to revive again, and in the afternoon, he said to Mrs. Steele, "Be not anxious, the Lord will take care of you." At another time, when Mr. Cherry was standing by his bed, he said, "Help me to bear my testimony to the goodness of the Lord, in comforting me, in keeping me, and granting me so many blessings." On some one's repeating the verse, "There shall I bathe my weary soul," etc., he said, "Blessed truth; glorious truth!" As the brethren

of the mission came in one by one, he recognized each with a look of affection, which will not soon be forgotten, and reached out his hand to take a last farewell.

On Wednesday night, Messrs. Dwight and Muzzy were with him. Towards morning he repeated, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." These were nearly the last words he spoke. About seven o'clock in the morning he lost, apparently, all consciousness, and at a quarter past eight o'clock, without a struggle, he resigned his soul into the hands of Him who gave and redeemed it. Who can refrain from adding, "Let me die the death of the righteous, and let my last end be like his." The funeral took place in the afternoon of the day on which he died, and was attended by nearly all the English residents, civil and military, who manifested their respect for the deceased and the mission, by accompanying the body of our departed brother to its last quiet resting place.

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### Constantinople.

COMMUNICATION FROM MR. SCHAUFFLER,  
LEER, 12TH DEC., 1842.

#### *New Testaments and Tracts distributed among the Jews.*

PASSING through Odessa, a Russian port on the Black Sea, just before his entrance on his missionary work, in 1832, Mr. Schauffler found there some hundreds of Hebrew and Hebrew-German New Testaments, and some thousands of religious tracts in the same languages. These had been, ten years before, intrusted to a person for distribution among the Jews in that quarter; but, in consequence of his removal and the misconduct of another person into whose hands they fell, they, in 1832, instead of reaching their destination, were found by Mr. S. in the hands of an auctioneer, of whom Mr. S. purchased them for a pittance. The Jews there were then trying to obtain them with the intention of consigning them to the flames. Recently, as an inquiring spirit has been manifested by the Jews

there, Mr. Schaeffer has committed these books and tracts to the Rev. Mr. Melville of Odessa for distribution. The following extract from a letter of Mr. M., dated in November last, will show that some of them are received and the prospect of their doing good.

I proceeded to Cherson, where I disposed of all my stock, both Hebrew and Russian, in a few days. I have no where had such a demand for tracts and Testaments among the Jews as I had in Cherson. They were not given away any how, but only on earnest entreaties for such books. Some of them may afterwards have been destroyed; but though I staid there eight days, and went about among them, I did not hear any body speak a word against them. On the contrary, one day I went into a large yard of Jews, where there was a girls' school; and to my no small astonishment, every girl had either a tract or a Testament in her hand as a reading book. My heart leaped for joy, when the parents gathered around me and thanked me for having brought them such books, and begged me to bring them more, which I most readily promised to do. In Cherson there are from 12,000 to 15,000 Jews, and there were distributed among them about 180 New Testaments and 2,500 tracts.

On these statements Mr. Schaeffer remarks—

When these books have been read, the opposition of the natural heart or educational prejudice may rise against them. But who can doubt that the Lord's way is preparing among these people, and that this may and ought to be regarded as the beginning of great and extensive good? Twenty years these books were preserved and rescued and kept against the day when they should be gladly received! I think this a striking illustration of our duty and privilege to walk and work by faith, and to sow in hope, with the unshaken expectation that the harvest will and must come.

I have already mentioned to you the refreshing season we enjoyed at Pesth in Hungary, as we descended down the Danube in the midst of our dear Scotch missionary friends there. Mr. Schwartz staid behind when we left, to continue the efforts which had been begun among the Jews. He had the privilege of baptizing two young men there, and might have baptized many, if he had yielded indiscriminately to their entrea-

ties. A few days after his departure a Jewish lady was baptized, with her four children. He had instructed her before his departure. And what is at least novel, her husband lives, is, and continues to be a Jew, but has consented to the baptism of his wife and children, and thus they will live together. He is himself not far from the truth. The most distinguished Jew in point of information and moral character, whose acquaintance I also made while at Pesth, and who was present at our private farewell meeting together with one of his sons, soon after our departure gave up that son to be sent to Scotland and to be educated under the care of the Rev. Dr. Keith. That gentleman is on the eve of making a profession of the truth, and writes in his last letter to Mr. Schwartz, that he rejoices to see now the word of God, especially the New Testament, read diligently and attentively in his family, and also to notice that his children are getting nearer and nearer the truth, as they learn more of this blessed book.

Mr. Schaeffer adds—

In conclusion I may add that Mr. Schwartz has been requested to open a girls' school also at Galata for Jewish girls, and the room for it is already hired. The boys' school will be opened day after tomorrow. If this girls' school prospers, Mrs. Schaeffer will probably be able, if her health is restored, to render some assistance to this good cause, as her knowledge of the German language enables her to do something for the Ashkenazim children.

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### *Syria and the Holy Land.*

LETTERS FROM MESSRS. SMITH AND  
W. M. THOMSON.

UNDER date of December 7th, 1842, Mr. Smith writes from Beyroot as follows, relative to the

#### *Political Agitations of the Country.*

The affairs of the mountains have within the last two or three days taken a turn very favorable to the Turks. The Christians, divided among themselves, have delayed to join the Druzes; and the latter, left to bear the whole weight of the Turkish power, have been defeated, and are now likely to leave the mountains and betake themselves to

Hauran; at least this is what they threaten. But it is probable that only the leading characters will go. We wait with anxiety to see what course the government will take.

Our affairs at Beyroot go on as usual. Our Sabbath afternoon Arab service, in which Mr. Thomson and myself take turns, is rather better attended than usual. The brethren having excused me from preaching in English, I have commenced an Arabic service on Sabbath morning, at which I am delivering a series of discourses on the doctrines of Christianity. The audience is more select than in the afternoon, consisting chiefly of those who have more fully declared themselves in favor of protestantism. On Wednesday evening I meet our native friends in their own houses, in a prayer-meeting, at which I am expounding the epistle to the Hebrews. In these various exercises I find myself very deeply interested, and I cannot but hope that God will bless them.

Our press and book department altogether is going on better than it has ever been before. You will have a report of it at the end of the year.

Writing on the same subject, 10th of December, Mr. Thomson says—

The hope now is that there will be but little more fighting, and that the government will take conciliatory measures. Omar Pasha, the Turkish governor, it is reported is not only withdrawn from Lebanon, but is under arrest, and must stand his trial for maladministration. Two other obnoxious persons have been recalled from B'teddeen along with Omar Pasha; and Reshid Pasha has, it is said, issued proclamations of general amnesty, with only two exceptions. What effect this may have in quieting the people remains to be seen.

I must still repeat what I have so often said before, there are no elements of a stable government visible yet. We have wars and rumors of wars, revolutions and counter revolutions, plunder and robbery, treachery and murder, in long and dismal perspective, until the whole rotten frame-work of Turkish society and government is blown to atoms. We may have partial and momentary calms, that the warring elements may gather breath for fiercer battle. Thus it has been, will be, and must be; and my soul turns shuddering from the horrible prospect. The shrill sife and rat-

tling drum and braying trumpet and thundering cannon have drowned the voice of the gospel of peace. The still small voice of conscience is stifled, the hands are loaded with plunder and dyed in blood, mercy has fled affrighted from the tiger heart of desperate assassins, and the whole moral man is becoming petrified. These are the times of vengeance, and the vials of wrath are opened. How long, O Lord, holy and true! How long! Must the answer be, until the land be left desolate without an inhabitant? I trust not literally. There is yet a remnant who shall be saved. And with the salvation of this remnant these commotions have a necessary connection. And although the present wars seem to hand over the land to Maronites and Moslems, a most anti-christian combination, yet the wrath of man shall praise the Lord, and the remainder of wrath he will restrain. Let us hope in God, for we shall yet behold his salvation. It is not difficult to see how these things may further the final triumph of the gospel; and in this sweet hope we shall rest and wait patiently on the Lord.

### Sandwich Islands.

#### LETTERS FROM MESSRS. IVES AND PARIS.

##### *Commencement of a New Station at Kau.*

THE district of Kau, in which Mr. and Mrs. Paris have taken up their abode, embraces the southern extremity of the island of Hawaii. Of the uncomfortableness and danger of the journey to that station, Mr. Ives, on the 20th of January, 1842, writes—

You are well aware that the field at which Mr. Paris has now arrived, with his family and all his effects, is the one most difficult of access on these islands. When he went on with his family, I accompanied them a part of the way. Their residence is forty miles from this station, thirty-eight of which can be travelled only by sea, along a barren shore, where are found no accommodations for lodging, and no refreshments, not even water. For the last ten of these thirty-eight miles, when sailing towards Kau, the trade winds always blow directly against us, bearing the waves mountain high. Their violence is somewhat slackened early in the morn-

ing by the influence of the land breeze. We therefore find that our best means of getting to Kau from this place, is to leave in the afternoon and sail during the night. In this way we meet with the trade winds in the morning.

Our little bark on this occasion was composed of two canoes lashed together side by side, a foot and a half apart, where was made a platform for Mrs. P. and her infant. We left at about four o'clock, P. M., and had not proceeded far before the sky began to lower, and the rain to descend upon us in torrents. From the effects of this there was no escape. The shore was distant and formed of high and inaccessible rocks. We came, however, before night to a village where we landed and entered the school-house, the only house in the village that would at all answer our convenience. Here we kindled a fire on the earth in the centre of the house and warmed ourselves for a few moments. As there was no place for lodging, except the earth, we hastened to leave before dark, while there was sufficient light to guide us amid the rocks with which the harbor was lined. That night was dreary and dark. For most of the time the light was scarcely sufficient to tell the eye of our helmsman in what direction was the shore. The land breeze did not swell our sail, and we made head way only by the efforts of our weary rowers.

The circumscribed limits of Mrs. Paris were such, that she, with an infant in her arms, was obliged to keep awake, as well as the rest of us, for most of the night.

The morning dawned upon us at a greater distance from our destined shore than we had anticipated. The winds now blew severely against us, and it was nearly twelve o'clock before the men were able to land their canoe on the beach. We were then fourteen miles from the station. There were no conveniences for staying where we were over the night, and there was a precipice just before us of about a thousand feet in height, nearly perpendicular. This we were all obliged to ascend, and Mrs. Paris among the rest. She could not have been carried up with any safety, and consequently her only method of ascending was by climbing. This she did with the assistance of a native at each arm. These were sure-footed, having been long accustomed to this kind of climbing. It was a little after sunset when we gained the summit.

Here, twelve miles from their destination, I left them at this late hour to proceed onward. Mrs. Paris was to be carried the remainder of the journey in a vehicle by hand.

Of this remote and secluded district, and the condition and character of the much neglected population of it, Mr. Paris, the missionary mentioned above, writes under date of March 10th, 1842.

We see more of heathenism, as it existed fifteen or twenty years ago, than could be found probably any where else at the Islands. True, some of the people had gone to Hilo, and others to Kona, and heard the gospel; and some have heard it not in vain we hope; but the great mass of the people are in all the darkness and degradation of heathenism. Most of them are extremely poor, often living for days without food, because they are too indolent to plant and cultivate their lands. In winter and rainy seasons they suffer not a little for want of clothing and comfortable houses. During all the cold and stormy weather since our arrival, more than two thirds of all the people have had no clothing, except a light tapa or kihe, thrown over their shoulders, and a small piece of native cloth round the waist. Their houses are very open, and sometimes containing more than half a dozen families, in all their poverty and filth. They are wretched beyond all description. Many who are destitute of houses live in caves and dens of the earth. In such places as these, we see all the darkness and the abominations of heathenism. This is doubtless the fruitful source of disease, by which vast multitudes are carried to an untimely grave.

The population of Kau is probably not far from 5,000. I should think, from the appearance of the country, the number of lands once under cultivation, the ruins of villages, and the number of ancient heathen temples, that the population must once have been more than five times its present number.

#### *Organization of a Church—Efforts of the Papists.*

Since our arrival a church has been organized, and about 200 admitted to its communion. A large number of these had formerly united with the church at South Kona, and the others were admitted on examination. At our last communion about eighty persons were

propounded for admission at some future time. Most of the church members give as good evidence as could be expected, perhaps, of those whose minds are so dark, who have had so few privileges, and are surrounded with so many influences inimical to the spirit of piety. The number of inquirers at present is perhaps about 250. Some of these we hope have passed from death unto life, and are the sons of God; but how many is only known to the great Head of the Church.

The papists have recently entered this field and are now using their utmost endeavors to draw the people after them. For the last few weeks they have been scouring the country, penetrating every nook and corner. They do all they can to prejudice the people and bring the missionaries into disrepute; and then of all who are willing they take down the names, hang a string of beads with a cross appended around the neck, and pronouncing them good catholic Christians, bid them follow in their train to oppose the wicked *Kalamina*, (Calvinists.) They have been making strenuous efforts to break up the schools, and in one or two instances they have succeeded. One school of about eighty pupils has been entirely broken up for the present. They speak great swelling words, telling the people that in less than four months there will not be a protestant or *Kalamina* in all the region. We fear that great multitudes of precious souls will be drawn away by them, and will never hear the blessed gospel of Jesus Christ. But our hope is in the Lord Jehovah, and our prayer is that this benighted people may be delivered from the darkness with which they are now enveloped, and saved from the errors with which they are threatened, and made trophies of the victorious grace of God forever and ever!

In conclusion I would say this field is already white for the harvest. The harvest is plenteous, but the laborers are few. The people are inquiring after something, and a religion they will have. If the gospel of Christ is not preached to them and the glories of the cross unfolded, and that speedily, they will embrace the errors of the Romish church.

Under date of 9th April, one month later than the date of the foregoing, Mr. Paris gives some additional statements respecting the progress of religious inquiry and the enlargement of the church.

Last Sabbath was our communion, when upwards of eighty persons were received to the church, who were propounded some months ago, and were baptized the two preceding Sabbaths. There were 125 propounded for admission at some future time. I was alone, and it was the most solemn and interesting day we have spent on the islands. The Lord is evidently in the midst of us. Those who have been converted, as we hope, appear much more serious and devoted to their Savior than before. Some 200 or 300 are still inquiring what they must do to be saved. The harvest truly is plenteous, but the laborers are few, and poorly qualified for gathering it in. Our place of worship is crowded to overflowing. Multitudes come to us every Sabbath from the extremities of our field, the distance of thirty or forty miles, on their bare feet. We had made arrangements to leave this week for the general meeting, but the state of things is such at present that we deem it duty to forego the privilege and the profit we had anticipated from such a meeting.

The papists are planting themselves on our right and on our left, and seem to be bending all their energies to this field. Our hope is in the Lord God of hosts; may he display his power and the riches of his grace in the salvation of this people.

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LETTER FROM MR. ARMSTRONG, HONOLULU, 14TH SEPT., 1842.

### *Appeal for additional Missionaries.*

In the number of this work for April of last year was laid before the readers an earnest appeal for an increase of missionary laborers at the Sandwich Islands; and a number of places were then pointed out where there was a large native population, without christian teachers, and which ought to be supplied with the least possible delay. Stations already occupied were also mentioned, where more laborers were urgently demanded for some departments. The number then asked for was twelve or thirteen preachers, four or five teachers, and three physicians. Only one missionary and one physician have since been sent. Mr. Armstrong, in renewing the request, in behalf of the mission, remarks—

I wish to urge upon the attention of the Committee the importance of sending us a few more men as speedily as possible. This subject is noticed in the general letter of our meeting in May,



but the aspect of things in regard to laborers to carry on our work has been considerably changed since that time, and our operations must be greatly embarrassed next year, unless you can send us new recruits speedily. Messrs. Clark and Dibble are both on the list of invalids, and can do but little towards sustaining the seminary. Mr. Clark has retired with his family to a cool region on East Maui for a season, in order, if possible, to recruit his health. Mr. Dibble too has retired to a little cottage on the mountain above the seminary, and only rides down to meet his class twice a day. This is all he feels able to do, and he may not do even this long.

The seminary has now but one efficient man connected with it, who can be depended upon. What is to become of it, unless it can be reinforced? And how can it be reinforced, unless you send us more men? Mr. Rowell and Doct. Smith are designated for Koloa, to supply the places vacated by Doct. Lafon and Mr. Gulick. If we break up a station in order to get a man for the seminary, we only lose what we have gained, and make way for the Romanists, who are now on all our borders, pushing forward with a zeal worthy of any cause. And whom have we to send to Wailuku, when Mr. Green leaves? That is one of our most important stations, and needs a strong man. Mr. Bailey has his hands more than full with the female seminary and can do but little for the church and people.

Again, we greatly need to set apart a man to the work of training a few of our best native Christians for the ministry. There are but few suitable candidates, it is true, and these few are far from being what we could wish; but I believe that with a couple of years training, well adapted, some might be prepared to do immense good. Indeed there are a few now employed in preaching, whose labors seem to be much blessed, though their resources are very limited. You have done well in urging this point upon our attention, for I see no other feasible plan for supplying the entire population with the regular ministrations of the word, but by training a few native evangelists. But where is our man? We are all ready to faint under our burdens, as they are now, and can undertake nothing more until we have more help. Our churches, congregations, and parishes are so large and require so much effort and care, as to render it impossible for any, who are

pastors, to instruct a class regularly in theology. Much of our time must necessarily be spent from home, looking after and feeding our scattered flocks, who are every where exposed to wolves. It is to be remembered, too, that the man who undertakes this work will have his books to make as he goes along. He will not have even a concordance to begin with. I will add that in my judgment a small school for theological students might be entirely sustained by the native churches. Indeed I have no question of it. But where is the man?

In regard to physicians we shall most pressing need one for Maui and one for Oahu, even after Doct. Smith arrives. I would therefore beseech the Prudential Committee, in the most earnest manner, to send us two or three more men as soon as possible.

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LETTER FROM MR. HITCHCOCK, KALAAHA, 30TH AUG., 1842.

Mr. Hitchcock writes on the same topic as was presented by Mr. Armstrong in the foregoing letter. In his manner of presenting the subject the reader will see how varied and multiplied are the labors which press on the missionary in such circumstances.

I have repeatedly appealed for a reinforcement of this station. I herewith forward you a statement of the facts upon which an earnest renewal of the appeal is now made.

The honor of the Savior, the success of Christianity on the island, its escapes from the ravages of the man of sin, and the existing precious revival with which God is blessing Molokai,—all unite to render the following work indispensable.

1. Care of church of 400 members— which is done.

2. Instruction of 500 to 600 professed converts, that is, conversing with all of them once every month and with the greater part of them once each week,—done.

3. Preaching three times on the Sabbath—twice at the station and once at an out-post. The former is done and the latter done only in part.

4. Instructing an adult Sabbath school of several hundred,—done.

Also a children's Sabbath morning school of 500,—not done.

Also a children's Sabbath afternoon school of 200,—not done.

5. Itinerating to preach in distant parts of the island, monthly,—not done.

6. Superintending the native assistants,—done.

7. Superintending the children's schools of the island, containing more than 1,000 scholars, teaching the teachers, furnishing them books, and in fact being the main-spring of their successful operation,—not done as it should be.

8. Teaching and superintending the station school, which averages for the year 120 girls, and as many boys,—not done.

9. A stated sermon to the children,—not done.

10. Stated preaching on Wednesday,—done.

11. Stated family visitation,—not done.

12. Attention to the medical calls,—done in part.

Thus you see that not more than half of the work on hand at the station is done at all. And that which is done, is done too superficially, owing to the great surface worked upon, and the fact that there is only one hand to work. We want the men on Molokai, which the mission wrote for more than a year ago. A devoted self-denying man at Kolaupapa must suffer, but him we must have, or reproach to the cause of Christ must inevitably follow. It is the principal seat of the papists, and is so cut off from the station, by distance and a precipice of more than 3,000 feet, that it would be wild to imagine that the influence of the station at Kaluaaha can be made to bear upon it to any considerable degree. The number of church members there is more than fifty, and forty now stand propounded for admission; so that were the man on the ground to take charge of it, a church might be formed of more than a hundred members, as there are many who profess to have met with a change of heart, and who are not yet propounded.

Now will the churches send these Christians a minister? They have a comfortable meeting-house, a dwelling-house for a family is also ready. If you send a family to occupy this post, the consequences undoubtedly will be a church of 100 or more members immediately; an average congregation of 400, a station school of 100 scholars; the extinction of popery from the field, and a great furtherance in knowledge and in grace, of the poor, ignorant, and very imperfect people of God in that place.

We want another family at the station here. The schools must possess

little else than the mere name of schools, until the station is reinforced. And the health and strength of the only missionary on the ground is giving away fast, under the pressure of excessive care and exertion.

Be assured that great interests are at stake at these islands—interests dearer to the missionary than life. The great question is yet to be decided, whether this nation shall rise and be happy and saved through the instrumentality of this mission; or whether it shall be swallowed up in a superstition far worse than that from which it has begun to rise. On the Spirit of God we must rely for a decision favorable to the wishes of all true Christians; but we are not to expect that the Spirit will aid, except in the use of his appointed means. If the people are left destitute of instruction, or if they have it only in a very limited degree, our cause must go down. As we know for a certainty that measures are in train by the Jesuits, and will soon be in successful operation, commensurate to the object they have in view.

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LETTER FROM MR. BAILEY, WAILUKU,  
MAUI, 2D SEPT., 1842.

### *Report of the Female Seminary.*

At the time of writing this letter, Mr. Bailey had been teacher of the female seminary at Wailuku somewhat more than a year. Of the health of the pupils, which, owing to changes in the buildings and apartments and other causes, had greatly improved, he writes—

From the minutes of our general meeting you will see that the school, which for several years past has been afflicted with sickness and death, has for the past year been exempt in a good degree from both, but one pupil having died, and that one an invalid before. There was, however, some sickness, and for a while our apprehensions were considerably excited; but, thanks to our Heavenly Father, all recovered. For many months past there has been almost no sickness. There is now one girl who is apparently near her end; but I think the general health at present is better in school than out.

The number of pupils in the seminary is seventy-one, divided into four classes. Of the natives who aid in the instruction or management of the school, Mr. Bailey writes—

Malaihi is an assistant in various ways, sometimes a teacher, sometimes as caterer with the people, etc. Philip and Phebe his wife, or as it is in native Pilipo and Poibe, are valuable assistants, as steward, guardians, etc., and live in the yard with the children. These are not hired, but choose to have merely their support and give their services, an act of considerable self-denial, when the people all around are getting property.

It has been found indispensable to the health of the scholars that they work in the open air. Accordingly they have been furnished with hoes, and work one hour each school-day in weeding, etc. They are also furnished each with a small flower garden, which they take delight in cultivating. They are required to go among their gardens one hour early each morning, and most of them spend a part, at least, of the hour in work.

In speaking of what may be expected of the girls, I hardly know what to say. You know what human nature is, and that many who promise well in school do not sustain their character out; that many who appear to possess good qualities before trial, are found wanting when they come upon the stage, and vice versa. Still they may be spoken of as scholars. In whatever they are instructed they commend themselves by diligence, and a tolerable understanding, and also a great desire to learn. If they could but be put upon the footing of the best common schools in Massachusetts, Connecticut, and New York, what might not their desire accomplish. In their general conduct they appear well; and it is a matter of surprise to us that they can so easily be kept within the bounds of propriety. They certainly appear conscientious, quite as much so, at least, as children commonly in schools in America. Fifteen of them are members of the church in good standing, most of whom give satisfactory evidence of piety. Their ages are from about six to twenty: no certainty, however, exists on that score, as they rarely keep their reckoning. The majority of them are probably between ten and fifteen.

The character of the school is not entirely fixed. It has been thus far a time of experiment, but it is about time for it to take character, and it now stands ready for the Board to make it what you wish it to be. On what footing will you please to put it?

### New-York Indians.

LETTER FROM MR. BRADLEY, CATTARAUGUS, 27TH DEC., 1842.

Mr. Bradley, who is assisting in the missionary labors at Cattaraugus, after spending some weeks in visiting the Indians and holding meetings in their several neighborhoods, gives the following account of his labors.

I spent four weeks at Alleghany, during which time I visited most of the people from Corn Planter's settlement on the south, to the upper end of the Alleghany reservation. The course which Mr. Hall proposed to me, and which was agreeable to my own feelings, was to visit the people at their houses and hold religious meetings whenever the Indians could be induced to get together. This, by the help of the Lord, I endeavored to do. And may the Lord cause the seed which was sown in weakness and imperfection to spring up and bear much fruit. I thought I went in the name and in the strength of the Lord of the harvest. And I think he was often present by his Spirit, both when visiting from house to house and when the people were collected at religious meetings.

On Corn Planter's reservation the Indians are all heathens, except two families, and yet almost all of them collected together on the Sabbath for a religious meeting. And I think I never attended a meeting among Indians where they seemed to be more attentive and solemn. And when the exercises were closed they seemed not disposed to move from their seats, although I talked about two hours. One of the leading chiefs arose after meeting and expressed his thanks for the instructions then given to him and the people. I felt grateful to the Lord for giving me the opportunity of instructing them. I felt very anxious to spend much more time among them, especially as they are so far from Mr. Hall as to render it impracticable for him to visit them much. I visited them at their houses just previous to the Sabbath, and they all seemed willing to listen to instruction. I have never seen heathen Indian females, as a body, so willing to listen to the doctrines of the cross, as here. I say this because the opposition of the females, as a general thing, is more bitter and unyielding than that of the

men. This is not only my opinion, but it is the opinion of other missionaries and christian Indians whom I have questioned on this point. I think I am safe in saying that eight tenths of the ridicule and scoffing against Christianity, with which I have come in contact, has been from the females. I think that the first church formed among the Senecas, consisted for some years of males only. Most generally when a heathen husband embraces Christianity, and the wife does not, he has much more to encounter, than when the contrary is the case.

I had some very interesting talks with the Indians at the upper end of the reservation. I speak of the two extremities of the reservation particularly because the people there are heathens, and have come but little under christian instruction. I had supposed from what I was told, that I should meet much opposition from the Indians along the upper end of the reservation, but I met with no open opposition. On the contrary, they all seemed willing to be instructed, and many seemed anxious to be instructed; and in some instances the Spirit of God was evidently present with his convicting influences. There is certainly very much to encourage missionary effort among the heathen portion of the band at Alleghany, as well as among those who are nominally christian. I understand from Mr. Hall

that for a long time every thing in the spiritual atmosphere at Alleghany was cold and cheerless, until he commenced a thorough course of family visitation. Then a revival among the people immediately followed. Such a revival may not always follow such a visitation; and if it should not, there is certainly no more to discourage us in regard to such efforts, than there is in regard to any other efforts which do not seem to be immediately followed with a revival.

I expect, by leave of Providence, to commence religious meetings on the next Sabbath, to be held alternately at the east and west extremities of this reservation (Cattaraugus,) while Mr. Bliss preaches here near the centre. This is in accordance with the wish of Mr. Bliss and the Indians in those neighborhoods. Mr. N. T. Strong at one neighborhood, and Mr. Turkey at the other, volunteer their services as interpreters, so that I shall probably be supplied with interpreters on the Sabbath without any additional expense to the Board. The religious state of things here is much as it was two months ago. One young man, who has been sick for about two months, thinks he has become a Christian. For years before he was taken ill, his conduct was such that he was a very great grief to his good old mother. She has, I am informed, been in the habit of rising at midnight for prayer.

## Proceedings of other Societies.

### Foreign.

#### ENGLISH CHURCH MISSION IN BOMBAY.

THE following extracts from a letter of the Rev. J. S. S. Robertson, who is stationed at Nassuck, about one hundred miles northwest of Ahmednuggur, in the Bombay presidency, will illustrate the formidable difficulties which converts from heathenism are sometimes called to encounter. By recurring to the last number of this work, pp. 114-15, also to the February number, pp. 49-52, it will be seen that there is a striking coincidence between the facts and the spirit there detailed and those described below. At Madras, likewise, the same determined opposition to Christianity has been recently exhibited. It is gratifying to perceive that the decisions of the public authorities have thus far been favorable to the missionaries.

#### *First Acquaintance with Ram Krishna.*

On the first of July, 1840, I arrived in Nassuck. A short time afterward, a lad, about fifteen or sixteen years old, of the English school, named Ram Krishna, began to visit me almost every evening. He often requested permission to remain after the others had left, saying he wished to tell us in private something of great importance. Permission being one evening obtained, he told us that he wished to become a Christian. We at first did not give him much encouragement, but told him to go on with his studies, and to read the Bible with serious attention. He at length became very importunate, and wished to be baptized; alleging, as a reason for haste, that he feared, should he die in his Hindooism unbaptized, he would be sent to the place of woe. This, of course, led me to explain the true nature and use of the sacrament of baptism. I asked him whether he would be able to meet opposition and persecution from his friends; if he were ready to be put out of caste, and expelled from his father's house, and to give up his life for the sake of Christ, should he be brought to the trial? We told him that he might expect all these things to come upon him, and warn-

ed him to think well upon the consequences of taking the proposed step; and I believe we either read or alluded to Luke 14: 25—33. A few nights afterward he came, and said that he had been thinking on what I had said to him, and that he was willing to suffer any thing to be a Christian. He added, "I am convinced that the Hindoo religion is false, and I am determined never to worship idols again." When he announced this determination, a thrill of joy, almost causing us to shed tears, pervaded all at the table. It was made with such boldness, and yet with such a due proportion of humility, as quite arrested our attention.

### *His Expulsion from Home.*

His resolution soon brought him into trouble. One day he refused to perform some of the household ceremonies of Hindoo worship, which, in his father's absence, it fell to him, as the eldest son, to perform. On his refusing, his mother turned him out of the house. He told us of the matter, and we sent a trusty friend, living in the mission-house, to his home, who was told by Krishna's mother that she had put him out, but that it was in a rage she did so. She was asked whether she would permit her son to return. She replied, that he might come back and stay until his father, who had gone to a distant village in the exercise of his office as a Hindoo priest, should return; and agreed not to desire her son to perform any Hindoo ceremonies in the mean time.

On Saturday, in the same week, his father came home, and that very day ordered Krishna to worship the family idol. He refused, and was thereupon again expelled from the house, his father being in a great fury. This occurred in the morning. He came to the evening school as usual, and did not tell us any thing of the matter until the evening. As he was now destitute of a lodging, we thought it our duty to allow him to remain in the mission-house.

### *Endeavors of his Parents to alter his Determination.*

In the evening of the next day, Lord's-day, Sept. 27th, his father came, and wished to take him away. I told him that we did not force his son to remain in the mission-house; that he was at full liberty to go if he pleased. On the father being asked about what had happened on the day before, he protested that he was altogether ignorant upon the subject; that he knew nothing about his son having been put out of the house by his mother, his objections to the worship of idols, or his intending to become a Christian. This flat denial of what we believed to be the plain truth struck us with astonishment. We then called Ram Krishna from the little room in which he was, to answer certain questions in the presence of his father. After I had put a few questions both to him and his father, the father still persisting in his denial of the truth, Ram Krishna, with much firmness, but with tears in his eyes, asked his father, "Have I not often told you of my intention to become a Christian; that I believed the christian religion to be true, and the Hindoo religion to be false?" The father at first again denied; but afterward confessed that he did know all

the things mentioned. This is one of numberless instances of the utter disregard to truth which prevails among the natives of India; and oh, how lamentable, in this case, did it appear to us, the person being a priest with grey hairs! The old man then wept and wailed much, and pleaded to get back his son. We asked the lad if he would go; but he said, in the hearing of his father, and in the Mah-ratta tongue—for as yet he could not converse in English—that it was for no good purpose his friends wished him back, after knowing that he had polluted himself by eating food cooked by Christians. His father, after pleading earnestly a long time to no effect, prostrated himself at his son's feet, in the manner of the people of the East, and wept bitterly in a lamentable wail. The effect of this on Ram Krishna was overpowering: he burst into tears, and his grief became excessive. I and my family were equally affected. Then it was that Ram Krishna tasted, and we saw, how hard it is to forsake father and mother for Christ's sake. When the poor old man saw that his son would not return with him, he seized him by the arm, with the grasp of a man in despair, and began to pull him out. The son resisted him, when the father released his hold, turned his back weeping, and went in haste from the mission-house. This scene affected Ram Krishna so much, that he was inconsolable and in tears, scarcely taking any food or sleep for several days.

Next morning his mother called at the mission-house, in the hope that her influence over him would accomplish that in which his father had failed. She was in a great measure justified in this hope, from the very affectionate temper of her son, and his particularly fond attachment to herself. She is a good-looking woman, and young, compared with her husband. She was accompanied by two little children, the brother and sister of Ram Krishna, both of them as interesting in their looks, and as affectionate as himself. In order to prevail upon her son to return to his father's house, she wept, removed her upper garment, pressed him to her breast, reminded him of the hoary head of his father, pointed to his little brother and sister, and asked, "Do you mean to abandon these and me to the wide world when your father is no more?" Her tears and entreaties were all in vain. But although Ram Krishna refused to comply with his mother's request, he assured her, before she left the mission-house, that, now he had become a Christian, his love to his parents and other relations would not cease, for that the christian religion, more than any other, urged the obligation of this duty.

When his parents saw that all their efforts were vain, they went to the sub-collector of Nassuck, and begged his assistance in getting their son from the mission-house, in which they pretended he was detained by my unlawful influence. The sub-collector forthwith sent a note to me, desiring me to send Ram Krishna to be examined in his court. Ram Krishna was immediately sent, under the care of the peon (court officer or bailiff) who brought the note. The sub-collector, in the presence of many of the chief Nassuck brahmins of the sacerdotal order, then entered fully into the case. I was not present. When the examination was over, the sub-collector again wrote to me, to say that he now returned Ram Krishna, having fully satisfied him-

self that the lad was of an age at which he was capable of choosing his own religion and residence, and of being master of his own actions. While in court Ram Krishna was importuned by the chief brahmins to return to his parents, and thus put an end to their grief, and avoid bringing disgrace upon his whole family and caste, by forsaking the religion of his fathers, and polluting himself by living among people of another religion. One of the brahmins, a famous priest, who happened to be at Nassuck at that time, pretending great kindness, invited Ram Krishna to go with him to his lodgings, when he would show him the excellence, and prove the divine origin, of the Hindoo religion. To this Ram Krishna replied, that his entreaties were in vain, and his arguments would be as unavailing, for he knew that the chief part of the Hindoo religion was the bowing to an idol of stone; and he asked, with justifiable scorn, "What profit can you get by serving a stone?"

It is proper to observe here, that the reason why Ram Krishna was so unwilling to return to his father's house, was, that he could not, after having eaten of food cooked by a Christian, again be received into communion with his family and caste, without performing penance or atonement, the ceremonies attending which are all idolatrous.

#### *Dajee a Candidate for Baptism.*

A few weeks after Ram Krishna had mentioned his desire to be baptized, another brahmin youth, a year older than he, named Dajee Pandurang, offered himself as a candidate for baptism. He told us that he was now so firmly convinced of the truth of Christianity, and so decided in his determination to become a worshipper of the true God, that nothing would turn his mind from it. We thought him an affectionate lad, and had often been struck with his modesty and retiring habits. He had at this time been about four years in connection with the English school, and could therefore converse fluently in English. His parents belong to the lay class of the brahmins, so that he had been less frequently brought into contact with actual idolatry than his fellow catechumen, Ram Krishna. He was, besides, one of the youngest of his father's sons, and was not therefore required, in the absence of his father to officiate at the domestic idolatry, but could, every morning, leave home for school before the time of its performance. From these circumstances, he was not necessitated to leave his father's house on becoming a candidate for baptism.

#### *Attempts to Poison the two Young Men.*

After a few weeks quietness and religious instruction, Dajee was one day in school, we believe on the 20th of October, 1840, taken seriously ill. He began to tremble all over, then became giddy and convulsive, in a short time spasmodic, and at length delirious. I immediately sent for the civil surgeon of the station, who, on seeing Dajee, immediately declared that a dose of the poisonous plant called *datura* must have been given to him. Various medicines were administered; after which, Dajee's elder brother, having heard of the state in which he was, came and took him home abruptly. He continued stupid or delirious for a day or two, after which he recov-

ered slowly; and in about a week visited us at the mission-house. He was then very feeble, and during another week remained at home, being unable to attend for instruction.

On a Lord's-day, about three weeks after the attempt to poison Dajee, Ram Krishna was suddenly taken ill, almost in the same manner, but with symptoms more violent and alarming. The civil surgeon was again called, and found such symptoms as led him confidently to pronounce that a dose of *aux vomica* had been taken. Strong emetics were immediately given, and quickly took effect; so that, by the mercy of a gracious God, the dear boy's life was saved. After several days' pain and great weakness, he began slowly to recover.

#### FRENCH EVANGELICAL MISSION IN SOUTH AFRICA.

THE following extracts from a letter of the Rev. Mr. Rolland, who is stationed at Beersheba, South Africa, are translated from the *Journal des Missions Evangeliques*.

During many successive months, my house was besieged by natives, who came to seek instruction. Becoming extremely fatigued by listening and giving instruction, I was obliged to dismiss many of them every day, with a request that they would call again. On rising the next morning, I found my chamber filled with a crowd who were anxious to learn the way of salvation.

Of sixty-six candidates for baptism, seventeen were received into the church at one time. One of these was Kaniana, of whom the following account is given.

Kaniana, an old warrior with a grey beard and with breast and arms tattooed, has received the name of Joshua, not as the chief of the tribes, but on account of the victories he has gained over his enemies, and of the great number he has precipitated into eternity. He said to me one day, "I was the proudest of the Bassutos, and I thought myself the most valiant of my tribe. After the destruction of our tribes, every body was dying of famine; but I always had the means of subsistence. The greatest of robbers, I went with my lance in one hand, and my buckler in the other, to seize cattle wherever I could find them." But now Kaniana is changed; he is a soldier of Jesus Christ, having found peace and happiness under the banner of the Prince of peace, and rejoices in the assurance of the pardon of his past crimes. He desires to live only for his Savior.

Another of these converts was Lipagang, a robber by profession.

Having escaped the carnage of his tribes, he withdrew, together with his father and sister, into mountain caves. His mother had followed the enemy to obtain food. Lipagang, though quite young, was accustomed to sally forth, lance in hand, and plunder cattle; he seldom returned without a quarter of beef or a sheep. His father, alarmed in view of these

robberies, which his reprimands could not prevent, and fearing lest the enemy should be drawn to his retreat, fastened the hands of his son behind the back, and pronounced the following sentence: "Since you always rebel against the authority of a father, and it is to be feared that you will one day cause our ruin, I am about to put an end to your life." The young man made no reply; but having arrived at the edge of a very high precipice from which he was to be thrown, he began to implore the clemency of his father, and to describe the misery into which he was about to plunge himself by losing his son. "My father," he says, "you are old and worn out; who will obtain food for you?" At these words the old man paused and drew back. Agitated by turns with the thought of dying of hunger, and with the fear of falling by the weapons of the enemy, he remained for an instant undetermined; but finally, perceiving in this alternative a hope of saving himself, he liberated his son, and wept upon his neck. In the mean time, the roots which had afforded them their principal subsistence, began to fail, and famine obliged them to seek a retreat elsewhere. They directed their course to the west, travelling by night only, and arrived among the Corannas, where they were joined by the mother of Lipagang. A multitude of the Bassutos had followed the cattle which the Corannas had driven away, and had become slaves to their enemies for the sake of food. But as the Bassutos did not scruple, now and then, to kill some of the cattle which had belonged to themselves, they were soon chased over the fields like game, and wherever the Corannas discovered them, they were killed. When the famine of these poor wretches had reached its utmost extremity, cannibalism began. They placed traps for travellers, and seized upon such as became ensnared. They spared neither the old nor the young, and, as a last resource, mothers ate their own children. You will find it difficult to believe this statement; but one of my female candidates, a recent convert, has confessed to me, "I am a murderer, I have eaten the fruit of my own body." The mother of Lipagang, having gone one night to obtain water, returned, exclaiming, "We are discovered, we shall be eaten by the cannibals." But how shall they save themselves? The father was lame in consequence of a fall which he had lately received in flying before the enemy. Yet how can they leave him behind, alone, to become a prey to the cannibals? Lipagang, remembering the clemency of his father, takes the lances and bucklers, and drags him by his arm all night; this painful march is continued for several days, until they pass beyond the reach of danger, and secure a safe retreat among the Dutch farmers. During his residence in this colony, Lipagang married two wives, contrary to the wishes of his parents and his master. Wearied by their daily reprimands, he resolves to leave the colony and return to the land of polygamy, that he may there live in the enjoyment of his liberty. He settled with his family in the vicinity of Bethulia; but he took care to avoid the public services of religion, lest he should be tormented by remorse of conscience. At length the word of God touched his heart, and disclosed his sins. Soon his conscience gave him no rest, neither by day nor by night. He determined to dismiss his young wife, whom he loved more

than any thing else in the world. Having taken this step, he attended only to the salvation of his soul. Now he is a Christian, zealous, sincere, devoted to good works. Perceiving recently that disease was sweeping away many of those around him, he brought some money, which he had obtained by his labor, and said to me, "I am now in health, but I know not when my turn will come. Perhaps at the time of the collection this year, I shall not be alive. Take then in advance these eleven francs for the work of the Lord."

MISSION OF THE GENERAL ASSEMBLY'S  
BOARD, IN NORTHERN INDIA.

THE following description of the magnificent scenery of the Himalaya mountains is from the pen of the Rev. Mr. Morrison, who writes from Simla, a station among the lower ranges.

From any peak of mountain elevated above those immediately surrounding it, (and the higher the elevation the better the prospect,) the beholder looks down upon a scene truly sublime. These hills, as they are called, are not disposed into regular ranges or chains of mountain, but appear as if the flood had heaped up such immense masses upon the chain which is now perpetually covered with snow, that these masses had been broken by their own weight, or some subsequent convulsion of nature, and tumbled about on both sides without the least appearance of order, presenting in the result one great scene of sublime confusion. Only endeavor to picture to your imagination, the ocean lashed to its utmost fury by the raging storm—its waves broken in the greatest confusion, and still mountain high, and in this state instantly becoming petrified, and you will have some idea of the general scenery of these hills. Vallies are very few indeed. Mountain and glen make up the particulars of this general view. Most of the mountains, so far as I have seen, are entirely destitute of timber or shrubbery; some have the northern surface covered with one or the other. On some of the northern aspects the timber is very large, and the forests very dense. Where there are vallies they appear well cultivated, and form delightful contrasts to the general ruggedness of the mountain scenery. The cultivated fields are beautifully interspersed with houses, looking more like our farm houses than any thing I have seen since leaving home; and trees, some fruit trees, such as apricot, peach, pomegranate, and in the upper hills, apple, etc.; some nut trees, as the walnut, and others mere forest trees. The fertile parts of the mountains are also cultivated, being terraced whenever necessary. These terraces are irrigated during the dry season by water-courses led from some rill or spring along the mountain side, and from one terrace the water is let down to the one next below, and so on until all are watered. Many of these fields, however, cannot thus be irrigated, and are sown only in time to secure the benefit of irrigation from the clouds, or with such crops as will endure a long drought. This presents another, and at some seasons of the year, a peculiarly

beautiful feature, in the mountain scenery. On the same hill-side, at the same moment, may be seen, the field just shorn of its golden fleece, the harvest ready for the sickle, and every shade from that to the deep green of the promise of an abundant harvest. During the rains, however, the scenery is peculiarly grand. At that time we literally live among the clouds. They are above, below, and all about us. Sometimes we appear to be overshadowed by a great canopy, resting for its supports upon the highest peaks of the mountains, marking the comparative height of different hills with great accuracy—so well defined and so perfectly horizontal is the lower surface of the cloud. At other times from an elevation we can look down upon a sea of cloud, with its rolling waves and cragged appearance of rock, perfectly concealing from our view all the country beneath. This whole scene is diversified and rendered more sublime, by the jutting out, here and there, above the sea, of mountain tops, whose height appears for the time greatly enhanced by the contrast. Again we are sometimes enveloped in clouds so dense, that nothing can be seen at the distance of one hundred yards. This season of the year, on these hills, affords frequent illustrations of those passages of Scripture, in which clouds are said to overshadow persons, or receive them out of sight, etc. One or two have appeared so striking to me that I cannot fail to notice them particularly. I was one evening sitting in a house about eight thousand feet above the level of the sea, when suddenly the whole atmosphere appeared as if resolved into one sheet of flame. I asked a servant what that was. He replied that it was a storm, supposing it one of the sand storms which are so common on the plains, and produce such a fiery appearance in the air. I knew it could not be that from our height and distance from the plains. On looking out I saw we were enveloped in a bright cloud. (Matt. 17: 5.) It was near sunset, and I was in one of those clouds which are rendered of such a fiery appearance by the rays of the setting sun in America as well as in any other part of the world. Another Bible scene, of which I am sometimes reminded, is the giving of the law on Mount Sinai. At Simla we have comparatively little thunder and lightning, and that seldom severe. But sometimes, when the ravines are filled and the mountain itself enveloped in cloud, we hear not a succession of peals of thunder, but a constant roar, without any, or at least seldom any, appearance of lightning. I have seen two clouds passing up different ravines, meeting and combining their fury, still there was very little lightning to be seen, but a constant roaring of thunder, as if the elements had met in fierce and sullen conflict. I have stood in the maintop, while our ship was scudding under close-reefed fore-top-sail and jib, witnessing the grandeur of a storm at sea; but here I possessed one additional advantage, that of seeing the conflict between two storms. It was truly sublime and awful. The storm passed off, and left the ground white with hail. The changing of the clouds, their vanishing and re-appearing without any apparent

cause, affords some beautiful views. At one time we are almost in darkness then light begins to break in through the mist, which, by degrees, begins to disappear,—first we begin to get faint glimpses of the contour of the surrounding hills; then, in a few minutes, all is perfectly clear, and opens up to us all the beauties of this mountain scenery after rain, here and there beautifully interspersed with fleecy clouds,—these views often extending, on the one hand, to the perpetual snows, and on the other, to the places of perpetual absence of snow—the plains of Hindostan. During this clearing process many curious changes take place; clouds vanishing, or driven here and there by the wind, now enveloping one hill, now another, in the shifting clouds, then clearing one and another until all is open to view. Sometimes it leaves a mountain top covered with only the remnant of a cloud, which gives the appearance of being covered with a dense, hairy mould. Sometimes only one side of a hill is covered, so that one may pass along the ridge with a clear, bright, sunny landscape on one side, while on the other, he sees nothing but a dense cloud filling the ravine, and walled up apparently to heaven. But it would be a hopeless task to think of giving you any adequate idea of the variety, beauty, or grandeur of these shifting scenes of nature.

I must now try to give you some idea of Simla itself. It is built upon a ridge varying from 6,500 to 8,500 feet in height and about five or six miles in length. The main ridge lies very nearly if not quite due east and west, with several spurs jutting out in almost every direction. It now contains near 200 houses for European residents and visitors. The hill is almost entirely covered with a good forest, except where it has been cleared away for building. Oak, and five or six kinds of fir, constitute the principal portion of the forest. The oak is an evergreen and puts forth new leaves twice a year—early in the spring and during the rains; consequently, even the dead of winter presents none of that dreariness which is the result of the fall of all the leaves, and the utter destitution of foliage. During the months of March and April, this whole scene is beautifully enlivened by the blooming of the Rhododendron, profusely scattered over some parts of the hill. The forest is inhabited by abundance of large grey monkeys; there are also jackalls, a species of fox, hyenas, bears and leopards. These are very troublesome from their constant depredations on our poultry, sheep, goats, etc. The leopards even kill cows and dogs; one came into an out-house, where I had a few sheep and goats, and took off the largest of the flock—and so bold are they, that we have feared no little for our children, who might be pounced upon about the doors in the dark of the evening. I have, however, never heard of any instance of the kind. This hill commands very fine views of the snowy range and also of the plains in clear weather. After a rain particularly, the plains may be seen stretching far out to the south and west until heaven and earth appear to come together.



## Miscellanies.

### NEW WORKS RELATING TO MISSIONS.

*A Residence of Eight Years in Persia among the Nestorian Christians; with Notices of the Mohammedans.* By Rev. JUSTIN PERKINS. With a Map and Plates. Andover: Allen, Morrill and Wardwell. pp. 530.

The readers of the Herald are already acquainted with the author of this work and the field of his labors, and also with his general qualifications for describing what he has seen and heard. The volume is introduced by a sketch of the Nestorian Christians, which is followed by a brief account of the origin of the mission to that interesting people. The writer then describes his successive voyages from Boston to Trebizond, and his difficult and sometimes perilous journeys from that place to Tabreez. At the end of fifteen months,—the period of his residence in the latter city,—he removed to Oroomiah, where he remained until his return to this country. Mr. Perkins has had many opportunities of becoming familiar with Persia, its topography, its political state, the manners and customs of its population, together with its intellectual and moral condition; and he has presented the results of his observations in a style, unambitious but correct and lucid, and with an evident desire to leave a just impression on the mind of the reader. Those parts of his book which refer more particularly to the Nestorians will increase the interest already felt in that remarkable people. The work is handsomely published, and the engravings and drawings,—twenty-seven in number,—representing Persians, Nestorians and Koords in various costumes, with an eastern and western view of hoary Ararat, add much to its value.

*Moffat's Missionary Labors, and Scenes in Southern Africa.* New York, Robert Carter. 1843. pp. 403.

This is a work of extraordinary interest, and it is moreover a triumphant vindication of the expediency of African missions. Mr. Moffat has spent twenty-three years among different tribes in Southern Africa, in the service of the London Missionary Society; and he now describes, in this unpretending narrative, his trials, his adventures and his success. He is evidently a man of rare qualifications for the kind of labor to which he was called; and those who read his book will see that he is a skilful painter of the scenes through which he has passed. The arrangement of his materials

is faulty; the general outline is indistinct and unsatisfactory; but the incidents which he introduces are presented in a style which is distinguished alike for its simplicity and its graphic power. Those who are at a loss where to find interesting materials for the monthly concert may use this volume to advantage.

*The Missionary Eclectic. A Repository of Select Missionary Works, American and Foreign.* Edited by J. A. B. STONE and H. A. GRAVES. Volume 1, No. 1, January, 1843. Boston: William S. Damrell.

The plan of this quarterly is in some respects different from any thing which has preceded it. The editors undertake to furnish "such selections, abstracts, reviews, and original articles as they may judge most conducive to the promotion of the missionary enterprise." The contents of the present number are the Missionary Age, by the editors; the Missionaries, a short poem by Bernard Barton; the History of the Baptist Missionary Society, Vol. I, by Rev. F. A. Cox, D. D. LL. D.; and Selections from the Jubilee of the World, by Rev. John Macfarlane.

The history of Dr. Cox contains a full account of the rise and progress of the eastern missions of the English Baptist Missionary Society down to the year 1837. In the preparation of this work he has had peculiar facilities, having been associated with Fuller, Ryland, Carey, Sutcliff and others, and having also been connected with the Missionary Committee for thirty years. The selections from the Jubilee of the World are worthy of an attentive perusal.

### ADDRESS TO PASTORS.

It will be remembered that in 1838, two prizes were offered,—one of two hundred guineas, the other of fifty,—for the best and second best essays on Christian Missions. The first of these was awarded to the Rev. John Harris, the other to the Rev. Mr. Hamilton. From the essay of the latter the following extract is made. It is taken from the concluding pages, in which he urges upon the church of Christ, with great solemnity and earnestness, the duty of becoming, in deed and in truth, a *missionary church*.

The pastors of churches may examine themselves with much advantage in this matter.

They are Christ's: by him they are given to his people. The same authority which prescribes their present lot may summon them to the ends of the earth. They must stand ready for every sphere and description of labor. But if their ministry at home be unblest, may it not be the intimation that they are called hence? If the missionary is oft compelled to *sink* into the pastor, why may not the pastor *rise* into the missionary? We may advance on even this. Were a few of our most able preachers, our best beloved ministers,—the men of the most fixed association, the largest success,—to offer themselves to fulfil this work,—it is believed that such would be the impression and the impulse, that the church would assume a new aspect and date a new era! The duty would, however, be correlative. Will their people resign them? Could they magnanimously bid them speed? Would they, though with weeping, yet with firmness, "accompany them unto the ship?" Oh it will be a joyful day, when all talent and influence shall be at the disposal of the church, and her selfishness shall wholly perish! When, like a heavenly monitress, she shall send forth her most "precious sons" on the most arduous services,—and they shall seek no pre-eminence, but of toil and danger!

It is a stern reflection, that there should be so much of unavailing power among us. Were it all elicited, and all directed, scarcity of any means would not be known. Each Christian ought often to ask himself, Whom have I brought,—how many,—to the knowledge of the truth? Whom have I saved from death? To many it would be a scandalizing question. They would think it should only be proposed to the preacher of the gospel. Ah, it is thus that we are neutralised! Almost every thing lies latent. We have to learn our first lesson, and to take our first step. We have yet to see the reason why we were brought into the fold. Then were we devoted to the cause of universal salvation. Missions are to Christianity but its proper expansion and evolution,—like the mathematical genesis of the given line or segment. Have we obeyed the pledge? Have we not made the church our lurking-place from labor? Have we not sought a very indulgence there? "Let every man prove his own work, and then shall he have rejoicing in him-self alone, and not in another: for every man shall bear his own burden." Let no one shrink, supposing that the work is doing without him: "Thou mayest not hide thyself." Idleness has no longer the excuse, "No man hath hired me."

It cannot be too strongly impressed upon our minds, that we have now reached a point of the highest interest and dreadest responsibility in the history of missions. There is no alternative but to advance or to recede. The building we can raise at pleasure, and leave at any height: the tree must grow or wither. The city may keep within its walls: the army must march or fly. It is not failure that troubles us but success. New fields of labor invite us, admirable candidates plead for our patronage, distant churches are hastening to a maturity, but still more than ever they need our help. Conversion inspires revival, and revival produces conversion. "As soon as Zion travailed, she brought forth her children." The urgent claims which now appeal to us grow out of this prosperity. From what has that prosperity grown? The answer is joyous,

and yet awful: we have besought it, and we have been heard. Our prayer has not "returned into our own bosom!" We have "covered the altar of the Lord with tears, with weeping, and with crying out." Were we sincere? Did we dissemble? Do we grudge the consequence? Do we grieve that our prayers are answered? Would we that there had gone up "a bootless bene?" That we still groaned in unavailing intercessions? That our missionaries were put to shame? That they had fled before their enemies? That the pagan should not understand nor seek after God? That the gospel should be hindered? Some subtle hypocrisy is here. God is "the hearer of prayer." It is a glorious name. Our exclamation has been of it. We have declared it to the heathen. They have prayed. He has glorified his name. Hearing prayer, all flesh shall come unto him. Would we blot out that memorial? Would we quench that sereneest out-beaming from his crown? He has been faithful to his promise: he has done his part. His arm has put on strength: have we put on strength? He has plucked his right hand out of this bosom: is *our* heart at our right hand? His work has appeared unto his servants: where is *our* handy-work? Human agency alone is wanting. "Is not the Lord gone out before thee?" What have we done? Can we speak of "counting all things but loss" for this? Has any thing that we have attempted "drawn out our soul?" Is there not the same race of ambition? The same pride of life? Should not our conduct, to comport with the crisis, bear a far more self-denying feature? "Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep and oxen, and men servants and maid servants?"

In connection with the foregoing appeal, the following passages from a sermon preached by Dr. Pond at the ordination of his son may be read with profit.

Those who are now preparing for the ministry, or are just entering on the ministerial work, have a mighty responsibility resting on them. They cannot too deeply and sensibly feel it. I would that I might be able to say something, to impress their responsibilities more solemnly upon them. It depends, (under God,) undoubtedly, on the character of those who are now entering the ministry, and who are to constitute the *acting ministry* for the next five and twenty years, whether the world shall be speedily evangelized, or whether it shall relapse into a state of slumber, and all that has been gained shall be worse than lost. The great work of spreading the gospel cannot long remain stationary. If it does not go forward, it will go backward; and if it go backward but a little way, it will be past recovery, and the high hopes now entertained respecting it will be dashed.

In this view of the case, you see, my beloved young brethren in the ministry, what a crushing responsibility rests upon you. Under many disadvantages, your fathers commenced the work of evangelizing the world. They carried it forward instrumentally, a certain way. But many of those with whom this good work originated are already gone; and those that remain are fast following them. They will not be suffered long to continue, by

reason of death. Stepping into their places—entering into their labors, I beseech, I *adjure* you, to carry forward these benevolent labors with renewed zeal. And not only carry them forward, but *carry them out*. You may live, if you are faithful, to see them consummated. You may live to hear the seventh angel sounding, “The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever.”

#### MOTIVES IN GIVING.

ANOTHER selection from Hamilton's Prize Essay will be found as appropriate to the missionary enterprise in this country as it is to the same enterprise in Great Britain.

It is a painful humiliation of christian principle when missionary societies must appeal to us in their present tone. Like mercantile establishments do they warn the debtor churches. They bring forward their balances, and threaten us with their ruin. It is a matter of finance, and they are not blameworthy in so treating it. But where are the right appeals? Who calleth on the love of Christ? Who speaketh of the Cross? Who telleth of Satan, the enemy of souls? Who pleadeth the cause of a hell-devoted world? It has been tried. What spirits trembled? What bosoms yearned? Where was “the great and very sore lamentation,” as at the floor of Atad? Where was the “great cry, such as there was none like it,” once heard throughout the land of Egypt? The mind of the Christian world gave but small response. A lower motive

must be shamed into action. Ah! well could *this* remonstrance be understood, though it should be pitifully obeyed. These are losses that the present generation can calculate! These are embarrassments which they can conceive! Make it an affair of ledgers, and they can enter into it! Speak of bills, and they can catch your meaning! What can he care for the immortal soul who never thinks of his own but to say, “Soul, take thine ease?” What can he care to save the world from ruin, who loves this present world? Yet it is doubly mortifying, that our missions should feel the want of support, and that this should be found the most congenial argument to obtain it. Our missionaries must be withdrawn, our stations abandoned, unless there be pecuniary excess over the last receipts! What else can our boards decide? They must be guided by outlays and assets. They must “provide things honest in the sight of all men.” They can only regulate their measures by their means. Though they spread the kingdom of heaven, it is necessarily by an earthly administration. Treasurers, clerks, collectors, accepters, auditors, have a monetary province. Of this instrument we cannot make light. Though it is a “corruptible thing,” though “Cesar's image and superscription” be stamped on it, it may be converted into that which is “not corruptible,” it may be appropriated among “the things that are God's.” Still, it is an alarming thought, that this should be felt the fittest incentive to arouse the company of our churches,—that a wretched arithmetic should be put forward to do that, which thoughts of salvation and conceptions of eternity failed to accomplish!

## American Board of Commissioners for Foreign Missions.

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

On the first of March the following missionaries embarked from Boston for Smyrna in the bark Emma Isadora, viz. Rev. Justin Perkins and Mrs. Perkins; Rev. David T. Stoddard of Northampton, Ms., and Mrs. Stoddard of Marblehead, Ms.; Rev. Edwin E. Bliss of West Springfield, Ms., and Mrs. Bliss of Portland, Me.; Miss Catherine E. Myers of Whitehall, N. Y., and Miss Fidelia Fisk of Shelburne, Ms. With them sailed Mar Yohannan, the Nestorian bishop, who came to this country in January, 1842, with Mr. Perkins. Mr. and Mrs. Bliss are expecting to proceed to the Koordish Mountains to join that branch of the Nestorian mission. The others expect to reside at Oroomiah, where Mr. and Mrs. Perkins have already labored eight years. The two unmarried ladies will reside in the families of the missionaries, and take charge of the female schools among the Nestorians.

Mr. Bliss was educated at Amherst college, and at Andover theological seminary; Mr.

Stoddard pursued his entire course of study at Yale college.

On the Sabbath evening previous to their departure, the missionaries received their instructions from one of the Secretaries, in the chapel of Andover theological seminary. Mr. Perkins delivered an address, directed partly to his associates, and partly to the students of the seminary. Some remarks were also made in English by Mar Yohannan. Prayer was offered by Dr. Woods, who affectionately commended the missionaries to the great Head of the church.

From the Instructions referred to above an extract is given below, relating to the

#### *Opposition to be Expected from Popery.*

It is no part of wisdom to shut our eyes to the foes we have to contend with in our efforts to enlarge the kingdom of Christ. In your mission, the Moslem has hitherto acted the part of a friendly protector. We hope, too, that none bearing the name of protestant Christians will ever array themselves against you. But there is a power,—one that rejects the doctrine of justification by faith alone, and

sets itself in fierce hostility to the use of the word of God by the people, and against every form of evangelical effort to reclaim this world from sin,—that will make war upon you, and defeat you if it can. This power is the 'Man of Sin' and 'Antichrist.' Its missions to that land preceded you long ago; and in western Asia they are conducted on a far more extended scale than ours. It has an organized sect among the Armenians; another in the Greek church; another in the Syrian; and it has drawn off a third part of the Nestorians, and is compassing sea and land to gain the residue. Numbering more than a hundred millions of professed subjects in the world, all under one head, and coming more and more under the directing influence of that head, its power is great; and it aims at nothing less than to bring the intelligence and feeling of the world under its spiritual control. You will hear much of the danger which it threatens to our own country, taking advantage, as it does, of every assailable point in our institutions. And as you gain more perfect knowledge of its movements, you will be ready to say, What tribes of the wilderness has it not visited? In what islands of the sea may it not be expected? On what African coast shall we not find it? And where in Asia—western, central, southern, and eastern—has it not its garrisons and its armies? In the missions of its various orders—Jesuit, Lazarist, etc.—we shall find our most uncompromising, most formidable opponents. This great hostile power, backed up by the papal nations of Europe, you will have to encounter. It will come upon you from every quarter, and will scruple at the use of no means that will accomplish its purpose. And the gathering storm, which threatens the missions and the peace and safety of the whole evangelical church, may be expected to grow darker and fiercer. It would not be strange if the next thirty years were to constitute the most eventful period in the history of the church, since the age of the apostles. Every thing indicates heavings, convulsions, and revolutions in the religious condition of the world. The papal hierarchy has been strangely excited by the missions of the protestant churches. This effect was not anticipated; but the deed is done. The enemy is roused in almost every part of the papal dominions. There is now no retreating; no safety in half-way measures; no making peace with the foe but on terms involving treason to our Lord. The true church of Christ must fight, and conquer too, or die. It would have been far better not to have entered on our missions, than now to

leave them half supported. The effect of being driven from all our foreign posts, would be to add ten fold vigor to the zeal of papal Europe for establishing in our own country the spiritual supremacy of the Pope of Rome.

The unfolding scene is not without its terrors. But, brethren, let us look at it with dauntless eye. Infinite Wisdom and Love stand behind it. Some such thing is probably necessary to bring the whole church into vigorous, steady, and persevering action. The spirit of worldliness and sloth and even something like rebellion in the church, is yet strong. The presence of such an enemy will promote humility, dependence, watchfulness, zeal, and activity in ministers and missionaries. It will do good to the churches; separate the precious from the vile, quicken the intellect, strengthen the graces, and hasten the time when the churches gathered from among the heathen and the reformed oriental churches can be left to fight their own battles. Let the millions of the papal church rouse then, if they will. Let them watch us, and attack us, and compel us to awake, and to gird on our armour, and contend earnestly for the faith and for our religious liberties; and if the love of Christ be not sufficient to draw us, let them be the scourge of the Lord to drive us. Yea, let them gain advantage over us, whenever we contend with any but spiritual weapons, or rely upon any thing but the strength of our Almighty Lord. In early times, the churches and the ministers of the gospel were kept to their duty by means of fagots and the sword. The means now to be employed are more subtle, but perhaps not less searching and effectual; and it may be that the fagots will yet again be lighted up, and the persecuting sword unsheathed.

How much advantage the church of Rome is to gain before its final overthrow, it is useless to conjecture. The strength of that church lies not in its temporal power, but in its antiquity, its numbers, its arrogant claims, its gorgeous rites, its appeals to the fancy and imagination, its easy methods of salvation, its peace-speaking doctrines for pride, worldliness and pleasure, and its actual hostility to the true gospel and the true church. Before the final and decisive struggle, it may be expected to array under its banner all the organized forms of opposition to the kingdom of Christ, that exist in the world. For, in the struggle with popery, we can place no reliance on mere civilization, or mere learning, or mere taste. There is no effectual security in a free press, none in free civil institutions. The world of poetry may be expected to go for it,

and the world of music, and the world of fashion. Ambition will sacrifice upon its altar, and party-spirit will bow down before it. Let us have no vain confidences. Nothing will withstand popery, but the gospel—the truths which convert men to God, and which make men feel that there is no salvation except through faith in Christ.

Brethren, rely on this gospel, and nothing else; preach it, and nothing else; and show by your lives that it is all your salvation and all your desire, and that you solemnly believe there is no salvation without it.

*Importance of the Preached Gospel and an Eloquent Ministry in our Missions.*

We come to another topic—the methods of presenting the gospel, which are to be mainly relied on, in resisting the enemy and accomplishing your object as a mission. And one motive we have in dwelling on this topic is, to guard you against a practical error of much importance, into which some other missions have fallen; namely, that of making comparatively too much use of the *press*, and too little of the *pulpit*, in their endeavors to convert men to Christ. Past experience all converges to the point, that the economy and efficiency of missions require *preaching* to be put far in advance of every other means of propagating the gospel. It will also be your most effectual method of resisting the ‘Man of Sin.’ Not, however, controversial preaching; but preaching the simple gospel—Christ Jesus and him crucified; getting the minds of the people imbued with the knowledge of the truth, and their hearts with the love of it. Preaching, and preaching of this nature, should be the leading object, the great business of your mission. We have less and less confidence in the distribution even of the Scriptures among an unenlightened people, apart from the preached word. We fear that too much time has been spent by some of the missions in what is called ‘preparatory work’—in laying foundations, collecting and arranging materials, and constructing labor and time saving instruments;—results indeed of great intrinsic value, as facilitating the work of present and coming generations, but not so adapted to the common apprehension, as are present results, when these results are the actual conversion of men. Until the community shall have become more holy and benevolent, better informed, and more desirous of information, and far more actuated by faith, there is danger lest our plans be too comprehensive, too far-reaching, and break down by their own weight before the churches are fairly awake to their importance. The great body of the

people will be more interested in an account of one conversion, than in the mention of millions of pages as having been printed and circulated. And preaching—sending the truths of the gospel by the living voice from heart to heart—this is God’s grand method of converting souls.

*Preachers*, then, are what is wanted in our foreign missions—men of might in the Scriptures, men of talent and piety, clear and strong thinkers, with a ready utterance in simple language which common people can understand—convincing, persuasive, eloquent preachers. How absurd to think of withholding preachers from foreign missions, because they are eloquent. How infinitely absurd to think of sending those abroad to preach in a strange language, who are known to be inefficient preachers in their own tongue. How often in past times have we heard objections to sending preachers on foreign missions, because they were so acceptable as preachers at home; as if others who had not their popular talents would do as well among the heathen, or would at any rate make a less sacrifice of personal usefulness. But it is all a mistake, founded in a strange want of reflection. The people of other languages, though unenlightened, even though pagans and savages, are of like passions with ourselves, and their susceptibilities as hearers are regulated by the same laws. The eloquent preacher makes no more sacrifice in his prospects of usefulness, when he goes on a foreign mission, than any other person; for his *relative* usefulness as a preacher will be still the same. The apostle Paul had the same power of eloquence, compared with the other apostles, when he preached in Greek at Athens, and in Latin at Rome, as when he poured forth his full soul in his own native tongue at Jerusalem. And where is a well furnished mind needed, and where the power of thought, and the power of illustration, and the power of speech, and the power of adaptation, if not by the preacher going forth to address men of another tongue, who are strangers to moral subjects, and whose grovelling minds soon grow weary of contemplation?

Besides, if we have not such preachers in our missions, how can we expect ever to rear an efficient native ministry? Our streams will not rise higher than their fountains. Our copies will resemble their originals. In this view, the sending of a learned and eloquent ministry into the oriental churches, and throughout the heathen world, becomes exceedingly important. The native preachers, who should succeed to a feeble foreign ministry, could never hold their ground. They

would resemble their spiritual fathers and teachers; they would be themselves a feeble ministry, and their churches would soon fall a prey to every form of ignorant enthusiasm. It may be that such ministers have been sent abroad, once, and again, and again; but it was unintentional, and in consequence of mistaken testimony in their behalf. And they form exceptions to a general rule; for we confidently affirm the company of foreign missionaries, taken as a whole, to be as noble a class of ministers and preachers, as is to be found in any part of our country. And the cause of foreign missions yields precedence in its claims to no metropolitan churches, no colleges and theological seminaries. It calls for a large number of the most pious, most learned, and most sagacious, accomplished, and eloquent preachers the churches can furnish. Its ministers ought to be eminently select, probably more so than is now possible; and ought to be amply furnished with means for employing their powers in preaching the gospel, and training pious natives to co-operate with them, and at length to succeed them in the work of the ministry.

And our prayer is, that our young brethren who are preparing for the ministry may lay this subject more to heart. Whatever impressions they may have as to their personal duty, it is almost certain that a responsibility will rest on the generation of ministers now entering the field of action, that could not by any possibility rest on their fathers. The churches must look to the tone of spirit in their young ministers to see whether they may expect extension, light and glory; or must apprehend another apostacy, and another long and painful struggle for existence. If the chief attitude of our ministers and churches is to be merely defensive, they cannot stand. A nobler enthusiasm, a nobler daring, and a mightier effort are demanded. Like our great foe, the papal church, we must go for the conquest of the world. Ministers and people must go for that—every minister and every church. We must strengthen the churches at home, that we may be the more effective abroad; and must engage in a system of aggressive movements large enough to overwhelm the faint hearted and unbelieving with astonishment and dismay.

#### DECEASE OF MR. CROSBY.

SINCE the last number of the Herald was issued, the Rev. DANIEL CROSBY, Assistant Recording Secretary of the Board, has ceased from his earthly labors. At a meeting of the Prudential Committee, held at the Missionary

House, February 28th, the day of his decease, the following minute was adopted:—

"Although the Rev. Daniel Crosby was permitted by divine Providence to be connected with this Board only a short time in the editorial department of its public duties as a missionary institution, yet it was long enough to secure the respect and esteem of the Committee, and their confidence as to his great usefulness to the missionary cause had his life been spared. And now that God has seen fit to remove him, they take pleasure in remembering how he adorned the christian profession, the pastoral office, and the sacred ministry; and how zealous he was, and laborious, and disinterested, and faithful in the duties arising from those relations; and with what characteristic ardor and devotedness, when providentially removed from the pastoral office, he entered upon another sphere of duty, for which his previous course of labors had, in some important respects, tended to prepare him. The Prudential Committee tender their affectionate sympathies to the afflicted widow and family of their departed brother; and, in token of their respect and interest, will attend the funeral services, agreeably to arrangements to be made by the church in Charles-town, to which Mr. Crosby lately sustained the pastoral relation.

"Resolved, That the clerk of the Committee transmit a copy of the foregoing minute to Mrs. Crosby."

#### Recent Intelligence.

CONSTANTINOPLE.—On the first of December, the missionaries write that the Armenians, friendly to their labors, were never more free in visiting them. nor ever more importunate that they should have a public preaching service, which had, at the earnest solicitation of the Armenians themselves, been renewed, after having been suspended for some months, in consequence of an opposition which had been raised against the mission. The books of the mission were never in greater demand. Many of the enlightened Armenians manifested a readiness to suffer, if need be, for the name of Christ.

On the 28th of December, Mr. Dwight, advertising to the opposition mentioned above, says, "We, however, ought to feel that our hope is only in God, and trust only in him to carry forward this work. The Spirit of the Lord is still at work here, even among the papal Armenians, whom we have not regarded as a very hopeful class. It is, however, the still small voice that we hear. We pray

that we may yet see many pentecostal seasons in this city."

**INDEPENDENT NESTORIANS.**—Communications from Doct. Grant as late as 25th of October mention that Mr. Hinsdale arrived at Asheta from Mosul, 5th of that month, bringing with him eight or nine mule loads of Syrian Scriptures, other books, and various supplies for the new station at Asheta. The route which he took was comparatively easy and safe. He was received by the patriarch and others with much cordiality, who were earnestly desirous that he should remain with them. Two papal priests and the Chaldean bishop from Elkoosh arrived on the 27th and had an interview with the Nestorian patriarch. Their reception was not apparently cordial, and the patriarch professes not to desire to countenance them in any respect. Still there is reason to fear that this movement may impede the progress of the gospel there.

**MAHRATTAS.**—Mr. Burgess writes from Ahmednuggur, November 25th, that the state of things still continued interesting. Five or six individuals had within a few days been examined for admission to the church, and were expected to be baptized the next Sabbath. The spirit of inquiry was evidently extending, at least among a portion of the people, and the missionaries were much encouraged. The opposition which had been manifested would doubtless turn out for the furtherance of the gospel.

**TAMIL MISSIONS.**—The excitement, growing out of the apprehended downfall of heathenism, which has prevailed for some time in the vicinity of the missions at Ceylon, Madura and Madras, still continues. In some places the missionaries have been called to encounter a very malignant opposition. At Madras, tracts have been published, and meetings have been held for the purpose of ridiculing missions and the gospel of Christ, and of blaspheming the God of the Bible. It may also be stated in this connection that a letter, written at Nassuck, appeared not long since in a native paper in Bombay, the object of which was to excite suspicions against the missionaries at Ahmednuggur, and also to discredit their religion. The writer says, "I wish to rouse up our people, and excite their attention, so that they may avoid these men before they have succeeded in attaining the object they have in view, of destroying the Hindoo religion."

From Ceylon, Mr. Spaulding writes that four girls belonging to the boarding-school at Oodooville, viz. Eliza H. Clark, Isabella Graham, Harriet Train and Maria H. Cooke, with

one of the women employed as a cook at the school and one neighbor, making six in all, were admitted to the mission church in July. For several months,—some of them more than a year,—they have given encouraging evidence that they have experienced a change of heart.

From Madras, Mr. Winslow writes, November 22d, that Mr. and Mrs. Nevius, of the Borneo mission, were then at the Nielgherry Hills, for the health of Mrs. N., and that, as there had been little improvement in this respect, they would probably proceed to the United States by an early opportunity. In relation to the opposition which the missionaries had encountered, Mr. W. says, that the whole English press came out against those who had produced the excitement, and the leaders were likely to draw back.

**CHINA.**—Doct. and Mrs. Parker arrived at Macao in good health, on the 4th of October, after a passage of only 113 days.

**SANDWICH ISLANDS.**—From Kailua, Mr. Thurston writes, May 2, 1842, that the state of religious feeling in that church was as cheering as at any former period. There have been fewer cases of discipline than usual; many who had been suspended or excommunicated have returned to their duty. The additions to the church since his last have been 130; during the year, or since the last general meeting, 501 have been received on examination. Several converts to Romanism have shared in the revival.

From Hilo, Mr. Coan writes, May 25th, that comparatively few cases of discipline had occurred in the church during the previous year, and many of those who had been suspended were already restored to the church. The Spirit of the Lord has been shed down on many hearts, and some of the most hardened have been hopefully converted; 273 have been added to the church, and some are now candidates, while others are inquiring.

In a recent letter from Kau, August 1st, Mr. Paris says that the papists had entered that field with all the forces they could number; but the Spirit of the Lord was among the people, leading them to inquire with earnestness after the way of life. "Vast numbers come to us every week, with the inquiry, 'What must we do to be saved?' Some days I am compelled to spend five or six hours at one sitting with the inquirers. At other times I am three or four days in the week, from morning till evening, examining those who wish to be admitted to the church. At our last communion we admitted to our church about 200 persons on examination, and we have now propounded upwards of 250."

**NEW-YORK INDIANS.**—It appears from a letter of Mr. Hall, March 6th, 1843, that on the previous Sabbath sixteen Indians were received into the church at the Alleghany station. Four are from pagan families, and have known scarcely any thing of the gospel, till within a year. The aged father of one of them was present, and seemed pleased that his daughter had thus publicly renounced the superstitions of her parents. Eight others stand propounded for admission to the church.

### Donations,

#### RECEIVED IN FEBRUARY.

<b>Board of Foreign Missions in Ref. Dutch chh.</b>	
W. R. Thompson, New York, Tr.	458 61
<b>Auburn and vic. N. Y., H. Ivison, Jr., Agent,</b>	
Auburn, 2d presb. chh. 25; 1st	
presb. chh. for <i>Lavinia Hopkins</i> , Ceylon, 4,41;	29 41
Cato, Presb. chh.	50 00
Dryden, do.	10 00
Genoa, 1st presb. chh. mon. con.	17 12
Huron, Presb. chh.	8 65
Marcellus, do.	15 00
Otisco, Cong. chh. 40,57; young	
la. sew. so. 8,51;	49 11
Scott, Presb. chh.	2 75
Springport, do.	3 75—185 79
<b>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</b>	
North Adams, A friend,	10 00
Pittsfield, Teachers and pupils	
of young la. Inst.	25 00
Williamstown, Mon. con. in	
college,	10 00—45 00
<b>Boston and vic. Ms. By S. A. Danforth, Agent,</b>	
(Of which fr. fem. so. for pro. chris.	
among the Jews, for sup. of Mr.	
Schaffner, 146,97;)	1,938 38
<b>Brookfield Assn. Ms. A. Newell, Tr.</b>	
Barre, Young la. benev. so. for	
<i>John F. Stone</i> , Ceylon,	20 00
<b>Buffalo and vic. N. Y. By J. Crocker, Agent,</b>	
Alden, Presb. chh.	3 12
Buffalo, 1st presb. chh. coll.	
212,01; mon. con. 15,91; Mrs.	
S. B. Stocking, for <i>Joseph</i>	
<i>Stocking</i> and <i>George A. Stock-</i>	
<i>ing</i> , Ceylon, 40; Park presb.	
chh. 19,18; mon. con. 33,03;	
sab. sch. 27;	347 13—350 25
<b>Caledonia co. Vt. Confer. of chhs.</b>	
E. Fairbanks, Tr.	
Hardwick, D. French, which	
const. Mrs. SAMUEL GOSS of	
Montpelier, an Hon. Mem.	100 00
St. Johnsbury, Sab. sch. of 2d	
cong. chh. for miss. to Ind.	
Nestorians,	14 00—114 00
<b>Chautauque co. N. Y. Aux. So. I. H. Taylor, Tr.</b>	
Ripley, La.	11 00
Westfield, Presb. chh. 15; mon.	
con. 7;	22 00—33 00
<b>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</b>	
Keene, Mater. asso. for tract in the	
Mahratta language,	20 00
<b>Cumberland co. Me. Aux. So. D. Evans, Tr.</b>	
Albany, A bal.	3 00
Falmouth, 1st chh.	8 00
North Yarmouth, 1st cong. chh.	
mon. con.	67 11
Pownal, Cong. chh.	25 08
Windham, Rev. W. Warren,	5 00—108 19
<b>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</b>	
Amesbury and Salisbury, Mr.	
Hadley's so. mon. con.	21 00
Georgetown, Cong. so.	38 00
Ipswich, Cong. so. mon. con.	40 00
<b>Newburyport, Mr. Dimmick's</b>	
so. la. 91,17; a friend, 4;	95 17—194 17
<b>Essex co. South, Ms. Aux. So. C. M.</b>	
Richardson, Tr.	
Gloucester, Mr. Nickels's so.	18 00
Marblehead, Mr. Niles's so.	
gent. 63,12; la. 740,20; mon.	
con. 30;	833 32
<b>Salem, United mon. con. S. chh.</b>	
5,90; Tab. sab. sch. 1,90;	7 80—859 12
<b>Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.</b>	
Greenwich, A friend, by H. B. Hinsdale,	100 00
<b>Geneva and vic. N. Y., By C. A. Cook, Agent,</b>	
Havana, Presb. chh.	15 00
Ovid, do.	24 15
Romulus, do.	42 75—81 90
<b>Grafton co. N. H. Aux. So. W. Green, Tr.</b>	
Bristol, Mon. con.	15 57
Campton, La.	27 16
East Bath, Cong. chh. and so.	50 00
Plymouth, Mon. con.	51 10—143 83
<b>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</b>	
Catskill, Miss A. Thorp,	1 00
Lexington, Ladies,	9 43—10 43
<b>Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.</b>	
Amherst, Off. and students of	
college,	60 00
Easthampton, S. Williston,	14 70
Northampton, 1st par. sab. sch.	
for miss. sch. Ceylon,	50 00—124 70
<b>Hartford co. Ct. Aux. So. H. A. Perkins, Tr.</b>	
Avon, Av. of sugar tongs,	1 35
East Windsor, 2d so. coll. 37,72;	
Theolog. inst. mon. con. 28,60;	66 32
Enfield, E. Parsons,	10 00
Farmington, Plainville, cong. so.	
gent. and la.	100 00
<b>Hartford, 1st so. mon. con. 6,49;</b>	
C. Day, to const. CATHERINE	
S. DAY an Hon. Mem. 100;	
a dona. 10; a friend, a new	
year's gift, 5; W. so. Mr.	
Gridley, 10; N. sab. sch. for	
printing books for chil. of Nes-	
torian Christians, 50;	181 49
	359 16
<b>Ded. exp. paid by aux. so.</b>	
	3 00—356 16
<b>Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.</b>	
Newington, Mon. con.	21 00
South Glasterbury, Coll.	40 00—61 00
<b>Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.</b>	
Bedford, La. 20,57; a fem. friend, 5;	25 87
Bennington, Gent. and la. benev.	
so. 18,44; Mrs. D. White-	
more, for <i>Phebe Louisa White-</i>	
<i>more</i> , Ceylon, 20;	38 44
Franeestown, Gent. 75; la. 37,73;	112 78
Greenfield, Rev. B. Fowler,	10 00
Hancock, Gent. 39,78; D. Kim-	
ball, 10;	49 78
Hollis, Cong. chh. and so.	142 77
Nashua Village, Mr. Richards's	
chh. and so. 103,67; mon. con.	
136,33;	240 00
<b>New Boston, Presb. so.</b>	
	15 00
<b>New Ipswich, Gent. 77,62; la.</b>	
62,75; mon. con. 75,30;	215 67
Temple, Cong. so. mon. con.	18 00—888 31
<b>Kennebec co. Me. Confer. of chhs. B. Nason, Tr.</b>	
Augusta, Dr. Tappan's so. gent. 95;	
la. 25;	120 00
<b>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</b>	
Lisbon, Rev. S. Merrill,	10 00
Thomaston,	10 00—20 00
<b>Litchfield co. Ct. Aux. So. C. L.</b>	
Webb, Tr.	34 16
Kent, Coll.	36 00
Litchfield, 1st so. a friend,	4 54
	75 00
<b>Ded. dis.</b>	
	30—74 70
<b>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</b>	
Henniker, A. Connor,	50 00
<b>Middlesex North and vic. Ms. Char. So.</b>	
J. S. Adams, Tr.	
Acton, Mr. Woodbury's so. mon. con.	
and coll.	28 14



<i>Middlesex South, Ms. Conf. of chhs.</i>		
O. Hoyt, Tr.		
Berlin, Cong. chh. and so.	32	77
Concord, Trin. cong. chh. and so.		
50,21; juv. miss. so. 13,01;	63	22
Framingham, Hollis evan. so.		
coll. 100; mon. con. 10,45;	110	45—206 44
<i>Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr.</i>		
Adams Basin, Presb. chh. mon. con. 3	00	
Bergen, Presb. chh.	12	32
Churchville, do.	15	98
Dansville, Evan. Luth. chh.	5	00
Livonia, 1st presb. chh.	31	25
North Bergen, La.	8	89
Ogden, Mater. asso. for a child		
at the Sandw. Isl.	11	75
Pembroke, Presb. chh.	6	00
Rochester, 1st presb. chh. 128,90;		
3d do. 87,86; Brick do. 35; sab.		
sch. for William Wisner and		
John H. Thompson, Ceylon,		
25; inf. sch. of Washington-st.		
chh. 1,50;	288	26
Scotsville, La.	18	00—400 45
<i>New Haven City, Ct. Aux. So. A. H.</i>		
Maltby, Agent,		
New Haven, 1st chh. and so.	119,75;	
a prof. in Yale coll. 50; mon. con. in		
do. 5,00; united so. sab. sch. for Ceylon		
miss. 25; Durand so. 10;	213	41
<i>New Haven co. East, Ct. Aux. So. S. Friable, Tr.</i>		
Branford, J. F. Linsley,	65	00
Meriden, A friend,	5	00
North Guilford, Cong. chh. and		
so. gent. 25; la. 27;	52	00
Wallingford, Cong. chh. and so.	53	00—175 00
<i>New York City and Brooklyn, Aux. So.</i>		
J. W. Tracy, Tr.		
(Of which fr. T. Ritter, for Delia M. Rit-		
ter, Ceylon, 20;)	372	20
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>		
Brookline, A friend,	10	00
Roxbury, Elliot chh. and so.		
gent. (of which for Joshua		
Danforth, Ceylon, 25;)	525,12;	
mon. con. 19,72;	544	84
Stoughton, La.	10	00—584 84
<i>Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.</i>		
Colchester, Gent. 51; mon. con.	35,65;	
sab. sch. 16,71;	103	36
Lisbon, Newent so. gent. and la.	17	00
Norwich, 2d and 5th chhs. mon.		
con. 107,04; miss. sew. so. to		
const. JABEZ HUNTINGTON		
and HORACE COLTON Hon.		
Mem. 200; sab. sch. in 5th chh.		
for Mr. Tracy, Madura, 10,35;	317	39
Preston, Gent. and la.	18	40
Windham, Scotland so. 11,56;		
gent. 35,35; la. 15,41;	62	32—518 47
<i>Old Colony, Ms. Aux. So. H. Coggeshall, Tr.</i>		
Middleboro', Cong. chh. and so.	39	00
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>		
Madison, Cong. chh.	15	00
New Haven, do.	20	00
Richland, do.	22	75
Utica, Welsh cong. chh. 20; 1st		
presb. chh. inf. sab. sch. 1,03;	21	03—78 78
<i>Orange co. Vt. Aux. So. H. Hale, Tr.</i>		
Brookfield, Cong. chh. mon. con.		
	8	50
<i>Osego co. N. Y. Aux. So. Rev. A. E.</i>		
Campbell, Tr.		
East Hartwick, La.	4	50
Exeter, Sab. sch. for a child at		
Sandw. Isl.	20	00
Milford,	12	50
New Berlin, Coll.	22	00
New Lisbon,	10	00
Otego,	16	14
Westford,	22	25—107 39
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>		
Braintree, 1st par. mon. con.	72	00
Hanover; Cong. chh. mon. con.	10	75
South Abington, A lady,	10	00—92 75
<i>Piscataqua, N. H. Conf. of chhs. S. H. Piper, Tr.</i>		
Brentwood, Cong. chh. and so.		
44,12; mon. con. 16,27;	60	39
Greenland, Cong. chh. and so.		
27,09; Rev. S. W. Clark, 10;	37	09

<i>Kingston, Cong. chh. and so.</i>		
mon. con.	10	60
Northwood, Cong. chh. and so.		
Windham, La.	3	48—132 56
<i>Richmond and vic. Va. Aux. So. S.</i>		
Reeve, Tr.	350	00
<i>Rutland co. Vt. Aux. So. W. Page, Tr.</i>		
Benson, Cong. chh. and so.	68	28
East Rutland, Gent. 82,50; la.		
35,56; M. W. dec'd, 25c. mon.		
con. 61,99;	170	60
Fairhaven, C. Graves, 10; I. I.		
H. 2; Mr. B. 2; a little girl, 10c.	14	10
Pittsford, A. Leach, 50; cong.		
chh. and so. 82,70; mon. con.		
36,02;	168	72
West Rutland, Cong. chh. and so.	98	10
	519	80
<i>Ded. exp. paid by aux. so.</i>		
	75—519	05
<i>Stratford co. N. H. Aux. So. E. J. Lane, Tr.</i>		
Gilmanston Centre, Mon. con. 15; special		
effort, 17;	32	00
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>		
Berkley, Gent. 30; la. 33,15; a la.		
av. of necklace, 4,25; which		
const. Rev. CHARLES CHAM-		
BERLAIN an Hon. Mem.	67	43
Norton, Mon. con. 43,00; coll.		
27,23; inf. class, 2,63;	72	92
<i>Pawtucket, Mon. con. to const.</i>		
<i>JOSEPH WOOD an Hon. Mem.</i>		
192; la. 94; chil. fam. box, 7;		
which const. Mrs. MERCY B.		
TIFFANY an Hon. Mem.; a		
pri. sch. 56c.	293	56—433 91
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>		
Union, Cong. so.	15	00
<i>Valley of the Mississippi, Aux. So. G. L.</i>		
Weed, Tr.	300	00
<i>Tazewell, Ten. Rev. R. Glenn,</i>		
av. of horse, 35; less. dis. 74c.		
by Rev. W. Potter, Agent,	34	26—334 26
<i>Windham co. Vt. Aux. So. A. E. Dwinell, Tr.</i>		
Brattleboro', W. par. coll. 48,59; E. par.		
mon. con. 1,14;	49	73
<i>Windham co. North, Ct. Aux. So.</i>		
G. Danielson, Tr.		
Abington, Gent. 13,75; la. 26,26;		
Rev. N. S. Hunt, 10;	50	01
Brooklyn, Gent. 84,75; la. 70,33;		
mon. con. 50,40; sab. sch. 1,06;	206	54
Eastford, Mon. con. 4,50; la. 35,50; 40		
North Killingly, Gent. 43,75; la.		
42,66; mon. con. 15,40;	101	81
South Woodstock, La. 70,50;		
a fem. friend, 10; do. 5;	85	50
Thompson, Gent. 63,17; la. 45;		
la. sew. cir. 14,95; a friend, 5;	123	12
Westford, Chh. and so.	16	00
West Killingly, Gent. 94,75; la.		
53,30; mon. con. 41,50;	189	55—817 53
<i>Windham co. South, Ct. Aux. So. Z. Storrs, Tr.</i>		
Ashford, Gent. 29; la. 26,42; mon.		
con. 44,58;	100	00
Voluntown and Sterling, Gent.	27	00—127 00
<i>Windsor co. Vt. Aux. So. J. Francis and</i>		
<i>E. C. Tracy, Trs.</i>		
Norwich, S. so. mon. con.	35	17
Royalton, La.	22	30
Springfield, Cong. so. mon. con.	52	00—109 47
<i>Worcester co. Central, Ms. Aux. So.</i>		
A. D. Foster, Tr.		
West Boylston, Miss Betsy Keyes,		
dec'd,	40	00
Worcester, Lorenzo Gilbert, dec'd, 25		
00—65 00		
<i>York co. Me. Conf. of Chhs. Rev. I. Kimball, Tr.</i>		
South Berwick, Chh. and so.		
	26	00
<i>Total from the above sources,</i>		
	\$12,154	42

## VARIOUS COLLECTIONS AND DONATIONS.

<i>A friend, 2,50; do. 1,50; do. av. of spoons, 1;</i>		
<i>Albany, N. Y. 2d presb. chh. and so.</i>		5 00
975,18; coll. (of which for Madura miss.		
15; fr. GEORGE C. TREADWELL, which		
const. him an Hon. Mem. 100;)	271,30;	

ded. prev. ack. 750.18; J. Howard, 5; 4th presb. chh. mon. con. 50;	551 30
Andover, Ms. A friend,	2 00
Arkport, N. Y. Mon. con.	6 00
Calais, Me. Centre sab. sch. for Thomas J. Lee, Ceylon,	20 68
Caldwell, N. J. Presb. chh.	21 57
Chatham Village, N. J. Coll.	38 56
Chelsea, Ms. Winnisimmet chh. mon. con.	14 69
Connecticut Farms, N. J. Presb. chh.	125 37
Crawfordsville, Ia. Rev. C. Mills, for a pupil in Oroomiah,	15 00
Decatur, Ga. Mrs. S. P. A. Willard,	10 00
Doaksville, Choc. na. Mon. con.	13 81
Drawyers, Del. Presb. chh.	23 50
Elizabethtown, N. J. 2d presb. chh. (of which to const. ROBERT ATCHERSON an Hon. Mem. 100;)	600 00
Elkton, Del. Presb. chh.	29 50
Erie, Pa. 1st presb. chh. mon. con.	51 00
Fort Towson, Choc. na. G. Loomis, U. S. A. which and prev. dona. const. him an Hon. Mem. 62; mon. con. 20.06; J. Belgee, U. S. A. 5;	87 06
Frederick co. Va. Miss Davis,	40
Fresh Pond, N. Y. Chh. and so. 10.80; Rev. W. Townley, 5;	15 80
Germantown, Pa. Sab. sch. class,	2 15
Greenfield, N. Y. Coll. 29.50; mon. con. 8;	37 56
Hamilton Village, Presb. chh.	5 00
Hardistan, N. J., N. chh. 8; Hamburg, mon. con. 8.75; chil. 55c.	17 30
Harrisburg, Pa. Presb. sab. sch. for Anna Haldeman, Mary Graydon, Mary Weir and James W. Weir, Ceylon,	80 00
Indiana, Five young la. for a pupil in Oroomiah, by Rev. C. Mills,	15 00
Ithaca, N. Y. 1st presb. chh. and so.	102 00
Jacksonville, E. F., O. Congar,	20 00
Kensington, Pa. 1st presb. chh.	20 00
Kingsboro', N. Y. Cong. chh. 65; S. G. Hildreth, to const. Miss ALMIRA M. HILDRETH an Hon. Mem. 100;	165 00
Malden, Ms. La. benev. so. of cong. chh. to ed. fem. pupils in Persia,	20 00
Milford, Mich. Miss. so.	10 00
Montreal, L. C. Amer. presb. chh. and cong. 175; mon. con. 94; J. DeWitt, to const. Mrs. ABBY DEWITT an Hon. Mem. 100; A. Adams, to const. Rev. J. J. CARRUTHERS an Hon. Mem. 50;	419 00
Morristown, N. J. 2d presb. chh. Mrs. L. D. Canfield, for William Pitt, Ceylon, 20; B. O. Canfield, 15; C. B. Arden, 20; J. Mills, 10; Rev. O. L. Kirtland, 10; E. Cobb, 5;	80 00
Newark Presbytery, N. J. Newark, 1st presb. chh. 761; young people's miss. so. 50; a boy and girl of 3d presb. chh. sab. sch. 1;	812 00
New Lebanon, N. Y. Presb. chh. mon. con. 15; Martha B. Lynde, dec'd, to const. SILAS CHURCHILL, Jr., an Hon. Mem. 100;	115 00
Newton, Ms. E. par. mon. con.	23 55
Northern Liberties, Pa. 1st presb. chh.	32 00
Orange, N. J. 1st presb. chh. mon. con.	32 00
Pedlar Mills, Va. Presb. chh.	4 50
Pencaster, Del. do.	22 94
Philadelphia, Pa. 1st presb. chh. J. B. Lapsley, 100; J. Eckel, 100; J. M. Atwood, 20; I. Ragieul, 30; cash, 20; indiv. for Anna M. Henry, Ceylon, 20; I. M. M. 10; 11th presb. chh. mon. con. 100; do. youth's miss. so. 100; 3d presb. chh. 48.75; Clinton-st. chh. I. M. H. 5; Rev. D. Malin, to const. Miss ELIZABETH R. MALIN an Hon. Mem. 100; L. F. M. 2; W. W. F. 10; less dis. 1.61;	664 14
Port Penn, Del. Presb. chh.	23 65
Princeton, N. J. Presb. chh. sab. sch. for E. T. McLean, Ceylon,	20 00
Providence, R. I. Benef. cong. chh. a la. for Amy Fenner, Ceylon, 20; J. Chapin, for Sandw. Isl. miss. 170; for Sarah Chapin, Royal S. Chapin, Sarah M. Chapin and Charles C. Chapin, Ceylon, 50;	270 00
Reading, Ms. Gent. asso.	19 00
Rochester, N. Y., C. M. Lee, to const. Rev. T. DWIGHT HUNT, an Hon. Mem.	50 00

Saratoga Springs, N. Y. Mon. con. 125.40; Mrs. M. K. Walworth, (of which to const. JOHN M. DAVISON of Albany, an Hon. Mem. 100;) 150; W. L. F. Warren, to const. Miss SUSAN C. WARREN an Hon. Mem. 100; Rev. C. Eddy, to const. THOMAS C. EDDY of Newark, N. J., an Hon. Mem. 100; Mrs. M. Beach, which and prev. dona. const. JOHN H. E. BRACH an Hon. Mem. 50; Mrs. G. M. Davison, 50; Sarah M. Davison, 25; Rev. A. T. Chester, 25; J. Willard, 25; M. L. North, 25; indiv. 102.50; mater. asso. for chil. of miss. 7; juv. miss. so. 16.50; sab. sch. mon. con. 16;	817 42
Savannah, Ga. Ind. presb. chh. male and fem. miss. so. (of which fr. juv. miss. so. in sab. sch. 19.57; Mrs. M. Cleland, for Martha Cleland, W. Africa, 15; fem. pray. meeting, for Jane Bayard, do. 15; T. S. Clay, of Bryan co. to const. G. W. McALLISTER CLAY an Hon. Mem. 100; White Bluff chh. 11.39;)	760 00
South Reading, Ms. Mon. con.	29 00
St. Georges and Delaware City, Del. Presb. chh.	51 72
Types Hill, N. Y. Presb. chh. mon. con.	10 00
Troy, N. Y. 2d presb. chh. mon. con.	60 00
Wantage, N. J. 3d presb. chh.	60 00
Warren co. N. Y., A friend	12 00
Washington City, D. C. 1st presb. chh. miss. asso.	332 96
Waterford, N. Y., J. House,	10 00
Wilmington, Del. Hanover-st. chh. mon. con. 77.50; miss. so. of sab. sch. 68.40; fem. miss. so. for sup. of Mr. Lawrence, Dindigul, which const. Rev. WILLIAM HOGARTH an Hon. Mem. 50;	195 90
Unknown, F.	4 00
	<hr/> \$19,254 44

## LEGACIES.

Granby, Ct. William Lewis, by H. White,	10 00
Sandown, N. H. Thomas Crawford, by Rev. J. Clement, Ex'r,	500 00
	<hr/> \$510 00

Amount of donations and legacies acknowledged in the preceding lists, \$19,764 44. Total from August 1st, to February 28th, \$125,555 53.

## DONATIONS IN CLOTHING, &amp;c.

Corinth, Vt. A box, fr. la. sew. so. for Mr. Bliss, Cattaraugus,	24 00
Middlebury, Vt. A box, for Mr. Dimond, Sandw. Isl.	
New York City, 3 reams paper, fr. F. Bull,	10 00
Norwich, Ct. 40 reams paper.	
Plymouth and vic. N. H., A box, for Mr. Wright, Seneca.	
Portland, Me. A box, fr. la. in Mr. Condit's so. for Mr. Hamlin, Constantinople	10 00
Reading, Ms. A box, for Mr. Perkins, Oroomiah.	
South Cornwall, Ct. A box, fr. la. for Mr. Coan, Sandw. Isl.	
Sturbridge, Ms. A box, fr. la. sew. so. for Mr. Dwight, Constantinople.	
Weymouth, Ms. A box, for Mr. Jones, Oroomiah.	
Unknown, A box, for Mr. Parker, Sandw. Islands.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.  
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

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No. 5.

**American Board of Commissioners for Foreign Missions.**

**Sandwich Islands.**

ABSTRACT OF A LETTER FROM MR.  
LYONS, WAIMEA, AUG. 8TH, 1842.

It is natural for those who feel an interest in the progress of missions to desire some acquaintance with the internal polity of those churches which have been organized in heathen lands. The arrangements to which we are accustomed at home, are all interwoven with the usages of a high degree of civilization. But how is it beneath the dark and chilling shadows of paganism? How is it where but little intelligence exists, only a small stock of that wisdom which is learned from experience, and a very limited acquaintance with the privileges and responsibilities of Christians, or with the rights and duties of men in their political and social relations? How is it where piety, especially in its earliest developments, is feeble and unsteady, where the hindrances to spiritual progress are numerous and powerful, and where hardly any thing answers to what is found in christian lands, save the grace of God and the natural heart?

There are no churches which suggest so many topics of interesting inquiry as those at the Sandwich Islands. It is but a few years since the entire population was in the lowest depths of mental and moral debasement. Now the largest communities of believers to be found in the world are gathered from that very people. But how are these churches regulated? How are the members—babes in knowledge, beset with infirmities, and assailed on every side by enticements to sin—instructed, admonished, and edified? Can a single missionary, unaided and alone, feed as he

ought the flock of Christ, and yet urge the claims of the gospel efficiently and successfully on the unconverted? If not who are his helpers, and what is their office? What are their duties, and what their labors? Some of these inquiries will be met by the following abstract of the letter of Mr. Lyons.

The field of labor assigned to him is divided into seventeen parishes, which are generally from three to five miles distant from each other; and some of these are again subdivided into districts. These parishes are treated as so many separate churches; they hold their own meetings; and they are visited by the missionary, from time to time, for the purpose of administering the Lord's supper, attending to their discipline, and promoting in various ways their spiritual interests. In each of these parishes natives have been chosen to assist the missionary, one of whom is designated every six months as the superintendent. To them is committed, under the supervision of the missionary, the oversight of all professing Christians belonging to their respective divisions of the general field. They are also expected to conduct meetings, visit from house to house, and be ready unto every good word and work. Indeed these assistants may be regarded as an incipient *natives ministry*.

Meetings are held semi-annually by a portion of the assistants, representing the different parishes, at which the missionary presides. In the course of these meetings reports are expected from each superintendent, which shall exhibit the state of religion, education, etc., in his charge. Essays are also read by the assistants on various topics, and all business appropriate to such an occasion is duly transacted.

It should not be inferred, however, from what has been said, that all the churches at the Sandwich Islands have adopted the same internal polity. Different organizations have been introduced, and different arrangements have been made for their purity and enlargement, as seemed to be most advisable in each particular case. In some instances the missionary performs most of the labor; in others he devolves a part of it on native helpers. By referring to the *Herald* for 1841, p. 196, some idea may be formed of the practice of the missionary at Hilo.

The letter of Mr. Lyons, already mentioned, contains the minutes of a semi-annual meeting, held in August last, at which about fifty assistants were present. From their reports it appears that during the preceding half year revivals, more or less interesting, had been experienced in a majority of the parishes. It is particularly worthy of notice that a large number of church members, who had dishonored their profession, appear to have been reclaimed, and among them many who had lapsed to Romanism. Among the recent converts were a few papists, and one Malay, who arrived at the Islands in a state of extreme destitution.

The following extracts may be taken as specimens of this branch of the reports. In one of them it is said, "The Lord has visited this parish (Kaala,) and reclaimed quite a number of fallen church members, and some who were never connected with the church, among them a few Roman catholics." "The Spirit of the Lord has been poured out upon Waimea during the last six months, and as the result about one hundred fallen church members have been reclaimed, among them several Roman catholics; twenty or thirty have been received into the church." In another of the reports it is said, "There has been a glorious revival in this parish (Kawela) during the last six months, which has reclaimed nearly all the apostate church members, and resulted in the conversion of nearly all who were previously unconverted." The number of communicants in the seventeen parishes is 2,477.

Another subject embraced in the reports is the amount contributed for benevolent purposes. From some of the parishes no statement as to the donations made to different objects was received. In the parish at Waimea the sum was from eighty to ninety dollars. At Kawela the amount subscribed to the Bible Society, Missionary Society, Tract Society, etc., was \$46 50. In one parish, in which there were but forty communicants,

the sum contributed was thirty dollars. Several places of worship are reported as having been built in whole or in part. The meeting-house in one of the parishes had been set on fire and destroyed, some time before, by a deranged papist. For seven weeks the people were obliged to hold their services in the open air, beneath a few cocoa-nut trees. At length a meeting was convened for the purpose of consulting respecting the erection of another place of worship. The result was that "chiefs, head-men and people all took hold of the work, and in four days their house was completed, and ready for divine service."

Some idea may be formed of the services held and the labors performed in the different parishes from the following schedule. "Sabbath:—1. Daylight prayer-meeting; 2. School for children; 3. Public meeting; 4. Church meeting; 5. School for adults and children; 6. Public meeting; 7. School for adults and children in the Aio Kala. Week days:—Meeting Wednesday afternoon; Female prayer meeting Friday afternoon; Monthly concert." Entire uniformity in the number and character of these appointments is not attempted. In those parishes which are particularly revived the week-day meetings have been considerably increased. District prayer meetings are sometimes held for the greater convenience of the population. In some instances the assistants visit in rotation, from house to house, every day in the week. The object of this practice appears to be to ascertain who are in needy circumstances, converse with any who may have absented themselves from public worship, attend to the sick, and, in short, provide a substitute, as far as possible, for pastoral visitation.

Of the essays made at the meeting, one was upon the character of popery, as developed at the Sandwich Islands, an abstract of which is subjoined. "Popery. What has it proved to be? Has it proved to be food, or fish, or water, or tapa, or cloth, or wisdom? No. It has introduced confusion and disorder into the government and into the church. It has led men astray, and disorganized families. There is no goodness about it, no humility, no love; but opposition and rebellion. It has extorted \$20,000 from the rulers. Is this the blessedness of popery? Believe it not, follow it not. It is idolatry. Believe not that the pope is a god; he is nothing but a man, whose dwelling place is in Rome."

The exercises of the meeting were closed by an address from the missionary.

LETTER FROM MR. COAN, HILO, MAY  
25TH, 1842.

*Excitement during the great Revival.*

At the revival at Hilo, which resulted in the professed conversion of several thousands of souls, it will be remembered that there were some exhibitions of feeling, which, in civilized communities, would be disapproved and discountenanced. It is obvious, however, that our standard of propriety is not altogether suited to a simple and semi-barbarous people. Among them strong emotion, of whatever character, is expressed with little or no restraint. And hence it has been found that whenever such a population is brought under the influence of the truth and the Spirit, especially in masses, the demonstrations of feeling are peculiarly bold and vivid. A passage from the recent work of Moffat, describing a revival among the Bechuanas is directly in point. "The scene, from the previous state of feeling, was deeply impressive and exciting. Notwithstanding all our endeavors to preserve decorum in the crowded place of worship, strong feeling gave rise to much weeping and considerable confusion; but, although it was impossible to keep either order or silence, a deep impression of the divine presence was felt. The work which had commenced in the minds of the natives received an additional impulse from the above circumstance."

How far these exhibitions should be controlled, is a question of no ordinary perplexity. Such an amount of restraint may be imposed as to interfere with the natural and healthy movements of the convicted and inquiring spirit; while, on the other hand, a latitude may be allowed which will issue in wild disorder and extravagance. But this is not the place to enter on the discussion of such a topic. The foregoing remarks are merely intended to suggest some of the difficulties which embarrass the subject, as introductory to the letter of Mr. Coan. His statements and explanations, it will be readily inferred, were made in reply to certain inquiries as to the character of the revival at Hilo. Having admitted the existence of an unusual excitement he proceeds as follows:—

1. The wailing and loud praying of many voices simultaneously, broke on my ear like a peal of thunder in a clear sky. It occurred in the midst of a sermon at a protracted meeting in the open field at Puna; and it was clearly the result of the awful and overwhelming pressure of truth, which rested on the congregation at the time, and which

led them involuntarily to cry out for mercy, and to quake with insupportable fear. These scenes were often repeated afterward, in different places; but never without demonstration, external or internal, to my mind, of the presence and power of the Highest.

2. Though these effects were sometimes feigned by hypocrites, yet the counterfeit could usually be detected, and as feeling became less intense, they ceased altogether. I often and pointedly warned the people of the danger of trusting to physical excitement, and especially of the great sin of hypocrisy in this matter.

3. I did not undertake to put down this excitement, because I had so much evidence that the thing proceeded from the Lord, that I feared to lay my unhalloved hand upon it, or rashly and hastily to forbid it under all circumstances whatever.

4. Justice to myself may allow me to state that I was never prejudiced in favor of promiscuous praying, noisy assemblies, either religious or political, nor of any thing else which appeared like tumult or confusion. All my educational, social, and reasoning preferences have been in the opposite direction; so that I might have acted as hastily as Uzzah, had not an unseen hand prevented me from rashly attempting to hold the jostling ark.

5. I believe that though noise and external excitement may often attend true revivals, yet they are not religion itself, and should never be taken as evidences of conversion to God.

6. I believe that these visible demonstrations of feeling did not hinder the work of grace at Hilo, but, on the contrary, gave it an impulse by exciting the attention of hundreds of careless sinners, and drawing them to places of worship, where they would not probably have been seen till the day of their death, had not this circumstance called them forth.

7. It is notorious that ignorant and rude people, especially heathens, are more apt to give free and noisy vent to their feelings than a people who are enlightened and philosophic. And I now venture to affirm that to keep an assembly of Sandwich Islanders quiet under deep excitement of mind, no matter what is the subject, is impossible. At least, such a thing I have never seen here. You might as well attempt to still the thunder, or hush the tempest. In them, strong feeling uniformly produces strong expressions, and it makes

little difference whether this feeling be on the subject of religion, or on any other subject. Joy, grief, hope, fear, admiration, etc., all produce their correspondent visible excitement; and it is very certain that to this day loud wailing for the dead, and obstreperous demonstrations of joy, sorrow, and other strong passions are common from one end of the Islands to the other. This is a prominent characteristic of the people and should be kept distinctly in view when judging of the character of "noisy meetings," etc. What might appear like extravagance or fanaticism in a people of severe mental discipline, may here be nearly indispensable to any evidence of wakeful interest in the subject of religion. And why should this people be allowed to give free vent to their feelings in other matters, and be kept as still as the grave on a subject of the most solemn interest? The fact is, they cannot be; and if their feelings are deep, they will burst out. And they will also flow in their own appropriate channel, and not in the artificial one we mark out for them.

Lest I be misunderstood I will add, that I believe very many here have passed from death to life without these agitating demonstrations of feeling, while others who have had them, have remained in their sins. All I mean to say is, that in this rude people, very strong and deep feeling will be demonstrated by correspondent physical agitations, noise, etc. Such excitement is not in itself desirable; and is not usually found among a reasoning and highly civilized people; and it will be modified or cease here, when the progress of mind and of society shall have removed the susceptibility, or the predisposing causes.

#### *Present State of the Congregation.*

Mr. Coan writes that the condition of his people is encouraging. In consequence of very unusual rains, swollen streams, etc., his hearers on the Sabbath have fluctuated from 400 to 2,000. A rushing torrent, within a few rods of the station, frequently prevents the mass of the congregation from joining the assembly. He has, therefore, multiplied the number of meetings conducted by the natives, so that they now amount to twenty.

These have been very fully attended during the past year, where physical obstacles have not prevented, averaging probably about 8,000 worshippers.

These meetings have been sustained with a good degree of interest and profit. The exercises are prayer, singing, reading the Scriptures, exhortation, and reading sermons, tracts, or written communications furnished by the pastor. Attached to each of these congregations are a Sabbath school for children and another for adults.

#### ROMANISM AT HAWAII.

RECENT communications from different missionaries on the island of Hawaii describe, at considerable length, the movements of the papists in the vicinity of their stations. The following extracts from a letter of Mr. Forbes will show how readily their priests become "all things to all men."

#### *Specimens of Jesuitism.*

When they first arrived they were very smooth, and used many arguments to show that their instructions and ours were alike. It was on one of these occasions that an old man, who makes no pretensions to religion, replied that the missionaries had taught him about God. "Oh yes," replied the priest, "Mr. Thurston taught about God, and that was right; you heard him, and now I wish you to hear me." The old man gravely answered, "But the Bible says I cannot serve two masters." He further objected to their images, when the priest said, "Oh, we do not call this God, and do not pray to it. It is only a representation (shadow) of God." The old man replied, "Let me see it; that cannot be any representation of God. It is made of brass. If there be any shadow or representation of God, it must be in the heart, not in an image."

The priest in Kau had heard that Mr. Paris would probably proceed to Oregon, on the arrival of intelligence from America. He cunningly seized the occasion to secure for himself the character of a prophet, and predicted that in a short time the "Calvinist" missionary would abandon his field; that he would be ashamed to hold up his head among the people; and would be unable to stand before their superiority. This the papists regarded as inspiration; and had Mr. Paris left Kau for Oregon, according to his original destination, or should he yet leave, this priest would secure the character of an infallible prophet.

Among other things, they labor to impress the minds of the natives with the

belief that we are seeking their money, and making gain of them, by requiring them to pay for the Scriptures. They have only published two small catechisms, and a little pamphlet, very coarsely got up and stitched together. These they give away, and then cry out at the merchandizing spirit of the "Calvinists." At the same time they cunningly forbid their disciples to receive from us any books, as they ought not to take presents from the "Calvinists," and we do wrong in selling them!

It is very common to hear from the mouth of a native papist the following language,—“We are the true church; ours is a kind God, because we do not make any contributions. You are required to make frequent contributions. Your God is oppressive. Your religion is burthensome. You buy your books. We do not buy our books. Our teachers give us our books without pay. Your God is oppressive.” This is only the language of the priests, reiterated by their disciples. They have said much against us for oppressing the natives, as they style it, because we receive a contribution at the monthly concert.

#### *Reading of the Bible Discountenanced.*

The priests have issued a pamphlet, for gratuitous distribution, which is addressed to the “Calvinist teachers.” It is intended to assume the character of an unanswerable refutation of the doctrines taught by the missionaries. The following extract will show that these priests at the Islands are faithful to the creed of Rome.

“Jesus Christ did not command his disciples to buy books. He did not teach them to write and read; neither did he ever write a book. He did say, it is true, ‘Search the Scriptures.’ But this word (command) does not apply to all men. It applies only to those who denied his divinity. He did not say, ‘Search all of you the holy Scriptures with your own eyes.’ This is what he said, ‘Search ye the holy Scriptures.’ Search ye. Who? Ye who do not believe on me. Search ye. How was this searching? Was it only by reading? No, but by thinking and studying also. All the words of the holy Scriptures are declared to you by your instructors. Search ye those words which are declared unto you with immediate thought perhaps, and study, and with the application of every word to every word, (comparing doctrine with doc-

trine,) and with diligent search whether perhaps these things are true. Paul did not command that his epistles should be read by all the holy brethren with their own eyes; because the most of them had not the least acquaintance with letters. But he commanded (them) to be read to all the holy brethren, by those who knew how to read, by the priests perhaps, by some other rulers of the church perhaps. Thus it has been in all catholic countries from the beginning even to this time.”

#### *Apostolical Succession—Hatred of Protestants.*

Further extracts from the same communication will illustrate the spirit by which the papists are actuated towards those of a different faith.

The priests endeavor to impress the minds of the people with the idea, that they are the only persons who are commissioned of God to preach the gospel, and that we are impostors and liars. Hence they constantly hold up the doctrine of what they call their apostolical succession, that they have the power to remit sins, and that all who receive their baptism will be infallibly saved.

They say to the islanders, “You will lose your souls, if you refuse to listen to us. We are God’s commissioned agents.” If one of the natives replies, “Wait a while; I do not wish to be rash; let me think over the matter;” he is immediately answered, “That is your unbelief. You are resisting God, you must not defer; believe now, turn now and be baptized, or your soul will be lost.” They have no more to say, and yield to the importunity of the papists to baptize them.

The bitter opposition manifested by these priests to every thing protestant is the first lesson taught, and easiest learned by all their disciples. They go so far as to hang up paintings, representing all protestants as descending to hell, while, in glowing contrast, they exhibit a splendid picture representing all papists as ascending to the glories of heaven! They tell how great their church is, how old it is, how pure it is, and boast publicly that in a short time the “Calvinists” will all be driven from the island.

Wherever a native is drawn into their snare, he is immediately taught that his soul will be endangered by any intercourse with protestants. He must renounce, therefore, all association with

them; though he may associate with drunkards, gamblers, etc. This produces a bitter spirit, and excites hard feeling and opposition. It is lamentable to see how soon little children, ten or twelve years old, imbibe all the bitterness of the priests, and reject, with an air of haughty contempt, instruction drawn from the Bible.

### *Character of the Conversions.*

When we look at the motives addressed to the islanders, it can excite no surprise that converts are made to Romanism. The only marvel is that among such a people they are so few. Mr. Forbes relates the following incident.

One of Bachelot's first disciples at Honolulu, and one of their teachers, told me that he used to have the charge of a box of cloth for the purpose of dealing out three yards to every new disciple as a charity; that the custom was to give cloth to parents and children to draw them to listen; that in that way he made as many as sixty converts to popery on Maui. He stood a firm papist till about twelve months ago, when, coming to this island, he fell under the influence of the truth, publicly renounced popery, was baptized, and has since been a consistent and active follower of Christ.

It is a well known fact at the Islands that a great proportion of the converts to Romanism have been bought. Some have received money to pay their poll-tax; others have obtained a garment or the promise of one. In confirmation of this statement, a passage may be cited from the recently published History of the Sandwich Islands, by J. J. Jarves, p. 332. "In addition to the legitimate weapons of spiritual warfare, the papists have successfully employed bribes and largesses. Clothing, knives, and the varied etcetera that constitute worldly wealth to a Hawaiian, have been lavishly distributed; consequently many have become converted, if not to the dogmas of their faith, to the desire for waiwai (property.) With the lowest orders their gifts and obsequious zeal manifested in waiting upon the sick, providing food for the hungry, and other acts, have spread an idea of limitless charity and munificence on the part of the teachers of the pope. Multitudes have in consequence manifested a sympathy with them or have been temporarily attracted to conform to their rites and be baptized. Whether such converts prove steadfast, remains to be seen.

So far they have been very restless and indurable; but jesuitism, by its secret springs, may find a method to mould them to its will."

The subjoined extracts from the letter already referred to, will throw additional light upon the means which are used to gain proselytes.

One old man, formerly a member of the church in Kau, was excommunicated, and united with the papists. I called on him and asked him why he turned to images again. Do you not worship images and pray to Mary? He replied, "We do." Why? "The French priests came to me, and flattered me, and made every thing appear so smooth that I thought I would consent to go to their worship, though I did not like it. I went and they persuaded me to receive baptism, and told me I should see the kingdom of heaven. I consented; but saw no other heaven than we all see, which I saw in the days of Kamehameha." Do you not see their religion is false? "Yes, it is false," was his emphatic reply. My advice to you is to turn to Christ, and repent truly, and renounce images. He replied, "I will not worship images any more; but you see me. I am just what I was when you excommunicated me. I have never repented." The next morning he came to our meeting, publicly renounced popery, and put down his name among the inquirers, saying, "The priests made me the arbiter of all the papists in this part of Kau."

A few weeks ago one of my fallen church members became awakened, and returned. He told me that shortly after he was excommunicated, a papist came to him and said, "Now they have put you out of the church, I wish you to turn to my God." "To your God," he replied, "what is your God?" The papist then held out his image,—a small bronze crucifix,—which he wore strung about his neck. The man took it, and looking at it, said, "This is your God, is it? I will not turn to your gods. This is the kind of gods we always had before we heard of the true God. I will not turn to that." He has since been restored and appears well."

### *Interference with the Missionaries.*

From the following statement of Mr. Forbes it appears that the papists are not willing to let the missionaries pursue their plans of doing good without interruption.



About eight weeks ago I spent two weeks, laboring with Mr. Paris, at which time we made a tour through his district. On the previous Sabbath we published our appointments, as usual, at the different villages. The priest was several miles distant; but, hearing that we had appointed meetings, he was seen, early on the morning we were to start, travelling in the same direction which we had proposed to take. Being on horseback, we passed him about five miles before we came to our first appointment. We had not, however, been half an hour in the village, before the horn blew for the papists, and lo, there he was. He collected them in a house close by our place of meeting. As they make a great noise in their meetings,—old and young repeating their prayers to Mary in a loud, sing-song tone,—we heard them very distinctly. When our meeting had closed, we passed on to our next appointment, where he had no disciples. While in this meeting he went by to the village where our third meeting was appointed. At this place he had a number of disciples. There he collected them in the very house in which our meeting was appointed to be held, thinking thus to disconcert our plans. The house belonged to the head man, who is a member of our church; but some of his domestics are papists. He was at our meeting, and reached home before we arrived. There he found the priest and his disciples, and kindly informed them that his house could not be at their service, as a meeting had been previously appointed at that time and place. At this juncture we arrived. Our people had crowded in and filled the house. As soon as we entered, the conversation between the priest and the owner of the house ceased. We addressed him with the usual salutation, which he returned. The people being all assembled, I opened my hymn-book and commenced reading the hymn, while the priest stood, with his broad-brimmed hat upon his hand, without uttering a word. One of his leading men arose, and ordered all the papists to leave the house. This created some confusion, and they arose to depart, while the priest kept his position like a statue. I said to them, You need not leave the house; here is room enough for all; sit still and hear the word of God. At this they hesitated, and would have sat down again, for the poor people only do as they are bid; but the priest sprang forward, exclaiming, "You cannot stay, christian

brethren; let us all depart, Christians." This he repeated over and over, in a boisterous tone of assumed dignity, accompanied by suitable gestures, as though he were driving a flock of sheep. In about three minutes, he cleared the house of every papist except two; after which we were permitted to worship God in quietness and order.

### Results.

In the letter from which the foregoing extracts have been made, Mr. Forbes remarks, that it is a striking feature in the aspect of popery at Hawaii, that scarcely one respectable individual has joined the Romanists, although they have succeeded in drawing after them a number of "the baser sort," who love their sins and find an easy religion in the system taught by the priests. He also alludes to the remarkable fact, that very few members of the churches, organized by the missionaries, have gone over to popery, even from those who had been excommunicated or were under discipline. In the two districts under his pastoral supervision, only five of this description had fallen away to Romanism. He supposes that the number of papists in Kau,—the district in which Mr. Paris is laboring,—including children, may amount to three hundred. In the district adjoining, there are, of all ages, two hundred and eighty.

Mr. Thurston, writing from Kailua, says that the Romanists have made considerable progress in his region. The whole number of their converts may be seven hundred. They do not appear to be increasing much at the present time. Some of their disciples have left them; several have shared in the religious interest at that station, and others are wavering, and should they be disappointed in the expectation of further pecuniary benefit they will doubtless abandon their leaders.

At Hilo, it appears from the statement of Mr. Coan, that Romanism, after two years of strenuous effort, has made very little progress. The converts all belong to a class which cannot bear the restraints of the gospel. In Puna the papists have met with no success whatever; the head man has prohibited their making any efforts.

It should not be forgotten, however, that at the date of the communications already referred to, the priests confidently affirmed that a ship would soon arrive laden with cloth, popish teachers, and many presents. The Romish bishop of Oceania had been absent two years in Europe, and he was expected back with a large reinforcement, and a stock of images, paintings, etc.

## REVIVALS AT HAWAII.

*Religious Interest at Kau.*

It is refreshing to turn from the wiles and machinations of popery to the triumphs of the gospel in its simplicity and purity. The intelligence contained in the subjoined extract is the more gratifying, because it comes from the very point where Romanism has been making its most vigorous assaults. Under date of August 1st, Mr. Paris writes as follows—

The papists have entered the field with all the forces they could number, and their professed determination was to convert or exterminate every protestant on this end of Hawaii. For a time, with their parade and noise, ransacking every part of the field, and establishing their teachers and sub-preachers in every village, vast numbers were drawn after them; and we feared that multitudes must be given up to believe a lie and be lost. But God, who is rich in mercy, and oftentimes destroys the counsels of the wicked, was lifting up a standard against the Beast and his image; the still small voice of his Spirit was at work among the people, leading them to inquire with earnestness after the way of life. This spirit of inquiry has gradually increased and spread abroad, until now there is a general awakening throughout the whole field.

Vast numbers come to us every week, and some every day, with the anxious and solemn inquiry, "What must we do to be saved?" Some days I am compelled to spend five or six hours at one sitting with the inquirers. At other times I am three or four days in the week, from morning till evening, examining those who wish to be admitted to the church.

It is exceedingly interesting and affecting to see these poor creatures come, some thirty, forty and even fifty miles,—the aged and the young, the blind, the sick and the lame,—all inquiring after the way of salvation. The great desire seems to be to know, love, and serve Christ. When I ask them to give me an account of their views and feelings, or ask them what they desire, the answer in most cases, is, "I desire Jesus Christ," or "I desire to come to Jesus Christ." At our last communion we admitted to the church about two hundred persons on examination; and we have now propounded upwards of two hun-

dred and fifty. The work of grace still continues, and is silent and progressive. It is evident that the Spirit of the Almighty is moving upon the hearts of this heathen people, and subduing them to himself.

*Progress of the Gospel at Kailua.*

The following extract from a letter of Mr. Thurston, who is laboring upon another part of the same island, will be read with interest.

The influences of the Spirit have descended upon us like gentle showers of rain, refreshing and vivifying this whole region, though not all parts at the same time. No division has been past by unblest. The glorious Lord has shown his power and love in converting many souls. A number of the aged and infirm are among the subjects, though the youth and children have not been passed by. We have held no protracted meetings, and no special efforts have been made to produce this state of things; though instruction has been given daily to different classes of the people.

The state of religious feeling in the church is as cheering as at any former period since its formation. There have been fewer cases of discipline than usual; many, who had been suspended or excommunicated, have returned to their duty by repentance, and with resolutions no more to forsake the Lord. The additions to the church since my last have been 130.

Mr. Forbes, who is also stationed on Hawaii, says that in the two districts under his pastoral supervision there are about nine hundred, whose names are on the list of inquirers. Mr. Coan, writing from Hilo, remarks that comparatively few cases of discipline had occurred during the previous year; and a number of those who had previously been suspended have been restored. The Spirit of the Lord has been shed down upon many hearts, and some of the most hardened sinners have been hopefully converted; 273 have been added to the church. Some are candidates for admission and others are inquiring.

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OBITUARY NOTICE OF MRS. LOCKE.

THE decease of Mrs. Locke was mentioned in the March number, p. 140. The Rev. A. B. Smith has furnished the following sketch of her character, with some additional particu-

lars of her death. Mrs. Locke was a native of Cornish, New Hampshire, where she resided at the time of her entering on the missionary work. She was the daughter of the late Rev. Joseph Rowell, formerly the pastor of the congregational church and society in that town. With her husband, Mr. Edwin Locke, she sailed from Boston, December 14th, 1836, for the Sandwich Islands. At the time of her decease she was living at Waialua, Oahu. She died October 8th, 1842.

As a wife and mother her conduct was consistent and exemplary. Her influence upon the school instructed by Mr. Locke was great and salutary. She looked upon the pupils as members of her own family, and she was unwearied in her exertions to promote their welfare. Besides her husband, she has left three daughters to mourn her early death. Her brother, the Rev. George B. Rowell, who has recently joined the mission at the Islands, arrived only two weeks before her death.

During her protracted illness, I had abundant opportunity for becoming acquainted with her, as I usually saw her daily during the whole period. She always appeared calm and composed. Death, she said, appeared pleasant to her, because that by it she should be freed from sin and suffering. She felt no anxiety to live on her own account. She desired that her life might be spared, if it were the will of God, that she might train up her children for him. She chose, however, to leave the event with him, feeling assured that he would do perfectly right. She often spoke of her eldest child, who was drowned, with a cheerful acquiescence in the will of God in removing him from her. She had evidence from his habitual conscientiousness, his love of prayer and christian instruction, that he was sanctified in his childhood; and she seemed to delight in thinking that God had taken him to himself. She had no disposition to murmur, but bore all that her heavenly Father saw fit to lay upon her with calmness and resignation to his will. She was satisfied that God would afflict her no more than was for her good; and she endured all her sufferings with uncommon patience and serenity. The divine impression had evidently been deeply made upon her heart. This was manifested in all her conduct and conversation. While watching over her sick bed and ministering to her wants, I could not but feel that I was ministering to one beloved of God, and called to be a saint. Her

memory is sweet; it is embalmed in all our hearts.

Her end was calm and peaceful. For several hours before her death she was unable to speak; and much of the time she appeared unconscious of her situation. But we needed no testimony from her in the hour of death as evidence of her acceptance with God. Her life was sufficient. As we stood around her death-bed at the silent hour of midnight, watching for the departure of her spirit, we felt that it was a solemn scene. We were on the confines of the holy Sabbath, and one of our number was about to leave us for the upper world. Her breath became shorter and shorter, till at length it ceased without a struggle, and her spirit in silence passed away to her everlasting rest. "She is gone! she is gone!" exclaimed her heart-broken husband. We gazed upon her pale, emaciated form, and felt assured that it was the forsaken tabernacle of an eminent saint. We mourned deeply her loss, but could not wish to call her back from the rest on which she had entered. We kneeled around her bed, and gave vent to our feelings, in supplicating the blessing of God on ourselves, that we might be prepared to follow her.

### Constantinople.

LETTER FROM MR. GOODELL, JAN.  
27TH, 1843.

### *Revision of the Armeno-Turkish New Testament—Importance of Translations of the Scriptures.*

THE April number, 1842, pp. 135—6, contained a letter from Mr. Goodell, announcing the completion of his translation of the Old Testament into the Armeno-Turkish language. It will be seen from the present communication, that he has now finished the revision of the New Testament,—which had been previously published by him in the same tongue,—thus securing to a portion of a most interesting people free access to the "lively oracles," in an improved form. The time at which this work is completed, it will be perceived, is most propitious. Multitudes among the Armenians seem to be rousing themselves to a diligent and earnest search after the way of life; and the missionary is now prepared to place in the hands of every inquirer the only volume which can direct him into all truth.

You will have as much pleasure in receiving the intelligence, as I have in announcing it, that the revision of the New Testament is now completed, and that it is nearly all printed. I had the same pious, able and faithful helper, that I employed in translating the Old Testament; and although the whole was rewritten by him, yet it was finished in just about one year. And it is in a style so much more acceptable than the previous edition, that I trust it can be said, "The former had no glory in this respect, by reason of the glory that excelleth." I have now put into the hands of that portion of the Armenian population, who use only the Armeno-Turkish language, the whole word of God—all the information that has ever come from heaven for their instruction and benefit; "and therein I rejoice, yea and will rejoice."

It has sometimes been supposed that missionaries have given too much prominence to the business of translating the Scriptures, thereby neglecting the direct and systematic preaching of the gospel. The following considerations, it is presumed, will be thought to have a legitimate bearing on the question. It is obvious that a mission to the heathen and one to nominal Christians occupy different positions in respect to this inquiry. Those who preach to the latter must make their appeals more frequently to the Bible and the whole Bible. They must be prepared to try every custom, test every doctrine, meet every argument which error has drawn from the word of God, by comparing Scripture with Scripture.

But with translations and revisions I have now done forever; and the poor remnant of my days I hope to spend in pouring into the ears of men some of those great and glorious truths, which I have been engaged, for several years, in spreading out before their eyes. But, "which shall prosper, whether this or that, or whether they both shall be alike good," who but God can tell? This, however, is a matter which concerneth us not, and of which indeed we are incapable of judging. It is in the hands of God; and as he employeth whatever instruments it pleaseth him, so in bringing men to a knowledge of the truth he useth whichever of their organs of sense he chooseth, whether their eye or their ear. The noble Bereans are specially commended for having made use of their eyes, and to this the sacred writer ascribes the great success of the gospel in that place. And in the reformation

in England, Tindall's translation of the New Testament was apparently more blessed in opening the eyes of men, and convincing them of the truth, than any other means whatever. What could the preaching of even one hundred reformed priests have effected without it? Such a translation was absolutely necessary to satisfy the minds, and to quiet the consciences of men. Without this, how should they know whether to believe this priest, or that priest? Every thing would depend, not on a solid foundation, but on the eloquence, or rather the influence, of the speaker. In carrying forward all such reformations, the Bible must be the final appeal; and this, not a part only, but the whole; because in such cases the part published would be rejected by the opposer, and the appeal made to the part unpublished; and because, too, the whole must be very thoroughly examined, before the mind can be convinced, that none of the superstitions and errors, which have crept into a corrupt church, can be found in any part of the Bible.

Turn now to our labors among the Armenians. Our whole work with them is emphatically a Bible work. The Bible is our only standard, and the Bible is our final appeal. And it is even more necessary for us, than it was for the reformers in England, because we are foreigners. Without it, we could say one thing, and the priests and bishops could say another; but where would be the umpire? It would be no-where, and all our efforts would be of course like "beating the air."

And we may ask, What could even the apostles have done without the Bible? Among the Jews, absolutely nothing. They based their whole new revelation upon it; they appealed to it always; and they asserted it to be more sure and certain, than any voice they had themselves heard in the holy mount. And so our Savior himself appealed to it. Instead of requiring the Jews to take his mere word for the truth of any doctrines, he either confirmed it to them by a miracle, or referred them to their own Scriptures for the truth of it.

Among the gentiles, the case was of course different; and so among the heathen now the case is different; in this one respect, very different. But among the ancient Jews, or among the nominal Christians of the present day, the Scriptures are indispensable even at the very outset. Had the ancient Jews, all, except a few of their learned and bigoted doctors, lost, as these nominal

Christians had, the knowledge of their own Scriptures, the apostles, in order to convince them that Jesus was the Messiah, must first of all have translated the Scriptures into a language they could understand. Without this, they could not have advanced one step. They could not have "shown by the Scriptures, that Jesus was Christ;" and such was the state of mind among the Jews, that there was no other way to show them this. But the Scriptures were already translated to their hand, and with these they "mightily convinced the Jews;" for whoever now rejected their testimony, rejected God himself. And so we ourselves,—foreigners though we be, and therefore laboring under peculiar disadvantages,—with the Bible in our hands and in the hands of these people, seem to be standing on the rock of ages, and building for eternity. But without it, we have no strength, we build on the sand; and our house is exposed to be blown down by every storm that sweeps by.

These remarks I thought it important to make as an apology, should any be deemed necessary, for having devoted some eight years of my life to the work of translating the Word of God. And it is also worthy of very special remark, that this work has been carried on, when, much of the time, on account of the peculiar circumstances of our mission, I could have been doing nothing else of any comparative importance. I bless God that my attention was directed to so great and good a work; and to him be everlasting thanks, that the whole is now brought to a conclusion. I read over the last chapter, I trust with some gratitude and humility, certainly with tenderness and tears; and finding at the close that my translator had set up a pillar, on which he had inscribed, "To God be all the praise and glory," I added underneath, "Amen and amen, and let every one that readeth say, Amen." And thus I left forever the rich and beautiful country, through which I have been passing,—a land "flowing with milk and honey," that drinketh water of the rain of heaven, and hath fountains gushing out from every hill, and springing up into everlasting life. And blessed be God! that portion of the community, for whose special benefit I have prepared these Scriptures in Armeno-Turkish, have now no occasion in "passing through the valley of Baca" to "make it a well," for they will find it already made for them, and "the stone rolled away from

the well's mouth;" and thus they may now "with joy draw water out of the wells of salvation" for the refreshment of their souls forever.

#### *Direct Preaching of the Gospel contemplated.*

And am I yet alive, and favored too with a good degree of health and strength? Oh what thanks shall I render to the God of all patience, that, instead of now casting me aside as a broken vessel, in which he hath no pleasure, he should still deign to employ me in his service! I desire no other service here or in eternity; and I would therefore now consecrate myself to the work of missions, renewedly and unreservedly, as though I had never done it before. Let me now begin anew to serve God in the gospel of his Son. Let me now have an unction from the Holy One, that the word spoken by me may be with power, and that the dead may hear the voice of the Son of God and live. Let me now tell the good news of salvation, as news, and not as an old story. Let me tell it as though I had myself just believed it for the first time; or rather let me be as full of it, as though I had just received it fresh from heaven. Having set wide open to thousands of the perishing all the twelve gates of the New Jerusalem, let me now gird myself anew, and go out, and compel them to come in.

It is more than twenty years since I received the charge of the ordaining council at New Haven; and although I would by no means consider that as having waxed old and lost its efficacy, yet I would now solemnly charge myself to come henceforward to my fellow men, as though I had the most important and cheering intelligence, which I possibly can have, to communicate to them. I would charge myself to take hold, with both hands, of every child of mortality that comes in my way, and say to him, "My brother, I bring you the love of your Father in heaven, with the very richest present his beneficence could bestow—a cup of blessings overflowing with eternal life. Receive it and you shall live forever."

But "who is sufficient for these things?" How especially can he be "sufficient for these things," who has in a measure unfitted himself for the work by previous study? And, after all, where I shall address hundreds with the living voice, I shall probably address thousands by means of the printed

word ; and when the former is silent in death, the latter, I hope, will be guiding souls to heaven from generation to generation. And "blessed is he that readeth," as well as "they that hear" these words of spirit and life.

### Trebizond.

#### EXTRACTS FROM THE JOURNAL OF MR. JOHNSTON.

##### *Sabbath Exercises—Sales of the Scriptures.*

THE statements of Mr. Johnston indicate that there is an inquiring spirit in the minds of many who come into contact with his labors. His account of the different services sustained by him on the Sabbath is as follows :—

*January 1, 1843. Sabbath.* At nine, A. M., conducted service in Turkish. This exercise is commenced by reading and singing a hymn, for which privilege we are indebted to the industry and poetical talent of Mr. Powers, formerly of Broosa. After a prayer has been offered, a chapter is read from the Old Testament in course, usually by one of the hearers. I then read a portion from the New Testament, also in course, explaining and applying as I proceed. This part of the service ordinarily occupies about three quarters of an hour, after which we conclude with prayer. There were present one Greek, one Armenian catholic, and ten Armenians, all of them men, generally from twenty to thirty years of age. Only one of them is an exception, an old man nearly sixty, unable to read. Another old man of nearly the same age, who usually meets with us, was absent to-day. An influential Armenian some time since expressed his surprise at the attendance of these two individuals, adding that it was not so much to be wondered at that the young should be carried away after novelties. This man immediately replied that he had lived sixty years in the Armenian church, had been six times to Constantinople, twenty-five times to Russia, and had been acquainted with some twenty or more bishops and vartabeds, and yet never knew, till he attended our meeting, that Mary, the mother of Jesus, ever had a husband.

At twelve o'clock we had service in English, attended by three individuals besides our own family. At one, P. M.,

three more natives of Tokat, now residing in this place, two of them catholics and one an Armenian, came in to converse. These, with three or four others, who do not attend the service in the morning, are in the habit of coming in the afternoon, to ask questions and receive instruction respecting the doctrines of the gospel. While these were sitting in the room, our two catholic priests called to wish me a happy new year. There was some embarrassment on both sides from this unexpected meeting between priests and people at the house of the protestant missionary. The catholic clergy alone continue to pay us this compliment. The Armenian priests were once familiar with us, and frequently went in and out through our gate ; but since a noise and stir have been made about this way, they shun the appearance of intimacy with us. And the catholic priests will probably do the same, when they find that they cannot visit us without danger of meeting their people. After the departure of the two priests, two other catholics came in, one a native of this place and the other of Tokat. They had all been reading the Scriptures, and conversing together during the day, but thought it not best to come in one company. Soon an Armenian came in, who having been advanced by the recent arrangement to a seat among the elders, feels no longer at liberty to attend our morning service, as was formerly his custom.

There are frequent opportunities, it will be seen from the subjoined extract, for selling the Scriptures. The implied assent of the highest ecclesiastical authority of Amasia, Tokat, etc., to their circulation, and the desire of the Turks to obtain the New Testament in their own language, are both favorable indications.

One of these natives of Tokat has recently returned from a visit to Zilleh, on a Bible agency. Zilleh is twelve hours northwest from Tokat, and is one of the principal places at which annual fairs are held in Asia Minor. He sold about a hundred volumes,—portions of Scripture and other books,—besides a considerable number of tracts. He also reports several interesting facts respecting that region of country. One is that he had many applications from Turks for the New Testament in their own language. Having none with him he could not supply them ; but he says he could have sold a great number. I am not

surprised at this; for I have found not a little curiosity to see the gospel among the Turks of Trebizond, since they also acknowledge it as a divine book; only they are taught to believe that the Christians have corrupted it.

He also discovered that our books had already found their way to Amasia, and were getting into extensive circulation, and this with the sanction of the highest ecclesiastical authority. Hagopos—patriarch, leader of the late persecution, was formerly bishop of Massovan and Amasia. Since leaving Constantinople and the patriarchate, he has returned to his former sphere, and his episcopal jurisdiction has been extended so as to include Tokat, where he now resides. A learned Armenian of Amasia applied to him to know if it would be proper to sell these books. The ex-patriarch referred the matter back to his own judgment, saying that if he found nothing faulty in them, he himself had no orders to hinder their circulation. The man replied that he found them to be good, and consequently he commenced selling them. They are already introduced into the schools in Amasia, Massovan, and other places in that region.

The same native of Tokat during his visit made the acquaintance of two interesting individuals from Massovan, both of them merchants of high standing in the place. They had many interviews with him, and manifested much interest in seeking the truth. Before separating they expressed their conviction that the truth is with us, and gave him a letter to bring back.

On the afternoon of the succeeding Sabbath only four of the men from Tokat visited Mr. Johnston. These, he remarks, seem to be growing in knowledge and in love of the truth. As a sequel to the occurrences of the previous Sabbath the following circumstance is mentioned.

The catholic priest, who met two of them here last Sabbath, in making his annual visitation for blessing the houses of his parish during the week, had found our books, and learned the fact that four of his people are in the habit of visiting me every Sabbath afternoon, besides the one who attends in the forenoon. He probably felt obliged to take some notice of it, and left word that he would call them to an account. But as they will be able to plead his own example in justification of their conduct, they do not apprehend much from the

threatened reckoning; for he has bought more books of me than any one else, and he always comes himself to obtain them. One of his people has been a regular attendant at our meetings for more than a year past; and this is quite notorious, yet no notice has been taken of it. But if this work begins to spread among them, they will probably take measures to arrest it.

The next morning Mr. Johnston received a visit from an Armenian merchant, then at Trebizond on business. The entire forenoon was spent in the examination of certain doctrinal questions. In relation to the mediation of the saints, he supposed that because the Savior told the twelve disciples that they should sit on thrones judging the twelve tribes of Israel, they have a subordinate jurisdiction under Christ, like pashas under the sultan, and that we can only approach him through them. The condition of Armenian schools may be inferred from the following statement.

10. Early in the morning G., an Armenian boy, came to procure the three last numbers of the Armenian Magazine for his teacher. This teacher, though at the head of a school of two hundred boys,—the only school in the city belonging to the Armenians proper,—is so poorly supported that he cannot afford to buy our books, though he wishes to read them. I therefore allow him to borrow them, besides now and then making him a present of one. Though a married man, his annual salary hardly amounts to one hundred dollars. G. is one of his most forward pupils; he attends the Armenian school during the day, and comes to me in the evening for a lesson in English.

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#### LETTER FROM MESSRS. GOODELL AND JOHNSTON.

#### *Advantages of Trebizond as a Missionary Station.*

THE station at Trebizond has been sustained hitherto, with manifest inconvenience, by Mr. Johnston alone; and it has been found very difficult to send any one to his relief. The embarrassments attendant on missionary operations at the present time have also given rise to the inquiry, whether some of the stations may not be abandoned. It was natural, therefore, in these circumstances, that the attention of those who have been set apart to the same general field, should be directed to

the expediency of continuing that station. In the letter from which the following extracts have been taken, Messrs. Goodell and Johnston, in behalf of all their brethren, express their decided opinion that this station ought to be maintained. They urge in support of this opinion, 1. The number of Armenians in the city and its environs,—about 5,000,—and the still larger number of Greeks,—about 10,000,—and 2. Its commanding position for missionary operations. In relation to this point they write as follows—

A mere glance at the map is sufficient to show that Trebizond is more conveniently situated, in respect to much the largest portion of the Armenians in Asia Minor, than any other station belonging to this mission. Beginning at Artoin on the southeast, and passing round to the southwest by Baiboot and Gumush Khane, we find Tamzara, Kara Hissar, Sivas, Gusin, Kaisarieh, Tokat, Amasia, and Marsiwan, with from five hundred to two thousand Armenian houses each, besides many other places of inferior note. Most of these places have commercial intercourse with Trebizond; and those which have not are easily accessible. And as respects one of the most important modes of indirect influence over them all—the distribution of the word of God and religious books—Trebizond has advantages which no other station has. Indeed distributing the Scriptures here should not be called an indirect mode of preaching the gospel, nor by any means be regarded as a secondary object of the mission. This has doubtless been one of the principal means of the awakening which has already taken place among the Armenians. The first convert came to a knowledge of the truth by the perusal of a New Testament, which he purchased in the street, before he had seen the face, or heard of a missionary. And in almost every instance, we find that those who come to us for instruction, and give evidence of a change of heart, have become enlightened and interested in the truth by reading the Scriptures, and this has led them to seek the acquaintance of the missionary;—not to mention the cases of Nicomedia and Ada Bazar, where a truly hopeful reformation seems to have commenced by means of the printed word alone. The Armenians generally have even a superstitious reverence for the word of God; and of those who can read, most will buy it, when they meet with it in a cheap form, and in a language which they understand. The opposition of the

clergy does indeed prevent many from buying the Scriptures at first; but at the same time it increases the curiosity to know their contents. Now that we have a new and very acceptable translation of the New Testament into modern Armenian, and are soon to have a revised edition of the Armeno-Turkish New Testament—the Old Testament in that language being already published—besides many books and tracts in both languages, we feel it important to give increased attention to the distribution of books, and especially the Scriptures.

Another circumstance to be considered, in estimating the importance of a station, is the amount of its intercourse with other places, and the consequent probability that individuals from abroad will there come to a knowledge of the truth, and return to impart it to their friends and neighbors, or that enlightened persons going out from the station will carry with them the light of the gospel. Now in this respect the claims of Trebizond are peculiar. Between that city and Constantinople no less than four steamers are regularly employed, each going and coming once a fortnight, and taking on an average not less than fifty passengers. Thus, in going and returning to and from the capital, at least two hundred strangers meet in Trebizond every week, of whom the greater part are Armenians, principally from Van and the adjacent region. A great many also are from Tiflis and other parts of Georgia. Many of the Armenian clergy also pass that way, sometimes vartabeds on their way to Etchmiazin for ordination, and those who receive appointments from the patriarch to the different episcopal sees which lie to the south and southeast of that city. Now should the word of God grow and prevail by means of the station at Trebizond till a good proportion of the resident population should become enlightened and truly pious, it is easy to see that these would be most favorably situated for letting their light shine before men; and as living epistles of the Lord they would be seen and read of all men. In this respect, also, the proximity of Trebizond to Southern Russia increases its importance. There is much intercourse between that city and the various ports on the north of the Black Sea, in many of which there are Armenian inhabitants. Of the whole number found in those ports, we are not prepared to give even a proximate estimate; but we know they are sufficiently numerous to make them an object of



interest to a society, seeking the welfare of that nation. There are many thousands of them scattered throughout Russia, from all of whom foreign missionaries are excluded. Such being the case, if there is any point, where there is a chance of bringing the truth to bear upon a portion of them indirectly, that point surely ought not to be overlooked. Now, if the knowledge of the truth should ever go forth from Trebizond in any direction, there is as much probability of its going in that as in any other. Indeed should evangelical religion once become prevalent among the Armenians of Trebizond, it could hardly fail to be extended to their brethren in Georgia, and along the northern coast of the Black Sea.

And consider again, that if the station at Trebizond be broken up, there will remain the whole extent of Asia Minor from Broosa to Erzeroom, seven or eight hundred miles, with but three stations at one extremity and only one at the other, and none within the whole of the intervening space. Hence the greater part of the Armenian population of this vast district will remain four or five hundred miles from the western stations, and two or three hundred miles from the one on the east. This would certainly leave but a poor prospect of their speedy conversion; especially as two or three hundred miles here are very different from the same interval in America, with your rail-roads and other facilities of communication. Beyond all question, then, not only should that station be sustained, but others should be established; and we hope the Committee, considering the importance and promising nature of this field, will endeavor to form new stations as soon as possible.

#### *Prospects of the Station.*

The letter next proceeds to a third inquiry,—the prospects of the station at Trebizond. After remarking in general that there is sufficient evidence of favorable results to justify its continuance, the following statements are made.

It is quite evident that the influence of this station has already been considerable, and the effect great, though there have been but few conversions. There are two individuals, one an Armenian and the other an Armenian catholic—both of high standing among their people—who seem to have been born of the Spirit of God. Besides

these, among some twenty-five or thirty, who for two years past have been occasional attendants on the preaching of the word, five or six have continued to manifest such an interest in what they hear, as to encourage the hope that in due time the evidence of piety will appear in them also. And in addition to these again, within the last three months, there has been an interesting accession to the number of hearers at that station. Six natives of Tokat,—three Armenians and three papal Armenians,—who for some time have been residing in Trebizond, and with them another catholic native of the place have become regular visitors at the house of the missionary, for religious instruction; and in respect to three of them, at least, appearances are thus far highly encouraging. They manifest an earnest desire for the advancement of the truth, and at their suggestion one of their number has been sent with the Scriptures and other books to sell at the annual fair at Zilleh, twelve hours from Tokat.

At the time of the persecution, some three or four years ago, a bishop was placed over the Armenians of Trebizond, to guard them against the influence of the missionary. Two parties were soon formed, one for and the other against the bishop; the former of these very easily became a party in favor of the Armenian church, and the latter a party in favor of the mission. The contest lasted for two years, attended with many unhappy results, and even threatening at times to break up the station. But the bishop has since been removed. Six individuals have been chosen by the people, and recognized by the patriarch as a local synod; and assurances have been given that no bishop shall be sent to this place without the unanimous call of this synod. Two of these six individuals are the firm friends of the mission; two others manifest no intention to oppose it, indeed they are on friendly terms with those who attend its services; the remaining two alone were the decided supporters of the bishop.

As to the local clergy, there is not one of them in respect to whom any fears are entertained. All are more or less enlightened in the truth, and although none seem to have embraced it fully, most of them are free to confess that their profession imposes on them the necessity of countenancing error. Among the laity the majority, it is true, are still in darkness; yet they have little zeal for their old superstitions. And it is particularly remarkable that the

young men generally are becoming enlightened; and all the youth of the community go to one school, which is principally under the care of one teacher who is also an enlightened man. Indeed the whole school is within the reach of the influence of the station; and if a native helper of the right kind could be found, there is now a most favorable opportunity for doing good both in the school and among the people.

At to the six hundred families in the villages, it has been heretofore stated that there were but few readers among them; and this may have contributed to produce an impression unfavorable to the value of the station. But now the state of things is different, and there is the prospect of a great change for the better. Mention has several times been made of a village priest, Der Carabet of Surmeneh, to the east. He is quite an enlightened man. With a little aid from the station, he has taught a school of twenty scholars for a year past, two of whom are boarders, supported by the station. All these read well, and are supplied with New Testaments in the language which they understand. This priest is zealous in the cause of education. He has already made arrangements for the commencement of two other schools, for which he has the promise of assistance from the station; and other adjoining villages are becoming clamorous for schools; so that there is a prospect that several will be started under the direction of this same priest, all of which will be more or less under the influence of the missionary. Another school has been recently begun in a different direction, which is supplied with the Scriptures from our depository.

As to the Armenian catholics, besides the four or five already alluded to as regular attendants on religious instruction, two other young men make occasional visits, one of whom is known to be fully convinced of the truth, though not prepared to make a public avowal of it. On the mass of that sect the truth seems not to have made much impression. But it is worthy of remark, that the only resident priest of that denomination in Trebizond has ever been on friendly terms with the missionaries. From the first he has been a regular subscriber for both the Greek and Armenian magazines; and he invariably purchases a copy of every work which issues from our press, whether in Greek or Armenian, and at every visit inquires for new books. Nor does he appear at all solicitous to guard his flock against

the influence of the station. The sale of books the year past has been double that of the preceding year; indeed, including those sent to the fair, it has been three times as great.

Thus it appears to us that there now exists at Trebizond a preparedness for a profitable outlay of missionary labor, and that to abandon the station would be at once to throw away the advantages gained by the toils of eight years, and leave a promising harvest to be lost just when it begins to whiten and invite the sickle.

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### Independent Nestorians.

LETTER FROM MR. HINSDALE, OCT.  
21ST, 1842.

#### *Description of Asheta—Reception by the Nestorians—Prospects of the Mission.*

THIS letter will be read with melancholy interest by the friends of missions, especially by those who were personally acquainted with the writer. About two months after the date of this epistle, and many weeks before it reached its destination, his work as a minister of Christ and a missionary to the heathen was brought to a close. The particulars of his death have not been received. A communication from Doct. Grant and Mr. Laurie, dated January 17th, 1843, refers to a previous letter of December 26th, as announcing the decease of their fellow-laborer; but this has not arrived.

That one who had just entered on his chosen employment, with encouraging prospects of usefulness, should have been so speedily removed, belongs to those mysteries of Providence which human sagacity cannot solve, but which the faith of the Christian, with filial submission, commits to Him who is wonderful in counsel and excellent in working. But the church has this consolation, as in every similar dispensation; though her missionaries die, the God of missions still lives; and he lives also, who having asked shall surely receive the heathen for his inheritance, and the uttermost parts of the earth for his possession.

This letter was written at Asheta, in Tyary, a western district of the Koordish mountains.

By the watchful care of a kind and merciful Providence, I am at length permitted to address you from the country of the mountain Nestorians. I have now been at this place, and at Lezan about two weeks. I left Mosul on the

last day of September, and passing through Amadia, arrived here in one week and one day. From Amadia I sent a messenger to inform Doct. Grant of my approach; and I need not attempt to describe our mutual feelings upon meeting each other, five or six hours distant from this place. Neither will I attempt a description of my own feelings as I approached the long wished for scene of our anticipated labors among these mountaineers.

Asheta is the first Nestorian village on the route by which I came. Upon reaching the summit of the hill overlooking the village, the prospect is one of singular beauty. Far below, in the quiet vale, the village extends perhaps to the distance of a mile and a half, with numerous plats of grain and vegetables interspersed among the houses, and the whole variegated and enlivened with shade-trees of several different kinds. A short distance above the village is a deep ravine in the side of the mountain, from which the snow never disappears.

From the elevation where we first saw the village, it appears nearly level; but upon arriving at the bottom of the steep declivity we found it, what you in New England would call hilly. It is made up of an almost constant succession of steep, irregular hills of various heights; the sides of many of which are laid out in terraces and highly cultivated. Upon the summit of one of the highest of these hills, and near the centre of the village, is the site selected by Doct. Grant for our mission. I think it is the best situation I have seen in Tarry; it will probably be our principal station for this part of the mountains.

My reception by the people was truly gratifying. Though a stranger, I was welcomed with all the apparent cordiality to be expected by an old friend. For this, we are indebted, under God, to the very favorable impression made by Doct. Grant, who seems to possess the unbounded confidence of all classes. Several individuals told him that they had received him as one of their own number, and now that his friend had come, they should receive me as himself.

I have also had several interviews with the patriarch, and some of the head men of the district, all of whom have given me the most hearty welcome. The patriarch appears to be truly gratified with the prospect of having our missionaries among his people,

and offers to do any thing for us that we may wish. He remarked that Doct. Grant was one of their own house, and that any one introduced by him would be received on the same terms. I told him that I wished also to be regarded as one of their own house, as it was my desire to live and die with his people. He renewed his assurance of welcome, with the greatest apparent sincerity, and added, "That is what we also wish."

He still manifests the most decided hostility to the papists, though the situation of his affairs is such that it would not be strange if he should listen to overtures that might appear favorable, even from that quarter. A circumstance, however, occurred a few days before I left Mosul, that seems to confirm him in his opposition, and I think will tend to fortify him against any attempts that they may make to beguile him with fair pretences.

The door is now open wide, and the providence of God is loudly calling upon us to enter while we can, and endeavor to resuscitate this most interesting relic of a venerable christian church. You have received repeated and urgent calls for immediate help from Doct. Grant; since I came here, I have carefully examined whether he might not have given too much prominence to this field, or represented it in too encouraging a light, but I am constrained to say, that if he has erred at all, it appears to me that it has been in not pressing the claims of this people with sufficient earnestness.

The truth is we see and feel motives here on the ground, that we cannot put on paper. We cannot write down the cordial welcome we receive, expressed as it is rather in actions than in words. We cannot write down the many assurances of confidence which the conduct of the people testifies that they repose in us. We cannot write down the many encouraging evidences which we see of a conscience, assuring us that God has retained this powerful witness for himself. True, we can tell you of the favor of the patriarch and men in power; of their readiness to receive us and forward our designs; but our paper will not take the impression of the thousand little incidents that give to us the assurance of their sincerity, and encourage us to go forward in our work, trusting that God will not withhold the influences of his Spirit to set the seal to our labors. What can we say more? That the field is white to the harvest you know

already. That the enemy is watching every opportunity to scatter his tares you also know; neither are you ignorant of the subtlety of his devices. Would to God that this people were equally aware of their danger from this foe! The Lord preserve them from his wiles.

LETTER FROM DOCT. GRANT AND MR. HINSDALE, NOV. 3D, 1842.

*Attempt of the Catholics to gain over the Nestorians—Their Interview with the Patriarch—Confidence in the Missionaries.*

THIS letter affords another illustration of the kind of opposition which protestant missionaries are to expect, in every field which promises any reward for their toil and self-denial. It is an encouraging circumstance, however, that the Nestorians have been so prompt and decided in repelling the advances of Romanism. But it is very obvious that the establishment of a mission among that people could not have been postponed any longer with safety; and even now it is exceedingly important that the advantages already secured should be retained by vigorous and persevering effort. This letter, with the preceding, was written at Asheta; and it is also from the pen of Mr. Hinsdale.

You have already been apprized of the arrival of the papal bishop of Elkosh, and an Italian priest from Rome. They reached here on Thursday of last week, and soon stated that there were many boxes at Diarbeker, on their way to this place, as a present for the patriarch; and they wished to remain till they should come.

After several applications for an interview with the patriarch in reference to the particular object of their visit, they were, on Saturday, permitted to make their statement, and proposed to hold a discussion; the patriarch, Mar Yousiph,—the bishop who accompanied Doct. Grant from Oroomiah,—and several priests being present to take a part. The conditions of the controversy having been settled, the papal priest requested permission to retire to take some refreshment. After waiting several hours, constantly expecting their return, we were informed that the patriarch had sent them word that he could not see them again that day, as he wished to have more of his people present to hear the arguments. The next morning (Sunday,) they came, apparently much

elated, bringing a present with them, doubtless hoping that it would render their arguments more effectual.

Among the first points discussed, were auricular confession, the supremacy of the pope, and his power, as the representative of Peter, to forgive sins, or bind and loose in heaven. Some of these topics were discussed with much point and spirit. In reference to the claims of the pope as the successor of Peter, one of the Nestorian priests remarked that "the emperor Constantine was a great and good man, and the head of all Christendom, and now," said he, "the sultan sits in his seat, and therefore we all ought to acknowledge him as our spiritual head. Arise, arise," he continued, "we will all go to Constantinople to the sultan." Nothing could have been more timely than this illustration to show the absurdity of acknowledging the pope to be our spiritual head, merely because he claims to be the successor of Peter.

The patriarch then took up the argument. He stated, first, that the power of binding and loosing was conferred upon the other apostles no less than Peter, and that he was as much the representative of the apostles as the pope, and proceeded to the following illustration. "I," said he, "as patriarch, am head of this people; this priest is my representative in this village, that in another, etc. If a man is guilty of any crime, as theft for instance, I call the priest before me and inquire, 'Have you evidence that this man committed this theft?' If he says, 'Yes,' I forbid the man to come to the church, or *bind* him. If he comes to me confessing his crime, and giving evidence of penitence, I receive him again to the church, and thus *loose* him." In this simple manner, he disposed of the three questions of succession, confession and forgiveness. In the course of his remarks, the patriarch took occasion to pay us a high compliment. He referred to their (the papists') taking the word of the pope as their rule, and contended that the Bible is the only proper standard of faith, and if so, "these English," he said, turning towards us, "are the best Christians in the world, for they take the word of God as their only standard of faith, and rule of practice; and though they have religious teachers, they receive none that differ from the Bible."

Mar Yousiph then said, "If a man turns from us, and becomes a Mohammedan, were he to return to persuade us to become Mohammedans also, we

should not listen to him; but if he were to come back wishing to join us again, we should cheerfully receive him; and now," said he, "we wish to know for what purpose you have come. If it is to join us, we will receive you as brethren; but if your object is to make papists of us, your efforts will all be in vain, for we are founded on a rock. Have you come to join us, or to make us papists?" They replied, "To induce you to become papists." "Then," continued the bishop, "our argument is ended, and you had better say no more lest evil should befall you on your return." To this the patriarch assented, and they departed, the Italian priest appearing much alarmed.

After they had left the room, the patriarch gave orders to let them remain till the following morning, as it was the Sabbath, and then send them back. The next morning, before they had risen, he returned their presents, with a message that they had leave of absence and might return. They soon came to the patriarch's room, in which we were staying, and begged that he would accept their present, as a token of their regard; that they had brought it as a mere passing present of travellers, and could not think of taking it back; that they ought to have brought some handsome present, etc. etc., evincing much anxiety to allay the unfriendly feelings that were manifested towards them, and leave as favorable an impression as possible. Under various pretexts they contrived to defer their departure till Tuesday morning. In the course of the day they called upon the patriarch two or three times, and manifested their craftiness by fair words and smooth speeches. But the patriarch was reserved, because, as he said, "he knew they would take the opportunity when we were absent, attending to our business, to bring in false reports, and that all that they said was a lie."

They had made their arrangements for remaining in the mountains for some time, and were very desirous of passing through the Nestorian country, and visiting other tribes, where they had reason to hope for better success, in view of the known papal prepossessions of one or two influential men in those districts. But they were not permitted to proceed.

They were evidently much grieved to witness the proof of the strong hold that we had secured in the confidence and affections of the Nestorians and their patriarch, and spared no pains to shake this confidence by assailing our

character, object, etc. But the Lord was our help, and they could not prevail.

Perhaps you may think that they cannot feel greatly encouraged by this visit to renew their efforts, and be led to hope that they will abandon their object; yet you know their wiles and their perseverance where they have the least hope of success.

Having expressed the apprehension that the papists would return and make a more vigorous assault, after they should have prepared the way by large presents and fair promises, the letter proceeds—

Notwithstanding these fears, we would mention with gratitude the contrast in our reception, and the feelings manifested towards us and them. We occupy the same room with the patriarch, and take our meals with him at his table. He is so much interested in our operations, that he has taken the direction of the workmen engaged in the erection of our house, in a great measure, into his own hands. The feelings manifested towards us by the people, also, are such as greatly to encourage us to persevere in our work, trusting that in due season we shall reap if we faint not. They all seem to take a deep interest in our preparations for living among them, and we often overhear them in little circles, planning in reference to our building, and what they must do to forward our operations.

The dark cloud that has so long hung over our prospects seems in a good measure to have passed away, and we would earnestly entreat those who love the cause of the Redeemer to pray much and fervently, that the clear light of the Sun of righteousness may speedily arise upon this people, and that the Lord of the harvest would send forth more laborers into his harvest.

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### Bombay.

#### JOURNAL OF MR. HUME.

#### *Intercourse with the Jews—Their Worship.*

OCCASIONAL notices of the Jews residing at Bombay and in its vicinity have appeared in the Herald, especially in the earlier numbers. Though not very numerous, they are represented as exhibiting far less repugnance to missionaries, than others of their faith have manifested. The account which Mr. Hume

here gives of his intercourse with them, corroborates the previous statements.

*April 8th, 1842. Ushtume.* Reached this place in company with the Rev. Mr. Mitchell of the Scottish mission. We went to the house of Samuel, a wealthy Jew, where we met with a cordial reception. In the evening several Jews were present, who were encouraged to bring forward their difficulties that we might endeavor to remove them.

One of the first was this;—Moses said, "A prophet shall the Lord your God raise up unto you of your brethren like unto me," etc. Moses was not God; if Christ was divine, how could he be like Moses? It was further objected that when the Messiah comes there will be no more war. "Men will beat their swords into ploughshares and their spears into pruning-hooks," etc. We were also asked why we do not practise circumcision, inasmuch as we profess to receive the Old Testament.

They seemed in some measure to feel the force of our replies to these and other questions; but it was painfully manifest that their blindness of mind was still not taken away.

The Israelites in this region are an interesting people. We are often encouraged by their willingness to hear and converse on religious subjects. They are all anxious to procure the Old Testament; and the New Testament also in some cases. They regard the missionaries as their friends, and they often come to our houses for books and conversation. When we meet them in their villages they generally give us a cordial reception.

9. *Revadunda.* Here are the ruins of several large churches built by the Portuguese. In one of these we took up our abode.

Among the persons who called for books were several who had been taught in the school, formerly supported here by our mission. Some of them remembered my visit of last year, and at my request brought the books then received which had been carefully preserved.

It being the Jewish Sabbath, we started about five o'clock, P. M., for their synagogue; and soon met a company of them on their way to visit us. The synagogue has been recently built by contributions from among themselves, and cost about four hundred dollars. They refused us admittance unless we would take off our shoes, which we declined doing.

A single hanging lamp was burning in the centre of the room. It had been lighted on the previous day, as they neither kindle fires nor light a lamp on the Sabbath. Near this was a table covered with cloth, around which stood three persons who soon began to chant the service, having their faces towards Jerusalem. The people, one after another, washed their mouths and their feet and went into the synagogue. Occasionally they took part in the service. At one time they all stood up and remained silent, each one apparently repeating something which had been committed to memory. Sometime after the sun had gone down other lamps were lighted in different parts of the room. The juice of the grape (dried raisins steeped in water) was blessed, and handed to all. This is uniformly done on their Sabbath evenings. We tasted it, and found it not unpleasant.

They meet three times on the Sabbath—in the morning when the Hebrew Scriptures are read, at noon when they read the Scriptures in Mahratta, and in the evening when they read their liturgy. One part of the services, we were told, they never perform, unless ten persons at least are present. On the present occasion there was generally a great want of reverence and solemnity. But when they, in a mournful manner, bewailed their own state, and the destruction of their city and temple, it was quite affecting.

#### *Hurtful Books—Muntras—Demand for Books.*

The following incident will illustrate the value of a heathen's hope, and shew how much he needs to become acquainted with a more excellent way.

21. *Bombay.* This evening, on my way home from a religious meeting, I saw a company of Hindoos at a short distance from the road. Desiring an opportunity to impart instruction, I went towards them, and found some thirty or forty persons seated around a blazing light, while three or four individuals from Punderpoor, a holy city in the interior, were rehearsing the story of Vittoba. I asked the people if they were pleased with this.

*Hindoos.* Yes.

*Missionary.* Who was Vittoba?

*H.* He was God.

*M.* What did he do for you?

*H.* We are saved by repeating his name.

*M.* For what did he and the other Hindoo gods become incarnate?

*H.* To destroy the wicked.

*M.* Indeed! Then what can we who are sinners expect from them? They made no atonement for sin; they came not to save sinners but to destroy them. Through them, therefore, sinners cannot be saved. But listen to me, and I will tell you of one who came not to destroy sinners but to save them.

The press is an instrument of no less efficiency for evil than for good. It is immensely important, therefore, where men can read and will read, that they should be supplied with books which will tend to make them better and not worse.

28. Observing a man in an open verandah with books in his hands, I went to him to see what they were. He showed me two very unwillingly, and slyly put the third out of sight. I asked him to let me see this also. He replied that he had no other. On being told what I had observed, he said the book was unfit for me to see. I expressed surprise that he should read such a book, and still requested to see it that I might judge for myself. With some reluctance he then gave it to me. It was a tract in praise of the *holee*, one of the most abominable of the Hindoo festivals, with songs prepared for the use of such as observe the occasion. I expressed regret at seeing such a book in his possession, and soon persuaded him to exchange it for a christian tract. The natives are now using the press in multiplying copies of their most popular works, many of which are fitted to exert a most debasing influence. Several vile tracts have recently been published.

*August 27.* To-day, in conversation with a learned brahmin, the subject of *muntras* was introduced. These are mystical words or phrases, generally taken from their sacred books and repeated with certain ceremonies. There is a great number of them, some of which are repeated by brahmins, and others by persons of lower caste. I asked the brahmin the use of repeating these.

*Brahmin.* By repeating them we acquire great merit. We are enabled to make the gods subservient to our wishes.

*Missionary.* How many different ones can you repeat?

*B.* Comparatively few, perhaps twenty-five.

*M.* And by repeating them the brahmins can secure the accomplishment of all their wishes.

*B.* Yes. They can destroy their enemies, secure the overthrow of hostile armies, etc. etc.

*M.* Why then did they allow their country to be conquered by the English? In the days of the *Peishwa* they received great favors. They were exalted and honored. Why were they so unthankful and so regardless of their own interests as to allow him to be conquered, when they might so easily have secured for him the victory?

*B.* The brahmins are now in a fallen state. It is with difficulty they procure the means of subsistence; they are obliged to perform service for Europeans, and to be subject to their commands,—things utterly unworthy of a brahmin.

*M.* But is there no remedy? Would not the diligent use of *muntras* deliver you from all these evils?

*B.* Yes. But the brahmins have become sinful.

*M.* And will not the use of *muntras* remove sin?

*B.* Yes.

*M.* Then the means of deliverance are fully within your power, and you may thank yourselves for all your troubles. Why do you not at once deliver yourselves from the necessity of performing service? Why do you not secure wealth and honor and all that you desire?

*B.* We have become a lazy, degenerate race. The proper performance of *muntras* demands fasting and other acts of self-denial, and we have no taste for such things.

The glory of the brahmin is indeed fast fading away. He still professes to be divine, but is obliged to seek employment and even alms from those who treat him and his pretensions with contempt. While some of the other castes are acquiring wealth, intelligence and importance, the brahmins are sinking down to the vulgar level.

The waning prospects of the brahmins of India may be regarded as only one of many indications which point to the approaching downfall of their system. What shall take its place?

*Nov. 14.* Bassein. This is a large village about forty miles from Bombay; it was once a place of considerable importance. There are at present five native schools in the place, and a consid-

erable proportion of the inhabitants are able to read. For two days the people have been constantly visiting us for books and conversation. One person, after listening for a time said very truly, "You come here only occasionally, the brahmins are here all the time. Hence they have the advantage. When you are gone they tell the people that these tracts are of no use, and that all you say amounts to nothing. Some one should come here and remain."

*Dec. 19.* Bhewndy. Soon after I reached this place, a person, having apparently much self-importance, came up, and in an angry manner asked whether I thought it right to teach the people to forsake the religion of their fathers. I replied, If men have forsaken God, it certainly is right to teach them to return to him. If they are sinners and exposed to ruin, it is right to tell them how they are to be reconciled to God. "Who is God?" I replied, he who created all things is God. "No, every thing is God. I am God." I then pointed out to him and to those around, the error and absurdity of confounding God with the things which he has made. He then asked for a tract, and I gave him one which seemed least likely to excite his prejudices. Soon after he left, a person came with some of the torn leaves of this tract, saying that the man who had received it had torn it up and thrown it away.

The individual who brought the leaves, as well as the people around, expressed their surprise and their disapprobation of such conduct. I reminded them of his declaration that he was God, and called on them to observe how little his conduct agreed with his professions. The occurrence on the whole seemed to produce a good impression. This is the first tract which I have seen wantonly destroyed since my coming to India, and I am persuaded that such instances are rare.

#### REPORT OF THE MISSION.

##### *Public Preaching—Results.*

THE report given below is dated January 2d, 1843, and embraces, it will be seen, the operations of the previous year.

During the year which has just closed we have continued, as in former years, to make known the gospel to the heathen in the midst of whom we dwell. To the people at our own houses, in the

schools, and printing-office, in our public Sabbath services, by the way-side, and in the places of concourse, we have not ceased to proclaim that Christ Jesus came into the world to save sinners. We have also distributed a considerable number of tracts and portions of the Scriptures; some of which, we trust, will be as seed sown on good ground. For the most part, our instructions have been listened to with respectful attention, sometimes with apparent interest. But we still have to mourn over the prevailing unbelief and hardness of heart.

During the year only one individual has been added to the mission church. This is one of the African females who, some years since, while children, were taken by a British cruiser from on board a slave ship, and brought to Bombay. They were placed under the care of the mission, and a small allowance was made by government for their support. It is some time since she requested baptism. She certainly is much changed from what she once was, and we trust she has been made a subject of converting grace. One of the most interesting of this company, who for two years had been a member of the church, died with cholera the last hot season.

During the year several persons have asked for baptism. Those who appear to be suitable candidates have been recently formed into a class, which meets twice a week for special instruction. This class now consists of five persons. Of them we will speak at another time.

The printing establishment has made considerable demands on the time of Mr. Allen; so that, reduced in number as we are, we have not been able to engage, as we could have wished, in missionary tours. Mr. Hume has made journeys to Alibag, Revadunda, Rohee, Panwell, Callian, Bhewndy, Bassein, and Tanna, which lie to the north and south of Bombay. These are large and commanding places, and should be visited as often as missionaries can find time and strength for this purpose. We look upon these preaching excursions as an important part of missionary labor, even though there may not be a prospect of immediate results.

While we have experienced many mercies during the year, we have also had our share of trials. Some of these are already known to you and need not be enlarged upon at this time. We have also been called to mourn over the fall of one of our church members.



## Ceylon.

## LETTER FROM MR. POOR.

*Frequency of Preaching—Obstacles to Success—Female Instruction.*

THE last number contained a letter from Mr. Poor, which presented a detailed account of the several departments of labor at Tillyally. The statements which follow refer more particularly to the difficulties which obstruct the spread of the gospel at that station.

The experience and observation of another year have deepened the impression that it is God's prerogative to raise the dead. At the same time I should add that I have been sustained by the corresponding conviction, that "it hath pleased God," and that it doth still please him, "by the foolishness of preaching to save them that believe."

The past year far surpasses any other year I have spent in Jaffna in the frequency of preaching, the number of congregations addressed, and the intelligence and good feeling manifested by those who have been the hearers. Still, however, I have not been permitted to witness a single case of hopeful conversion as the fruit of my labors. None have been admitted to the church, except three or four individuals who had been previously suspended. I have a multitude of thoughts within me in connection with this subject, and I am occasionally tried and humbled by these delays. I can, however, easily conceive that this statement may be far more disheartening to those who may read it, than it is to me. Being on the ground, I see that a work of vast importance must be done, which falls short of immediate conversion. This work is now in progress, and justly challenges the labors of the longest life. It is rich in promise, and cannot disappoint the anticipation of the laborers. Indeed such is the state of things around us, that it is even our privilege to hope that the current year may be a year of release. But should even the fiftieth year not prove to be the year of jubilee, we have abundant reason to gird ourselves anew for the work; though Christianity in India should be symbolized by the talipot tree, which requires a century's cultivation before it puts forth its beauty and glory, we ought not to relax our efforts.

As I become more intimately acquainted with the state of things in this country, and look more narrowly into the dark abyss of heathenism into which the nation is plunged, I cease to marvel that more are not converted, and that so many of those who joined the church in their youth, while under the protection of the mission, should apostatize when subjected to the ordeal through which they are called to pass. The wonder is that any, in such circumstances, should be translated from the kingdom of darkness, into the kingdom of God's dear Son.

The influence of clanship in the disposal of property,—which is principally allotted to daughters in the form of dowry,—and the pride of families, to say nothing of caste, are hinderances which can hardly be conceived of in America.

In the village nearest to this station there are seven young men who were excommunicated from the church for marrying heathen wives, and subsequently conforming to heathen usages. Most of them were persons of fair promise in their christian profession, and would have decidedly preferred to marry christian wives. But their own wishes on this subject were overruled, and they were, in an important sense, constrained, or rather made willing, to marry as they did. Some of these individuals attempted to maintain the christian character after their marriage; but they were soon borne down by adverse influences. The uniform reply to our exhortations to steadfastness was, "I have married a wife and cannot come." Two other individuals, who married heathen wives, were re-admitted to the church, and are now employed as schoolmasters. Though they are making special efforts to demean themselves as Christians, it is questionable whether their influence on the whole be not against us rather than for us.

It is obvious that social arrangements, exerting an influence like that which is here described, must raise a formidable barrier to the introduction of the gospel. Hence it will be the aim of the missionary to counteract the effect of these arrangements, as far as possible, and to substitute others in their stead, which shall be more favorable to Christianity. The subjoined extract will show one of the ways in which this result may be secured.

The difficulty of breaking in upon the present arrangements of society, and of

detaching individuals from the family or community in which they have been born and nurtured, in connection with the forlorn state of some of those who have broken away, suggests the expediency and importance of introducing the element of Christianity into families and communities without unnecessary disturbance, and, if possible, in such a manner as to make the unyielding usages of society subservient to the propagation of the gospel. This has been done to an encouraging degree by making the seminary at Oodooville, more than was at first contemplated, a help meet for the institution at Batticotta,—that is, by receiving persons of both sexes from the same family or community. The first fruits gathered from those two institutions have enabled me to pursue a similar course on a more extensive scale at Tillipally. Of the one thousand children now under instruction, the two sexes are about equally represented; to a great extent they are brothers and sisters, or near relations. It seems impossible that in this way the families of the next generation should not be greatly modified and improved. In our efforts to bring female children under instruction the influence of fathers, who were educated in our native free schools in the early stages of the mission, is very serviceable. These fathers are comparatively free from prejudice against Christianity; and they have a vague impression that it is well for their children to become acquainted with it. But the whole course of procedure with the girls, especially in connection with the system of small rewards, is calculated to produce a much deeper and more favorable impression upon their minds, than was made in the case of the boys of the last generation. Judging therefore from what has been already accomplished by christian instruction in mission schools, we are warranted in the anticipation of far greater results in proportion as female education is extended.

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LETTER FROM MR. MEIGS, NOV. 10TH,  
1842.

*Religious Interest in the Seminary at Batticotta.*

From the following communication it appears that God still continues to bless the seminary at Batticotta. Those who have contributed to the support of the individuals, whose names

are given below, will read the statements of Mr. Meigs with lively emotion.

You will be happy to hear that last Sabbath we had the pleasure of receiving fifteen young men, belonging to the seminary, into the church at this place. Four of them had been previously baptized, and eleven were baptized at the time of their reception. The occasion was one of deep interest. Their names are Halsey A. Wood, Samuel Spring, Luke C. Graves, Asa Lyman, Joshua Darling, Henry W. Carey, John A. Nash, Henry A. Rowland, Levi Parsons, John Keep, John McLean, John H. Pogue, Smith Ely, Jedediah Adams, and George W. Coe. One young man, by the name of William Leech, was prevented by sickness from coming forward at that time. These have all been on trial for many months, and so far as we can judge they give good evidence of piety. There are a number more in the seminary who give evidence of piety. But for various reasons it is thought best to defer their admission to the church for a few months.

At the commencement of this term we had a season of special effort in the seminary, which was continued for eight days. We had preaching morning and evening, and special prayer meetings; also private conversation with the members of the seminary. The studies of the classes, however, were not much interrupted, and most of the recitations were continued as usual. Though there is nothing that can properly be denominated a revival, yet it is a time of religious interest, and we think that good has been done. Messrs. Poor and Spaulding assisted us a part of the time. The class of inquirers has been much increased, and the members of the church stirred up to more fervency in prayer, to more frequent religious conversation with each other, and to greater fidelity in speaking to those members of the seminary who yet remain impenitent.

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JOURNAL OF MR. WHITTLESEY.

*Voyage to Jaffna—Ride to Manepy—Monthly Concert.*

On the 14th of October, 1841, Messrs. Smith, Whittlesey and Wyman, with their wives, embarked at Boston, in company with Mr. Meigs, to join the mission at Ceylon. They arrived at Colombo, March 15th, 1842. On

the 23d of March Mr. and Mrs. Smith and Mr. and Mrs. Whittelsey took passage in a small vessel for Jaffna. The nature of their accommodations may be inferred from the following statement.

*March 24.* Our brig is very much smaller than many of the sloops that ply between the villages on Long Island Sound and New York. The master is a Malay, and the crew are all Tamil people. Of course we are in the midst of sounds which we hope ere long to make familiar to our ears. We feel some curiosity to contrast the management of the brig by these half naked sailors, with the seaman-like order of the Brenda. The owners are Mohammedan merchants, who send her wherever they think they can make the most profit. She has just returned from the Maldiv Islands with a cargo of fish, and in consequence we find our clothes, seats, births, etc., swarming with little worms about three fourths of an inch in length. If we succeed in keeping them from our plates we do well. The cabin is occupied with poor Mrs. Smith's couch, leaving just room for us to stand and to place a chair. Mr. S. occupies the rough and dirty birth at his wife's side, and I the opposite one. Mrs. W.'s mattress is spread on a seat at the stern, except at meal-times, when it is rolled up to give us an apology for a table. Our other accommodations correspond with these. We furnish our own provisions; and to cook them, Mr. Gogerly has kindly spared from his service a Cingalese boy with long hair, and a high but flat and unpolished shell-comb, reminding one of obsolete fashions at home.

The voyage terminated on the first of April. The next day Mr. Whittelsey proceeded to Manepy in company with Mr. Spaulding. He describes his ride to that place as follows:—

*April 2.* We had no horse, but were drawn by three men before, and pushed by two behind. Occasionally we passed extensive and bare paddy (rice) fields, showing a sandy soil, and glaring in the sun. These had been sunk below the former surface sometimes two or three feet, to secure a sufficiency of water in the rainy season; and here and there the removed soil lay in vast mounds, perhaps in some future age to be mistaken for the work of a past giant race. The road principally lay through dense

clusters of cocoa-nut and palmyra trees, in some sort familiarized by pictures of tropical scenes, yet remarkable for their lofty branchless trunks, and their singular crowns of leaves and fruit. These were occasionally interspersed with wild olive, tamarind, and mango trees. The road was often lined on either hand with fences, made of olas (palmyra leaves,) and hedges of dry thorns. Behind these fences, and under the trees, were low native huts, thatched with olas; and from behind the ola gates the women would peep, and children, entirely naked, or with a rag around the loins, would run to see the passing strangers. About half way to Manepy we stopped at a well by the road-side. I could not sing, "How sweet from the green mossy brim to receive it," etc., for green moss, and curb and bucket there were none. Attached to the well sweep by an old rope, was a small ola basket, and in deference to Tamil notions of caste, instead of "putting the brim to our lips," we interposed the palms of our hands and drank from them.

The following account of a monthly concert, conducted by missionaries and described by one who had just landed upon a heathen shore, will be read with interest.

4. This morning, after taking a cup of coffee, I rode with Mr. Minor to Tillypally to attend the monthly concert. The road, though somewhat sandy, is tolerably good. It constantly turns from one side to another at right angles; it is so made because the people have a strong propensity to small and square fields. The fences are made close to the road-side, and the people often encroach upon it to increase their own grounds. The pent-up road, the high ola fences impenetrable to the sight, the short turns, the dark shade made by thousands of palmyra trees here and there giving place to open paddy fields, like the smaller oak openings in Michigan, the occasional hedges of prickly pear, often assuming the form of a tree with a trunk six to eight inches in diameter, the diminutive and hornless cows, marked on their sides with some huge Tamil letter, standing a moment in mute astonishment at the strange sight of horse and bandy, and ghost-like men with white faces and dresses entirely white, then turning with upraised tails and shooting off as I have seen them at home from a puffing engine car,

the dogs, like the people, evidently but half-civilized, and uttering a howl rather than a bark—all combined to render the ride highly novel and exciting.

After going about two miles, we passed the Oodooville church and mission premises, almost hid by foliage, and soon came upon another macadamized road, running from Jaffna and ultimately to end at Tillipally. We now occasionally passed carts with exceedingly narrow bodies, mounted on high wheels, and drawn by the same diminutive cattle spoken of above. The yoke, which was a straight and small pole, rested in a remarkable depression in front of the shoulder-blades, and was kept from sliding off at the sides by two small sticks projecting downwards. A rope fastened the yoke to the beam. The driver with a dirty cloth around his loins, and dirty turban upon his head—his hand armed with a rude stick—sat on the tongue or walked behind the cattle. To guide them to the right or left, he alighted from his seat, and pushed or pulled upon the tongue, or running to the sides or front of the beasts, by main force turned or stopped them as he chose. Owing to their timidity the latter course was almost invariably necessary when we approached. The frequency with which we now passed natives having monstrous jack-fruits, large bunches of plantains, and heavily laden baskets poised on their heads, shewed that we were in the vicinity of a bazar. We saw it presently at a little distance from the road, in a small opening in one of the lanes. Several hundred men, women, and children were promiscuously sitting on their heels, or standing, chaffering over their chatties (native earthen ware,) plantains, jack-fruit, betel and tobacco leaves, fowls, etc. etc. We reached Tillipally, Mr. Poor's station—distant from Manepy six and a half miles—at about eight o'clock. Here we found the missionaries assembled from all the stations to spend this first Monday in the month in prayer to the God of missions.

I cannot describe my emotions upon being ushered into this interesting circle. They were strangers; yet as I passed around and took each by the hand, I recognized an American face, a familiar name, and a sympathizing and friendly heart. How could I be sufficiently thankful that I was permitted to join such a company! How appropriate that I should commence my life on missionary ground, by a day devoted to supplication and prayer in the midst of such

experienced laborers! I looked with particular interest on the original pioneers of the mission, Mr. and Mrs. Poor, still energetic and vigorous in their age, Mr. Meigs, wifeless, the mentor of our own little company, Mr. and Mrs. Spaulding whose memory will be hereafter associated with that of the lamented Mrs. Winslow and the Oodooville school—all childless for the gospel's sake, yet sending their affections after their loved ones as they wander in their native land. With the exception of two, one detained by sickness and the other to watch the sick bed of Mrs. Smith, all the other missionaries came with their families, from the boy of eight to the infant of three months. Such is the uniform practice on these occasions, and the whole day is sacredly devoted to prayer. The members of the Wesleyan and Episcopal missions, though commonly present, were not to-day. Morning prayers were now offered, and about nine o'clock, the company sat down to breakfast. This over, the exercises began under the direction of Mr. Poor. These consisted in reading highly appropriate passages of Scripture, expressive of thankfulness for preserving mercies, the great object of the gospel message, the certainty of its success, the bond of christian unity, 1 Cor. 13—which Mr. P. called the charter of this mission—etc. etc., followed by singing and prayers. At the close of the morning exercises, instead of calling for the usual reports from the stations, attention was directed to the state of religious affairs at home, the difficulties and prospects of the Board, etc. About twelve o'clock there was a recess, during which the usual refreshment, called in this country tiffin, was served; after which the meeting was continued. The afternoon is more directly spent in meditating on personal piety and practical Christianity; a paper prepared for the occasion is commonly read by some one, and the others add their views. Between three and four in the afternoon the concert closed, and after dinner the various families returned to their own stations. Surely this is life, when brethren, free from mere worldly interests and pursuits, can unite in this one ennobling, blessed employment of serving and supplanting the King of saints.

#### *Description of Manepy—Quarterly Communion—Catechists.*

As Mr. Hutchings was about to remove from Manepy to Madras, Mr. Whittelsey was

designated by his brethren of the mission to fill his place. The station is described in the following language.

The premises surrounded by live thorn hedges, the grounds shaded with cocoa-nut, mango, and cotton trees, and ornamented with flowering shrubs, the central position of the station, allowing frequent intercourse with the missionaries at all the other stations, render this a very desirable mission residence. Here too is the printing and binding office, near enough to stir up recollections of home by the familiar sounds of various manual operations that issue from it. This establishment brings under mission influence eighty persons, most of them possessing active minds, and many with some education. The history of this station, so thoroughly cultivated by Mr. Woodward and his successors, is highly interesting and instructive. The ground is comparatively well prepared for the preaching of the gospel; and yet we are said to be surrounded by a peculiarly hardened and opposing class of people.

Directly across the road from the church, and apparently vying with Christianity in the maintenance of its hold upon the people, is a heathen temple, insignificant in its appearance, but possessing some celebrity. It is surrounded by an unattractive ola fence. Within the yard is a large and sacred tree with wide-spreading branches; and outside is a huge, unwieldy idol car, exceedingly rude in its construction, but probably beautiful in the eyes of the worshippers. This is the period of the god's annual feasts, and at night the air resounds with the noise of bells, tom-toms, and voices, and with the whizzing of rockets that seem spitefully to utter the feelings of the revellers. Complaint having recently been made that a rocket-stick had broken the tiles of one of the mission houses, the owner of the temple now shoots them off into the fields. In the distance across these fields, surrounded by green foliage, are seen the pillars of another temple. May the truth soon prevail to the demolishing of all idol structures and the prevalence of holiness and virtue.

On the 17th Mr. Whittelsey, with the aid of an interpreter, commenced his labors as a public preacher of the gospel to the heathen.

21. The Lord's supper is administered at each station on the Sabbath, once every three months. Once in the in-

terim, on a week-day, the church members from all the stations are brought together to attend what is called the quarterly communion. This seems an excellent way of securing an acquaintance among the members, a oneness of interest, and an increase of fraternal affection, besides affording the missionaries an opportunity of uniting their efforts to build up their churches. This meeting was held to-day at Panditeripo. There were present nearly three hundred. The occasion afforded a most interesting proof of missionary success. Mr. Meigs preached and Messrs. Poor and Spaulding administered the elements. The scene differed considerably from that presented on my first Sabbath at Manepy. There were no children. The full white dress and white turbans of the helpers and native preachers on the mats immediately in front, contrasted strangely with the bare shoulders and diversified head-dress of the mass behind. Some wore red colored turbans; the heads of others were shaved, leaving a single lock of hair dangling from the crown behind; while the long dark hair of the rest appeared in every condition from the oiled, combed, and tidily disposed knots high upon the side of the head, to the shaggy, dishevelled state of the almost sloven. The females, some of them the wives of the helpers and schoolmasters, with their infants, and others, the girls from the Oodooville seminary, beautifully clad in native style, with their flowing white or red robes and glossy black hair, occupied the mats at the side of the pulpit. There were also a few women of the fisher caste, with shoulders exposed, evidently so poor they could not vie in appearance with others of their sex, though as sincere and devoted worshippers. The vigorous forms, the Caucasian features, intelligent countenances, and dark eyes of the men, the fine faces and the retiring modesty of the women, added to the emotions the occasion itself inspired, rendered the whole scene remarkable and impressive. In the afternoon, the missionaries spend a season in prayer for themselves and the churches, and endeavor to stir themselves up to more devotion to the cause of Christ.

The next day Mr. Whittelsey received a visit from an excommunicated member of the church, who was one of the earliest converts of the mission. He exhibited signs of penitence, and mourned over the disobedience and heathenism of his children.

The meetings at the school bungalows are represented as interesting. At some of the stations they are assuming new importance in consequence of their attracting the women, who have hitherto been so inaccessible.

*May 17.* Tuesday is the usual day at this station for assembling the schools and teachers in the church and verandah to read scripture lessons, and receive religious instruction. The pay of the teacher is made to depend in part upon the average number he brings on these occasions through the month. They assemble at about half past eight o'clock, and continue together an hour and a half. The usual afternoon schools are not interrupted. After the children are dismissed, there is a meeting of the teachers themselves, who read a chapter and are addressed by the missionary. After this I have usually met the catechists for half an hour or an hour, and have been interested in their reports of the state of things among the people. Their practice is, day after day, with tracts and portions of the Scriptures, to go from village to village, seeking opportunities of distribution and conversation. They represent the people generally as convinced at heart of the truth of Christianity, but so bound in chains of caste and worldly interest that they cling to their present system. Some are said to be reading the Bible and examining its truth; others are said to believe, but are ashamed to confess their belief; others say, "God knows what we are doing; we are trying to do right and therefore it is not necessary to become Christians;" and others still are, to use the expression of the catechists, "Fat Tamilians," thoroughly heathen, such as mendicants, brahmins, and worshippers of Siva, who abstain from animal food, eat in secret and practise secret ceremonies. This latter class openly oppose and dispute.

#### *Transmission of Letters—Business Meetings.*

The arrangements for the transmission of letters to India are given in detail below.

21. The mail with letters from America arrived to-day. Of the emotions awakened by their reception, and the advantages of a regular monthly correspondence with home and with the churches that sent us out, I need not speak. Some particulars respecting the means of communication with Jaffna may not be unimportant. Letters to

reach us most expeditiously should be sent post paid to the Missionary House in Boston or New York, and in season to be forwarded by the steamer which leaves for England the middle of every month. If conveyed by this ship they will reach the agent of the Jaffna mission in London in season to be enveloped by him, about the 29th or 30th of every month, and forwarded by one of the regular routes; that by Falmouth is the less expensive. From Falmouth a monthly steamer passes through the straits of Gibraltar to Alexandria, whence there is a land conveyance to Suez. Here large and beautiful steamers wait to convey passengers and mails to Bombay. From Bombay our letters, instead of passing over land as formerly, are conveyed by a small steamer to Colombo, whence they are brought by runners to us. The time from London to Jaffna seldom much exceeds fifty days, making, under very favorable circumstances, only two months from Boston to Jaffna.

The postage is regulated entirely by weight. All letters or parcels of letters weighing less than half an ounce are charged two and sixpence sterling between Jaffna and Bombay; and one shilling sterling from Bombay to London, in all about eighty-four cents. Letters or parcels between half an ounce and one ounce are charged double these amounts, or about \$1.68. This postage both ways falls upon the missionaries; but with a few precautions it becomes comparatively light. The paper used should be the lightest kind of bank post, such as is often used by houses trading with England or France. Three and a half, or four of these sheets weigh but half an ounce. When enveloped therefore in proper parcels by the agent in London, a single letter sheet, on a proper kind of paper—sent as above suggested to the Missionary House, and directed to "Jaffna, Ceylon, care of Mr. Joseph Symm, No. 2, Turnwheel Lane, Cannon-st., London, overland: via Falmouth"—will cost the missionary not far from twenty-five cents per sheet, or twelve and a half cents per half sheet, irrespective of postage between Boston and London. Newspapers by the overland mail are charged by weight as letters; but parcels may be sent by packet to Mr. Symm, who will send them from London free of postage to Ceylon, where the inland postage is one penny per paper. The mails in India and Ceylon, with one or two exceptions, are carried by runners, stationed at distances from five to ten miles. The time by these

runners to Colombo is five or seven days; to Madura six or eight days; to Madras eight days; and to Calcutta about three weeks. In good weather the time is less. These are daily mails. We are thus enabled to keep up a constant communication with our missionary brethren at distant stations. To circulate necessary information and interesting incidents among ourselves, there is a mail box carried around daily, to which each missionary has a key.

One of the teachers connected with the seminary at Batticotta is mentioned as having commenced at Manepy a course of lectures on astronomy.

*June 2.* No one, who has not been actually present at a missionary business meeting can form an adequate conception of it. Many questions are of a most difficult character, touching complicated interests, requiring a thorough acquaintance with principles and skill in applying them to an infinite variety of cases. A profound knowledge of human nature is also demanded, especially as it is modified and developed in this land of shadows, where inveterate habits are sustained by fundamentally false views of truth. Take the following case as an illustration. A student in the seminary and a member of the church, has married a heathen wife. He is expelled from the seminary agreeably to its rules; but shall he be suspended or cut off from the church? In the peculiar circumstances of this people, is it, or is it not, a decisive evidence of want of piety? He claims that he is not fully convinced that such marriages are forbidden by the Bible, or that he is way-laid, pressed out of measure, entrapped by heathen parents or relatives. This may be true, or it may not. But shall nothing be done by the mission to raise a barrier against such marriages; especially considering the great difficulty, not to say impossibility, of maintaining uprightness of christian conduct, with a bosom companion devoted to idols, anxious herself, and prompted by artful and persevering friends, to draw him away with her? Shall the children from such a marriage be left as they almost certainly are, according to Tamil usage, to the tender mercies of the mother? Shall nothing besides moral suasion be used to impress the mind of Christians with the decided opposition we feel to such a course? If so, what? It was to prevent the necessity of such

cases as this, that the Oodooville seminary was founded; and shall nothing be done to show that the mission intend to sustain that institution and give it a marked preference. Shall they not say, they will employ no such person as a catechist, teacher, etc.? Would not this tell, not only on the young men, but upon the heathen parents themselves, ever eager to secure employment for their children, and prevent them from thus way-laying their sons? Thus in this single question are involved the interests of the whole church, of the two seminaries, the character of those in our employment, and the impressions made respecting the obligations and principles of Christianity on the heathen population.

Allied to this is the question, how much that is defective in practice is consistent with piety and full communion with the church? For certainly the same standard of judgment cannot be applied here, that is applied to enlightened communities. How much may a man swerve from the strict truth, and yet in the judgment of charity be a Christian? Or, how much may he be an observer of caste? But how on this last point shall a line be drawn, when missionaries throughout India declare they cannot tell us what caste is? How much renunciation of caste, what positive attainments shall be required in a native preacher? What in catechists and schoolmasters? In respect to the church, how shall it be brought even half way up to the active piety of Christians at home? In respect to education, how much of heathen literature, how much of European science even, may be allowed, consistently with the great object of introducing the Redeemer's kingdom? These are questions that come up practically and with reference to individuals, in multiplied ways, demanding a decision, and weighing heavily on the minds and hearts of the missionaries.

In addition to these and similar questions, the missionaries at these meetings are pressed with the arrangement of the fiscal and out-door operations of the mission. Imperative demands for new stations are to be considered. At each station new schools are often required. But the expenses of the mission must be curtailed, or bounded by the appropriations at home. How can the sum apportioned to this mission be expended to most advantage? What wages are to be allowed to each class of labor-

ers? Here too many questions, individual and practical, demand an immediate settlement. And they must be canvassed and settled by the mission as a whole, since uniformity of impression on moral, and uniformity of action on financial points, are essential to success. Having watched the progress of these meetings hitherto, I cannot but testify to the fraternal love, moderation, and unanimity that have abounded, and at the same time express my gratitude to God, that having led the mission thus far through multiplied dangers, unappreciable by others, he has thus given them a token of his approbation, and a pledge of their future success.

It is mentioned as an interesting fact that the enemies of Christianity have begun to draw their arguments from the Bible itself, comparing Scripture with Scripture. Apparent contradictions, for example, are brought forward and urged much as they are by objectors in christian lands. This is far better than the sluggish apathy which is so frequently seen and is so disheartening.

The missionary is often grieved by the defective knowledge of the native converts in respect to the principles of the gospel. Not only is their growth in grace retarded, but they are disqualified from resisting the adverse influences which beset their path. And yet their facilities for studying the Bible are very few. "Sir," said one who was urged to greater attention to the Scriptures, "we have no time; and if we had, we have no Bible with references, no concordance and other helps."

Mr. Whittelsey was subsequently appointed to the vacant station at Chavagacherry, once the residence of Dr. Scudder, and afterwards of Mr. Hutchings.

### Borneo.

#### LETTER FROM MESSRS. POHLMAN AND YOUNGBLOOD.

##### *Schools—Chinese at Pontianak—Obstacles.*

FROM this communication, dated Pontianak, July 20th, 1842, it appears that the Malay boarding-school, under the care of Mr. Youngblood, has seven boys, three of whom have become familiar with the Arabic and Roman character, and are attending to English. All of them have paid more or less attention to portions of Scripture and to arithmetic. The progress of the pupils, considering the naturally indolent habits of the people to which they belong, is said to have been good.

In the Chinese boarding-school for boys, under the care of Mr. Doty, there are six pupils. They are studying the Chinese and English languages, writing and arithmetic; in all of these branches their proficiency is represented as encouraging. On the first of June a Chinese boarding-school was opened for girls, in which there are nine pupils. This is regarded as an experiment, the results of which cannot be anticipated with confidence.

The Malay audience on the Sabbath comprises about twenty persons. The average attendance on the Chinese service is about thirty; occasionally the place of worship is well filled. The dependence of the missionaries for permanent hearers is on their pupils and those in their employment.

The following extract will explain some of the difficulties which interfere with the efforts of the missionaries to impart a knowledge of the truth to the Chinese.

The population is of such a floating character, that we find it difficult to secure their attention to divine things. Every Chinaman regards China as his home. There his affections centre; there are his wife and children. His sole object in leaving his native country is money. This object being gained, he returns at once. If he marry again, the family which he has here returns with him, and amalgamates with his family there. If he die in a strange land, his friends preserve his remains with the utmost care, and at a subsequent day collect the bones, and carry them in stone jars to be buried with his fathers in the land of his nativity. Of course the Chinese out of China are in an unsettled state, and such a situation is exceedingly unfavorable to their giving such attention to the gospel as to secure for it a strong hold upon them. This we find to be the case here; and more especially as this population is not only ever changing, but is proverbial for being composed of the lowest class of Chinese. In going through the kampong at almost any time, while a portion of the population are intent on buying, selling and getting gain, the others are just as intent on gambling, opium-smoking, and other kindred vices.

We do not, however, despair of producing an impression on the children; here indeed we have an encouraging field. The Chinese who have money send their sons to China for a full education, or take them along when they return. Hence, if we can here, in our quiet retreat, train up the youth for



God, who can tell the influence they may exert hereafter, when the doors of the celestial empire shall be thrown wide open?

In the distribution of tracts we have done but little. This year we have no junks to supply, as, owing to the disturbances in China, none have visited this place;—an event, most deeply deplored by the Chinese, who, besides losing all the profits of traffic from that quarter, look upon it as a great calamity not to greet friends, and receive epistles from home, and above all to be deprived of the opportunity of sending intelligence and money for the gratification and support of their aged parents. So much dependence is placed upon the junk trade, that it is fully believed, should such an untoward event again occur, the Chinese population will be greatly diminished.

A hinderance of a different kind, and peculiar to this mission, is mentioned in the following terms.

Another source of embarrassment is the distinction which is made in reference to us, by which we are regarded merely as *zendingings*, or licensed missionaries, and not also *predikants*, or regularly ordained ministers. This unfounded distinction arises from the views entertained of our office in Holland, in consequence of which we are regarded as holding an inferior rank, and not as ministers of the gospel in full standing. The difference in their opinion is as great as that between a minister and a schoolmaster in our country. We can perform no official act whatever. But our hope is that all these difficulties will hereafter be obviated.

Again we must call for a physician. The brethren who go among the Dyaks will suffer much in their persons and families, and may perhaps be brought to a premature grave, simply through the want of medical aid at the proper time.

## Miscellanies.

### NEW WORKS RELATING TO MISSIONS.

#### *History of the Hawaiian or Sandwich Islands.*

By JAMES JACKSON JARVES. Boston: Tappan and Dennet. 1843. pp. 427.

The author of this volume has endeavored to write a full and impartial history of the Sandwich Islands, from their earliest traditions to the present time, interweaving such notices of their geography, productions, climate, customs, religion, etc., as may assist the reader to form a correct opinion concerning their past and prospective advancement. A residence of nearly four years at the Islands has made him personally acquainted with the most prominent individuals, and the most important measures described in the progress of his narrative. In addition to this advantage, he has examined, with diligence and discrimination, the various accounts hitherto published of this interesting people. The work may be regarded therefore as presenting a very satisfactory view of the Hawaiian nation.

It is particularly gratifying to observe the candor and fairness with which he has exhibited the character and influence of the missionaries, together with the unparalleled results of their labors. His testimony in relation to this point is the more valuable, because it is the disinterested tribute of one who belongs to another denomination of Christians, and

who once entertained opinions very different from those expressed in this volume. In his preface he frankly admits that he "first landed on the shores of Oahu in 1837" with "the opinion that the Hawaiians, though bettered in morals, were a priest-ridden people; that sectarianism and worldly aggrandizement were the cogent motives of their spiritual teachers; and that they had succeeded in establishing a system of government, which, for influence and secrecy of design, might justly be compared to the dominion of the Jesuits in South America." At the conclusion of his historical survey he says, "The whole undivided counsels and exertions of the mission have been applied to the spread of Christianity and civilization. How far they have been successful, let the result answer. To me it shines like the dawning of the Sun of Righteousness upon a blinded race; even as the oasis engenders life and resuscitates the weary traveller over arid wastes, so these islands, redeemed to civilization, the first if not the fairest fruits of modern philanthropy, foster the toil-worn voyager. To the yells of treacherous men, the wiles of a licentiousness degraded beneath the lust of brutes, sights of perishing infants, bitter strifes, the more horrible sacrifices of a pagan hierarchy, and the cruelties of a pitiless oligarchy, have succeeded kindly greetings, the welcome of hospitable homes, peaceful commerce, the

equitable supremacy of law, and the worship 'in spirit and truth' of Jehovah."

Perhaps no part of Mr. Jarves' work will be read with greater interest than that which describes the efforts of the Romanists to force their religion upon a reluctant people. His honest and fearless exposure of Jesuit intrigue and French intolerance, will be hereafter referred to as one of the darkest pages in the annals of the nineteenth century. The view which he takes of this whole subject may be inferred from the following paragraph.

Not content with being placed upon the same footing as the Protestants, the Jesuits having established themselves by fraud and violence, now by similar means are attempting to secure to themselves privileges not guaranteed by treaty or the constitution; in other words, to monopolize the powers of government, and compel the nation not only to receive them, but to support their institutions. If the experience of history is of any value, it is vain to expect aught from their treacherous, intriguing order, but an unwearied and unprincipled pursuit of the objects they have in view. They have ever been as remorseless and persevering in the attainment of power, as the blood-hound in track of his prey. The virtues of individuals are not allowed to interfere with the interests of the body. Conscience among their own members, equally with the rights of others, is to be crushed, when expedient to advance their own temporal rule, speciously disguised as it is under apparent poverty and spiritual humility. The nineteenth century witnesses the inconsistent spectacle of France allowing the erection of a Moslem mosque within her capital, while her fleets, by the terrors of their artillery, force a bigoted Roman catholic priesthood upon the defenceless and unwilling nations of the Pacific.

The work is issued in a very attractive form, and is enriched by a map of the Islands and numerous plates and illustrations.

*The Karen Apostle, or Memoir of Ko Thak-Byu.* By Rev. FRANCIS MASON, Missionary to the Karens; revised by H. G. Ripley, Professor in Newton Theological Seminary. Boston: Gould, Kendall and Lincoln. 1843. pp. 153.

This is an interesting account of the first Karen convert. From a wicked and ungovernable boy he grew up to be a robber and murderer. "How many of his fellow-men he had murdered, either as principal or accessory, he did not exactly know himself; more than thirty, without doubt, according to his own confession. His natural temper was diabolical." After his conversion he became, in his humble way, a preacher of the gospel, and his labors were eminently successful. His death, which occurred in 1840, was peaceful and happy. Much valuable information respecting the Karens may be found in this little volume.

*The World, on the Globular Projection, with a Graduation for the Measurement of Distances; especially adapted to the use of Schools, Geographical and Historical Lectures, and Missionary Meetings.* By JOSEPH TRACY. Boston: Crocker and Brewster.

The success of the missionary enterprise must depend very much upon the interest taken in the monthly concert. It is an important inquiry, therefore, what measures can be adopted to increase its influence upon the churches; how can its instrumentality be brought to bear, with the greatest efficiency, upon the hearts of Christians, causing them to understand more accurately the condition of the heathen, and to feel more deeply their obligations to send the gospel to every creature?

One mode of attaining this desirable result is the use of Missionary Maps. Their advantages are very clearly exhibited in the report of Messrs. Hooker, Barnes, and Crosby—a committee appointed by the Board—which every pastor may read with profit. The eye is an important helper to a distinct and vivid apprehension of the actual state of the world, and also of the efforts which have been made to dispel the thick darkness which invests almost the whole earth.

In accordance with this idea, the Rev. Mr. Tracy has commenced the preparation of a series of maps especially adapted to the monthly concert. The Map of Western Asia was published in 1841, accompanied with a valuable Key of twenty pages. The Map of the World now makes its appearance, with strong claims to the public favor. It is admirably conceived and happily executed. The design of Mr. Tracy has obviously been to exhibit, in the most distinct and striking manner, those objects to which it may become necessary to refer before a large audience. Of course, therefore, it presents only the great outlines of geography; still it is sufficiently comprehensive for all ordinary purposes. As it is so constructed as to be equally serviceable in schools, lecture-rooms, and missionary meetings, such styles of coloring have been chosen as seemed best adapted to these different places. All the missionary stations of the Board are distinctly visible on the maps designed more particularly for the monthly concert. The Map of the World is accompanied by a pamphlet of twenty-four pages—prepared with much labor and great accuracy—which discusses the Objects and Use of the Map, Contents, and Sources of Information, and also contains a Mathematical Introduction, and Protestant Missions geographically arranged.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**WESTERN AFRICA.**—Mr. Walker and Mrs. A. E. Wilson left Cape Palmas for the Gaboon, November 7th. Mr. Griswold expected to follow about the middle of December. The natives have been erecting a church at the Gaboon which, at the date of the latest intelligence, was nearly completed. The missionaries appear to be much encouraged by the prospect of usefulness at their new station.

**GREECE.**—Mr. King, writing from Athens, January 9th, says that there are 1,500 young men in the schools and university of that city, from all parts of Greece and Turkey. "And yet God, in his wonderful providence, has permitted me to stand here, and preach in the plainest manner, even to this present hour, without let or hinderance—and that, too, in the midst of a dreadful strife of tongues, which he has not permitted to touch me. I have heard it remarked by Greeks that it is truly wonderful that my public preaching should never have been attacked. I see many students and others, and converse with the greatest plainness; and I think some are persuaded of the truth."

**JERUSALEM.**—Mr. and Mrs. Lanneau arrived at Smyrna January 13th, on their way to the scene of his former labors.

**CONSTANTINOPLE.**—From a joint letter, dated November 18th, it appears that there has been a surprising change for the better among the Jews in that city. Instead of persecuting and slaying those who show any inclination to Christianity, they now give them a hint to remove, as in the case of rabbi Shemtol. Instead of putting an interdiction on the very suburb in which Mr. Schauflier lives, the chief rabbi is willing to receive visits from him and even to correspond with him. Instead of anathematizing all the books he makes, his translation of the Old Testament is commended and urged upon the people.

Mr. Dwight says, January 11th, "The work still goes forward among the Armenians both here and in the interior."

**BROOSA.**—Mr. and Mrs. Powers arrived at Smyrna January 11th, on their way to this station—the same which he has heretofore occupied.

**ERZERROOM.**—On the 28th of December, Mr. Jackson writes that the prospects of the mission at Erzerroom were somewhat more en-

couraging. They had a good Armenian assistant, who appears to be interested in his work. The intercourse with the people was becoming more free and extensive, some of whom appear interested and disposed to inquire after the truth.

**INDEPENDENT NESTORIANS.**—Mr. and Mrs. Laurie arrived at Mosul on the 11th of November. Mr. A. Smith landed at Smyrna January 11th, on his way to join this station.

**MADRAS.**—Mr. Winslow, under date of December 24th, says that he has never known the native community so full of the spirit of inquiry. In many cases it is only for the purpose of opposing Christianity; still it is encouraging. The demand for books is constant, and there is a great call for preaching. On every side the harvest seems to be ripening, but the laborers are few. "I have never felt so much as of late that this mission must be enlarged."

**CHINA.**—In a letter, dated Hongkong, November 23d, Mr. Bridgman says that a large number of missionaries are needed in China for immediate action. The Roman Catholics of Europe are sending their hosts of chosen men. They have scores already in the field, and no less than five distinct missions—one Italian, one Spanish, one Portuguese, and two French—which include the whole empire.

Doct. and Mrs. Parker arrived at Canton November 5th, she being the first foreign lady who has become a permanent resident in that city. Accommodations have been generously provided for them, as heretofore, by Messrs. Olyphant and Co. The hospital was opened November 21st; it had been closed since March 2d, 1839. Doct. Parker writes for a strong reinforcement.

**SANDWICH ISLANDS.**—In a communication, dated Honolulu, October 12th, Mr. Armstrong says that he had known but two or three cases of drinking among the natives since April. The king frequently addresses temperance meetings. It is now as much as a native's character is worth to be seen drinking a glass of rum. The state of religion is encouraging. More than 300 persons have been propounded for admission into the church as the fruit of Mr. Armstrong's first year's labor. The new church was dedicated July 21st; 4,000 or 5,000 people, including the king, his premier, and all the high chiefs, were present. The king presented a deed of the building and premises to the church and to those of like faith. The

cost of the edifice is estimated at \$30,000, most of which was borne by the king.

Mr. Baldwin, writing from Lahaina, October 12th, says that the cause of religion and education is advancing. There are very few cases of discipline in the church. The attendance upon the Sabbath has never been so large for any considerable length of time.

**CHOCTAWS.**—Mr. Kingsbury writes, under date of February 2d, that there is an interesting revival at Fort Towson. Nine have joined the Pine Ridge church; others are indulging a hope that they have been born again. The commandant has been very active in promoting the work. A temperance society has been formed which numbers sixty members. A Sabbath school has been established, of which the commandant is the superintendent. There are other instances of seriousness in the neighborhood.

### Home Proceedings.

#### FINANCES OF THE BOARD.

THE expenses of 1843 were restricted to \$265,000—the lowest sum by which the missions could be sustained without reduction, and \$50,000 less than the receipts of the last financial year. The following statement, however, will show that there is but little prospect at present of reaching even this moderate estimate. The receipts for March, 1843, were only \$11,775; in the corresponding month of 1842, they were \$20,570; in the corresponding months of the five years prior to 1842, they averaged \$20,506. At the end of March, 1842, the receipts for the eight months preceding were \$234,230; at the end of March, 1843, they had reached, during the same period, only \$140,330, making a difference against the present year of \$93,900.

A single glance at this statement will show, that if this deficit shall increase to the close of the year, or if it shall continue undiminished, the most disastrous results must inevitably follow. Without the assurance of more effective aid, the Board must begin the work of reduction. The resolution must be adopted, painful as it will be, to withhold Bibles and tracts, to disband schools, to discharge missionaries, to surrender fields, which are inviting the reaper with the promise of a speedy harvest, to the enemy of souls. Where shall this work commence?

#### LETTER TO PASTORS.

In consequence of the diminished receipts of the Board, the Prudential Committee have felt themselves obliged to submit the facts of the case to the pastors, who will best under-

stand what representation to make to their congregations, with the inquiry, "What shall be done?" This letter has been sent to the ministers—so far as their names could be ascertained—of all the churches which are accustomed to co-operate with the Board. If any, however, should fail of receiving it, they are requested to consider the omission unintentional.

### Donations,

#### RECEIVED IN MARCH.

|                                                                                                                                                  |             |
|--------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| <i>Board of Foreign Missions in Ref. Dutch chh</i>                                                                                               |             |
| W. R. Thompson, New York, Tr.                                                                                                                    | 20 00       |
| <i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>                                                                                               |             |
| Marshpee, Mon. con.                                                                                                                              | 12 00       |
| Sandwich, Rev. Mr. P.                                                                                                                            | 1 00—13 00  |
| <i>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</i>                                                                                          |             |
| West Stockbridge, Cong. so.                                                                                                                      | 5 00        |
| <i>Boston and vic. Ms. By B. A. Danforth, Agent,</i>                                                                                             |             |
| (Of which fr. L. W. D. 16; Miss M. B. Herring, 10;)                                                                                              | 1,251 18    |
| <i>Charleston and vic. S. C. Aux. So. R. L. Stewart, Tr.</i>                                                                                     |             |
| Charleston, Cir. chh. 650; la. work. so. for ed. in Ceylon, 50; Rev. W. S. Lee, 3; Miss M. Hope, dec'd, for miss. to W. Africa, 5; for India, 5; | 743 00      |
| <i>Sumpter Dist. Mount Zion chh. for ed. of two hea. youth, W. Africa,</i>                                                                       |             |
| Willtown, Miss A. Gibbs,                                                                                                                         | 30 00       |
| <i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>                                                                                            | 1 00—774 00 |
| Essex, Presb. chh. mon. con. 20; la. 3,25;                                                                                                       | 23 25       |
| Hinesburgh, Chh. and so.                                                                                                                         | 20 00       |
| Underhill, N. chh.                                                                                                                               | 22 00       |
| Westford, Chh. and so. 18,84; la. benev. so. 15,77;                                                                                              | 34 61—69 86 |
| <i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>                                                                                                 |             |
| Cumberland, Mon. con. 15,36; gent. 25,27;                                                                                                        | 40 63       |
| Falmouth, 1st chh. mon. con.                                                                                                                     | 10 00       |
| Waterford, Mon. con.                                                                                                                             | 24 00—74 63 |
| <i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>                                                                                            |             |
| Newbury, Mr. Withington's so.                                                                                                                    | 83 06       |
| <i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>                                                                                       |             |
| Gloucester, W. par. mon. con.                                                                                                                    | 7 50        |
| Lynn, Mr. Cooke's so.                                                                                                                            | 10 00       |
| Salem, Crombie-st. chh. mon. con. 22 10—39 60                                                                                                    |             |
| <i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>                                                                                         |             |
| Bethel, A friend,                                                                                                                                | 6 00        |
| Brookfield, A friend, 10; char. so. 50c.                                                                                                         | 10 50       |
| Monroe, Gent. 15,75; la. 4,50;                                                                                                                   | 20 25—36 75 |
| <i>Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.</i>                                                                                           |             |
| Greenwich, A friend,                                                                                                                             | 25 00       |
| <i>Genova and vic. N. Y., By C. A. Cook, Agent,</i>                                                                                              |             |
| Avon, Cong. free chh.                                                                                                                            | 4 27        |
| Bangor, Presb. chh.                                                                                                                              | 2 00        |
| Barre Centre, do.                                                                                                                                | 17 50       |
| Bellona, do.                                                                                                                                     | 5 00        |
| Branchport, do.                                                                                                                                  | 2 50        |
| Brookport, do.                                                                                                                                   | 40 00       |
| Champlain, Mrs. Hubbell and her chil. for <i>Silas Hubbell</i> , Ceylon, 25; a friend, 6,86; S. Moore, dec'd, 64c.                               | 32 50       |
| Crown Point, Coll. 23,86; A. Penfield, 50;                                                                                                       | 73 86       |
| Huron, Presb. chh. mon. con.                                                                                                                     | 4 28        |
| Keesville, Cong. chh. to const. Rev. CHARLES SPOONER of Wadhams Mills, an Hon. Mem.                                                              | 92 47       |
| Malone,                                                                                                                                          | 34 66       |
| Rochester, A. Hastings,                                                                                                                          | 35 00       |
|                                                                                                                                                  | 344 04      |
| Ded. dis.                                                                                                                                        | 60—343 44   |

|                                                         |                |
|---------------------------------------------------------|----------------|
| <i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>         |                |
| <i>Lebanon, Mon. con.</i>                               | 50 00          |
| <i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>   |                |
| <i>Catskill, Av. of fem. juv. fair.</i>                 | 13 01          |
| <i>Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.</i>    |                |
| <i>Amherst, S. par. 27,73; 1st do.</i>                  |                |
| <i>gent. 17;</i>                                        | 44 78          |
| <i>Belchertown, E. Montague,</i>                        | 25 00          |
| <i>Cummington, 1st par. la. 8,63;</i>                   |                |
| <i>Village chh. mon. con. 8,96;</i>                     | 18 58          |
| <i>Easthampton, S. Williston,</i>                       | 255 72         |
| <i>Goshen, Gent.</i>                                    | 2 12           |
| <i>Granby, Mon. con.</i>                                | 71 00          |
| <i>Hadley, Gen. benev. so. 66,62;</i>                   |                |
| <i>Russell so. mon. con. 31,73;</i>                     |                |
| <i>a pensioner, 5;</i>                                  | 103 35         |
| <i>Northampton, 1st par. benev. so.</i>                 |                |
| <i>350,25; mon. con. 69,59; Ed-</i>                     |                |
| <i>wards chh. mon. con. 21,30;</i>                      | 461 44         |
| <i>South Hadley, Sab. sch. con. for</i>                 |                |
| <i>Nestorian miss.</i>                                  | 8 27           |
| <i>Westhampton, Gent.</i>                               | 23 00          |
| <i>Whately, Mon. con.</i>                               | 11 04-1,024 30 |
| <i>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</i>   |                |
| <i>Millbury, 2d cong. chh. and so.</i>                  | 17 81          |
| <i>Hartford co. Ct. Aux. So. H. A. Perkins, Tr.</i>     |                |
| <i>Avon, W. so. coll.</i>                               | 29 00          |
| <i>Hartford, 1st so. F. Tyler,</i>                      | 25 00          |
| <i>Suffield, Mon. con.</i>                              | 10 00—64 00    |
| <i>Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.</i> |                |
| <i>Berlin, Worthington so. gent.</i>                    |                |
| <i>and la.</i>                                          | 10 50          |
| <i>Middletown, 1st so. 24,91; Mid-</i>                  |                |
| <i>ddefield so. la. 16,12;</i>                          | 41 03          |
| <i>Wethersfield, Wethersfield so. gent.</i>             |                |
| <i>25,75; la. 22,63; mon. con. 15,16;</i>               | 63 54—115 07   |
| <i>Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.</i>  |                |
| <i>Amherst, Gent. 63,12; la. 49,94;</i>                 |                |
| <i>mon. con. 32,60;</i>                                 | 145 66         |
| <i>Brookline, Cong. chh. and so.</i>                    | 33 00          |
| <i>Deering, do.</i>                                     | 50 00          |
| <i>Hillsboro' Bridge, Cong. chh.</i>                    |                |
| <i>and so.</i>                                          | 21 00          |
| <i>Hollis, Rev. J. Emerson, to</i>                      |                |
| <i>const. Rev. Eli B. Clark of</i>                      |                |
| <i>Chicopee Falls, an Hon. Mem.</i>                     | 50 00          |
| <i>Lyndeboro', Gent. 49,48; la. 27,10;</i>              |                |
| <i>mon. con. 18,49;</i>                                 | 95 07          |
| <i>Mason, Cong. chh. and so.</i>                        | 52 63          |
| <i>Mont Vernon, 4,13; gent. 23,37;</i>                  |                |
| <i>la. 24,22;</i>                                       | 52 22          |
| <i>New Ipswich, Mrs. D. Everett,</i>                    | 10 00          |
| <i>Temple, Gent. 32,49; la. 22,55;</i>                  | 55 04—564 62   |
| <i>Kennebec co. Me. Confer. of chhs. B. Nason, Tr.</i>  |                |
| <i>Winslow, Mon. con.</i>                               | 19 00          |
| <i>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</i>    |                |
| <i>Bath, 3d chh. and cong. coll. 70;</i>                |                |
| <i>mon. con. 59,91;</i>                                 | 129 81         |
| <i>Litchfield co. Ct. Aux. So. C. L.</i>                |                |
| <i>Webb, Tr.</i>                                        | 5 19           |
| <i>Bridgewater, Coll.</i>                               | 25 06          |
| <i>Canaan South, Coll.</i>                              | 12 50          |
| <i>New Hartford, N. so. coll. 21,25;</i>                |                |
| <i>less c. note, 2;</i>                                 | 19 25—62 00    |
| <i>Lowell and vic. Ms. Char. So. W. Davidson, Tr.</i>   |                |
| <i>Lowell, 1st cong. chh. and so. mon. con.</i>         | 44 23          |
| <i>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</i>    |                |
| <i>East Bosawen, Chil. of mater. asso. 5;</i>           |                |
| <i>G. W. W. 1; M. A. W. 10c. M. P. T. 25c.</i>          | 6 35           |
| <i>Middlesex Asso. Ct. H. C. Sanford, Tr.</i>           |                |
| <i>Middle Haddam, Pine Brook, mon. con.</i>             |                |
| <i>5,45; Landing, 3; S. B. B. 2;</i>                    | 10 45          |
| <i>New Haven City, Ct. Aux. So. A. H.</i>               |                |
| <i>Maltby, Tr.</i>                                      |                |
| <i>New Haven, United so. (of which to</i>               |                |
| <i>const. CHARLES BOSTWICK and NA-</i>                  |                |
| <i>THAN BEERS Hon. Mem. 200; 498,96;</i>                |                |
| <i>union mon. con. 59; mon. con. in Yale</i>            |                |
| <i>coll. 16,19, do. in 3d chh. 12,49;</i>               | 536 64         |
| <i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i> |                |
| <i>Branford, Mon. con.</i>                              | 10 26          |
| <i>Madison, La.</i>                                     | 23 68—34 14    |
| <i>New Haven co. Ct. Western Conso.</i>                 |                |
| <i>A. Townsend, Jr., Tr.</i>                            |                |
| <i>Orange, La.</i>                                      | 23 18          |
| <i>A friend,</i>                                        | 1 00—24 18     |
| <i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i>    |                |
| <i>Stonington, 1st cong. chh. mon. con.</i>             | 12 00          |

|                                                          |              |
|----------------------------------------------------------|--------------|
| <i>New York City and Brooklyn, Aux. So.</i>              |              |
| <i>J. W. Tracy, Tr.</i>                                  | 345 12       |
| <i>Norfolk co. Ma. Aux. So. Rev. Dr. Burgess, Tr.</i>    |              |
| <i>Roxbury, Eliot chh. and so. gent. 90;</i>             |              |
| <i>mon. con. 19; juv. miss. so. 29;</i>                  | 138 00       |
| <i>Oneida co. N. Y. Aux. So. A. Thomas, Agent,</i>       |              |
| <i>Alden Creek, Chh.</i>                                 | 2 00         |
| <i>Clinton, Cong. chh.</i>                               | 70 00        |
| <i>Greig, Chh.</i>                                       | 1 00         |
| <i>Leyden, Cong. chh. 14,12; Rev.</i>                    |              |
| <i>R. Kimball, 15;</i>                                   | 29 12        |
| <i>Morrisville, Cong. chh.</i>                           | 13 06        |
| <i>Rome, J. W. Bloomfield,</i>                           | 100 00       |
| <i>West Leyden, Chh.</i>                                 | 14 00—234 18 |
| <i>Orleans co. Vt. Conf. of chhs. T. Jameson, Tr.</i>    |              |
| <i>Barton, I. H. K.</i>                                  | 50           |
| <i>Pulgrim Asso. Mrs. Rev. R. B. Hall, Tr.</i>           |              |
| <i>Kingston, Evan. cong. so. mon. con.</i>               | 3 62         |
| <i>Piscataqua, N. H. Conf. of chhs. S. H. Piper, Tr.</i> |              |
| <i>Exeter, 1st par. cong. chh. and</i>                   |              |
| <i>so. coll. 123,12; 2d do. do. 72,01; 185 13</i>        |              |
| <i>Windham, Gent. 26,50; la. 23;</i>                     |              |
| <i>mon. con. 43,40;</i>                                  | 92 90—288 03 |
| <i>Rutland co. Vt. Aux. So. W. Page, Tr.</i>             |              |
| <i>East Rutland, Rev. S. M.</i>                          |              |
| <i>Wheelock,</i>                                         | 1 00         |
| <i>Orwell, Gent. and la.</i>                             | 50 00        |
| <i>Tinmouth, Coll.</i>                                   | 21 70        |
| <i>Wallington, Cong. chh. and so.</i>                    | 15 00—87 70  |
| <i>Strafford co. N. H. Aux. So. E. J. Lane, Tr.</i>      |              |
| <i>Durham, Cong. chh. and so.</i>                        | 47 31        |
| <i>Farmington,</i>                                       | 1 00—48 31   |
| <i>St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.</i>     |              |
| <i>Brasher, L. K. 5; Canton, Mrs. R. 2;</i>              |              |
| <i>East Stockholm, 3,15; Gouverneur, 31;</i>             |              |
| <i>Hopkinton, 19,33; Lower Norfolk, 3,72;</i>            |              |
| <i>Madrid, 29,31; Richville, 3; Wadding-</i>             |              |
| <i>ton, 2; ded. dis. on unc. notes, 60c.</i>             | 103 41       |
| <i>Sullivan co. N. H. Aux. So. N. Whitelsey, Tr.</i>     |              |
| <i>Acworth, Mon. con. 11,45; Miss.</i>                   |              |
| <i>H. Ware, 5,32;</i>                                    | 16 77        |
| <i>Charlestown, Evan. cong. chh.</i>                     | 18 00        |
| <i>Claremont, Mon. con. 37,30; gent.</i>                 |              |
| <i>85,20; la. 72,50;</i>                                 | 195 00       |
| <i>Cornish, Gent. 19,09; la. 30,84;</i>                  | 49 93        |
| <i>Croydon, Cong. chh.</i>                               | 19 25        |
| <i>Lempster, 2d chh.</i>                                 | 5 13         |
| <i>Newport, Gent. 20; la. 25,04;</i>                     |              |
| <i>mon. con. 39;</i>                                     | 84 04        |
|                                                          | 388 17       |
| <i>Ded. c. note,</i>                                     | 2 00—386 17  |
| <i>Taunton and vic. Ma. Aux. So. H. Reed, Tr.</i>        |              |
| <i>Attleboro', Missionary box,</i>                       | 7 00         |
| <i>Fall River, Central chh. 119,25;</i>                  |              |
| <i>1st cong. chh. 63,46;</i>                             | 191 71       |
| <i>Norton, Trin. cong. chh. and so.</i>                  |              |
| <i>(of which to const. Mrs. MARY</i>                     |              |
| <i>F. ALLEN of Pelham, N. H.,</i>                        |              |
| <i>an Hon. Mem. 100;)</i>                                | 106 00       |
| <i>Taunton, Trin. cong. so.</i>                          | 72 00        |
| <i>West Taunton, Cong. so.</i>                           | 54 39—421 10 |
| <i>Western Reserve, O. Aux. So. By Rev.</i>              |              |
| <i>H. Coe, Agent,</i>                                    |              |
| <i>Orwell, E. Pratt and fam. 4,50; Mrs.</i>              |              |
| <i>Ely, 4; Cleveland, A. lady,</i>                       | 50c.         |
| <i>Strongsville, 1,25; Florence, 3; Bur-</i>             |              |
| <i>ton, 2,02; Brownhelm, 10,40; Charles-</i>             |              |
| <i>town, 12,52; Elyria, 36,92; Huntington,</i>           |              |
| <i>1,12; Willington, 7,10; J. S. Case, 5;</i>            |              |
| <i>Medina, 18,50; mon. con. 14,32; D.</i>                |              |
| <i>King, 20; B. Durham and fam. 16;</i>                  |              |
| <i>Wadsworth, 6,30; Westfield, Rev. J.</i>               |              |
| <i>McC. 1; Aurora, 4; Nelson, 8; Cuya-</i>               |              |
| <i>hoga Falls, (prev. dona. const. Rev.</i>              |              |
| <i>WILLIAM C. CLARK an Hon. Mem.)</i>                    |              |
| <i>1,32; Deane, 50c. Hudson, Wes. res.</i>               |              |
| <i>coll. 6,33; Tallmadge, 5,54; Mesopota-</i>            |              |
| <i>ma, 1;</i>                                            | 191 74       |
| <i>By T. P. Handy, Agent,</i>                            |              |
| <i>Cleveland, P. M. Weddell, 66; T. P.</i>               |              |
| <i>Handy, 20; D. Cushing, 20; B. Ste-</i>                |              |
| <i>dman and fam. 31,50; Mr. and Mrs. D.</i>              |              |
| <i>Baldwin, 28; Mr. and Mrs. T. C.</i>                   |              |
| <i>Severance, 14; J. A. Foot and fam. 14;</i>            |              |
| <i>Miss S. E. Fitch, 14; Mr. and Mrs. E.</i>             |              |
| <i>F. Gaylord, 16; S. W. Crittenden, 14;</i>             |              |
| <i>Z. Fitch, 15; Mr. and Mrs. E. Morgan,</i>             |              |

|                                                  |               |
|--------------------------------------------------|---------------|
| 12; indiv. 62; coll. and mon. con. 13.23;        |               |
| 1st presb. chh. sab. sch. for T. P. Han-         |               |
| dy, Ceylon, 20; Dover, S. Phinney, 6;            |               |
| Elyria, Presb. chh. mon. con. 10.92;             |               |
| Lower Sandusky, do. 10; ded. unc.                |               |
| note, 1.87; Massillon, Presb. chh. 15;           |               |
| ded. dis. 1.37;                                  | 382 41        |
| Windham co. Vt. Aux. So. A. E. Dwinell, Tr.      |               |
| Halifax, Mon. con.                               | 10 00         |
| Putney, Coll.                                    | 13 00         |
| Windham, Mon. con.                               | 20 00—43 00   |
| Windsor co. Vt. Aux. So. J. Francis and          |               |
| E. C. Tracy, Trs.                                |               |
| Chester, Mon. con.                               | 19 25         |
| Rochester, Cong. chh. mon. con.                  | 10 00—29 25   |
| Windham co. North, Ct. Aux. So.                  |               |
| G. Danielson, Tr.                                |               |
| North Woodstock,                                 | 125 40        |
| South Killingly,                                 | 4 35—132 75   |
| Windham co. South, Ct. Aux. So. Z. Storrs, Tr.   |               |
| Canterbury, Mon. con. and contrib. 73 00         |               |
| Chaplin, Gent. 62.53; la. 59.74;                 |               |
| mon. con. 60.50;                                 | 172 77—245 77 |
| York co. Me. Conf. of Chhs. Rev. I. Kimball, Tr. |               |
| Alfred, Cong. chh. and so. mon.                  |               |
| con.                                             | 20 00         |
| Kittery Point, Cong. chh.                        | 6 00—26 00    |
| Total from the above sources,                    | \$8,650 18    |

#### VARIOUS COLLECTIONS AND DONATIONS.

|                                                |        |
|------------------------------------------------|--------|
| A friend, 1; do. for Borneo, 1;                | 2 00   |
| Albany, N. Y. 4th presb. chh. to const.        |        |
| Rev. F. W. GRAVES an Hon. Mem. 50;             |        |
| mon. con. 50;                                  | 100 00 |
| Argyle, N. Y. D. Stevenson, 5; Mrs. J.         |        |
| Stevenson, 5;                                  | 10 00  |
| Athens, Ten. Presb. cong. 16.50; dis. 50c.     | 16 00  |
| Augusta, N. Y., J. I. Knox,                    | 100 00 |
| Augusta, Ill. Presb. chh.                      | 8 35   |
| Beihany, Pa. Presb. chh. 43; mon. con. 9;      | 52 00  |
| Blooming Grove, N. Y. Mrs. M. Coleman,         | 10 00  |
| Bryan co. Ga. Presb. chh. and so. (of which    |        |
| to const. Rev. CHARLES W. ROGERS an            |        |
| Hon. Mem. 50); 109; G. W. McAllister,          |        |
| to const. THOMAS C. CLAY an Hon.               |        |
| Mem. 100;                                      | 209 00 |
| Calais, Me. Cong. chh. mon. con.               | 75 00  |
| Canadaigua, N. Y. 1st cong. chh. mon.          |        |
| con. 42.38; sab. sch. for Walter Hubbell       |        |
| and Eliza H. Hubbell, Ceylon, 40; W.           |        |
| Hubbell, 50; W. Autis, 40; N. W. How-          |        |
| ell, 25; R. A. 5; indiv. 5;                    | 207 38 |
| Champlain, N. Y. Chh. and so. benev. fund,     | 127 50 |
| Chelsea, Ms. Winnisimmet chh. and so.          |        |
| mon. con.                                      | 10 32  |
| Clinton, Mich. J. B. Wells,                    | 10 00  |
| Darby, Pa. Presb. chh. to const. Rev. MAR-     |        |
| cus E. CROSS an Hon. Mem. 50; dis. 75c.        | 49 25  |
| Delaware Presbytery, N. Y. Miss. so.           | 10 00  |
| Dwight, Ark. J. Horam,                         | 2 00   |
| Eastport, Me. Central cong. chh. mon. con.     | 10 00  |
| Fort Ticonderoga, Choc. na. Mon. con.          | 13 12  |
| Franklin, Pa. Presb. chh.                      | 16 00  |
| Harrisburg, Pa. Presb. chh. 176.20; dis. 5.50; | 170 76 |
| Helron, Ten. Chh. 41; dis. 99c.                | 40 01  |
| Liberty co. Ga. Mrs. Jones,                    | 10 00  |
| Little Osage, Mo. Mon. con.                    | 15 50  |
| Millers Place, N. Y. Presb. chh. mon. con.     | 20 00  |
| Milwaukee, W. T. Mon. con.                     | 15 00  |
| Mineral Point, W. T. Rev. N. Cooke,            | 10 00  |
| Monroe, Mich. Presb. chh.                      | 57 50  |
| Morristown, N. J. 1st presb. chh. mon. con.    | 51 00  |
| Mt. Zion, W. T. Cong. chh.                     | 30 25  |
| Neshamony, Pa. Presb. chh. 9.52, dis. 30c.     | 9 22   |
| Newark Presbytery, N. J. Aux. So. Newark,      |        |
| 3d presb. chh.                                 | 40 88  |
| New Orleans, La. W. A. Bartlett,               | 25 00  |
| Newton, Ms. E. par. mon. 20.15; coll. 15;      | 35 15  |
| Newville, Pa. I. Sharpe, 10; I. L. 5; I. A.    |        |
| McK. 3; dis. 50c.                              | 17 50  |
| Northern Liberties, Pa. 1st presb. chh. Pat-   |        |
| terson juv. miss. so.                          | 35 00  |
| Philadelphia, Pa. 5th presb. chh. mon. con.    |        |
| 58.17; K. M. Linnard, for a child at           |        |
| Sandw. Isl. 20; Samar. sab. sch. miss.         |        |

|                                               |             |
|-----------------------------------------------|-------------|
| so. for Charles McIntyre, Ceylon, 13;         |             |
| 3d presb. chh. young men's miss. so.          |             |
| 17.50; Miss Booth, 10; ded. over credited     |             |
| fr. la. of 1st presb. chh. 7.46; dis. 50c.    | 110 72      |
| Plattsburgh, N. Y. Chh. and so.               | 72 50       |
| Poughkeepsie, N. Y. 1st presb. chh.           | 50 00       |
| Princeton, N. J. Fem. so. for sup. of two     |             |
| chil. in India,                               | 27 50       |
| Providence, R. I. High-st. chh. gent. 74.12;  |             |
| la. (of which fr. Mrs. J. Chapin, for Olive   |             |
| Chapin, Ceylon, 20;) 177.57; which const.     |             |
| BENJAMIN S. BOURNE an Hon. Mem.;              |             |
| D. C. HAWES, which const. him an              |             |
| Hon. Mem. 100;                                | 351 69      |
| Putnam, O., H. Safford,                       | 2 50        |
| Savannah, Ga. For Ann Casenove, W.            |             |
| Africa,                                       | 15 00       |
| South Orange, N. J. Presb. chh.               | 15 00       |
| Stafford, N. Y. Juv. benev. so.               | 2 50        |
| Stockbridge, W. T. Indian girls miss. sew.    |             |
| so. for miss. in S. Africa,                   | 1 00        |
| Succasunna Plains, N. J. Presb. chh. which    |             |
| and prev. dona. const. Rev. DANIEL E.         |             |
| MAGIE an Hon. Mem.                            | 21 00       |
| Sumpter District, S. C. For a sch. in W.      |             |
| Africa,                                       | 30 00       |
| Twinesbury, Ms. Young la. read. and           |             |
| sew. so.                                      | 50 00       |
| Toronto, W. C., W. Tempest,                   | 75          |
| Troy, N. Y. 1st presb. chh. 52; 2d st. presb. |             |
| chh. a fem. friend, 1;                        | 53 00       |
| Waltham, Ms. Rev. J. Whitney, a bal.          | 1 50        |
| Washington, D. C. 4th presb. chh. juv.        |             |
| miss. so. 20.90; inf. sch. 1.37;              | 22 27       |
| Washington, Ga. A. L. Alexander,              | 50 00       |
| West Newton, Ms. Cong. so. mon. con. and      |             |
| coll.                                         | 80 00       |
| Wilmington, Del. Hanover-st. chh. mon.        |             |
| con. 40; dis. 50c.                            | 39 50       |
| York, Pa. Presb. chh. 197.75; sab. sch. 20;   |             |
| union la. miss. so. 147.25; dis. 7.50;        | 357 50      |
|                                               | \$11,625 16 |

#### LEGACIES.

|                                          |          |
|------------------------------------------|----------|
| Brooklyn, N. Y. Miss Emily E. Austin, by |          |
| Mrs. Sarah E. Austin, Ex'r, (prev. ack.  |          |
| 133.78);                                 | 100 00   |
| Claremont, N. H. Miss Lucy Ann Whit-     |          |
| telsey, by N. Whitelsey, which const.    |          |
| Rev. ALFRED STEVENS of Westminster,      |          |
| Vt. an Hon. Mem.                         | 50 00    |
|                                          | \$150 00 |

Amount of donations and legacies acknowledged in the preceding lists, \$11,775 16. Total from August 1st, to March 31st, \$140,230 69.

#### DONATIONS IN CLOTHING, &c.

|                                               |       |
|-----------------------------------------------|-------|
| Claremont, N. H. A box, fr. la. benev. so.    |       |
| for Mr. Coan, Sandw. Isl.                     | 40 00 |
| Claridon, O. Clothing, fr. la. benev. so.     | 18 75 |
| Morristown, N. J., A box, for Mr. Whitel-     |       |
| sey, Ceylon                                   |       |
| Philadelphia, Pa. A bundle, fr. friends, for  |       |
| Mrs. Graves, Bombay miss.                     |       |
| West Brattleboro', Vt. A box, fr. N. dis. la. |       |
| benev. so.                                    | 47 65 |
| Woodstock, Ct. A box, fr. la.                 |       |
| Unknown, A box, for Mr. Boutwell, Ojib-       |       |
| wa miss.; do. for Mrs. Hinsdale, Mosul;       |       |
| a keg, for Mr. Smith, Ceylon.                 |       |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.  
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

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VOL. XXXIX.

JUNE, 1843.

No. 6.

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## American Board of Commissioners for Foreign Missions.

### Western Africa.

MR. WILSON'S DESCRIPTION OF THE  
COUNTRY NEAR THE MOUTH OF THE  
GABOON.

#### *Introductory Remarks—Gaboon People— Shekani and Bakali.*

THE readers of the Herald are already apprised of the commencement of a missionary station near the mouth of the river Gaboon. Brief notices respecting this locality have appeared in preceding numbers. A very full and interesting description of the country along this noble stream, of the character and condition of the people, and of the encouragement to missionary effort, has been received from Mr. Wilson, from which copious selections will be made.

As introductory to these extracts, it may be well to glance at the relative position and history of the recently explored territory. The mouth of the Gaboon is about twenty miles north of the equator; its longitude is 9° 18' east from Greenwich. Its width near the ocean varies from eight to fourteen miles. The Senegal, Niger, and Congo are navigable to a greater distance; but for the last thirty miles of its course this river is fully equal to either of them in size, and much superior in grandeur and beauty. Its general direction is westerly. The adjoining territory, so far as Mr. Wilson has ascertained, is dotted with frequent villages.

The history of Western Africa is involved in no little obscurity. The ancients of course

were wholly unacquainted with this portion of the continent. The attention of the Arabian geographers was early directed to Northern Africa; but their bigotry interposed a strong barrier to a thorough survey of the more southerly regions. "Of Christians and Ethiopians," says Ibn Hankal in his *Oriental Geography*, "I have spoken little; for my innate love of justice, religion, and good government, made it impossible for me to find in these people any thing deserving of praise, or even of mention." Others may have had more curiosity, if not more charity; still there is no satisfactory evidence that they had any knowledge of Western Africa near the equator.

Early in the fifteenth century the Portuguese began their career of discovery; and it was not many years before they had visited the entire Atlantic coast, and taken possession of it in the name of their king. Settlements were formed at the most favorable points; embassies were sent into the interior; and great exertions were made to convert the natives to their religious faith. It is very difficult, however, to ascertain their precise relation to the country lying on the Gaboon.

After the decline of Portuguese power the Dutch appropriated to themselves a large portion of the western coast; and they also formed a settlement on the Gaboon. This event occurred about the middle of the seventeenth century. Mr. Wilson found on Konig island, which is in the Gaboon, some eighteen miles from its mouth, the site of an ancient fortress. This was once occupied by a Dutch garrison. Four large guns, now much corroded, have

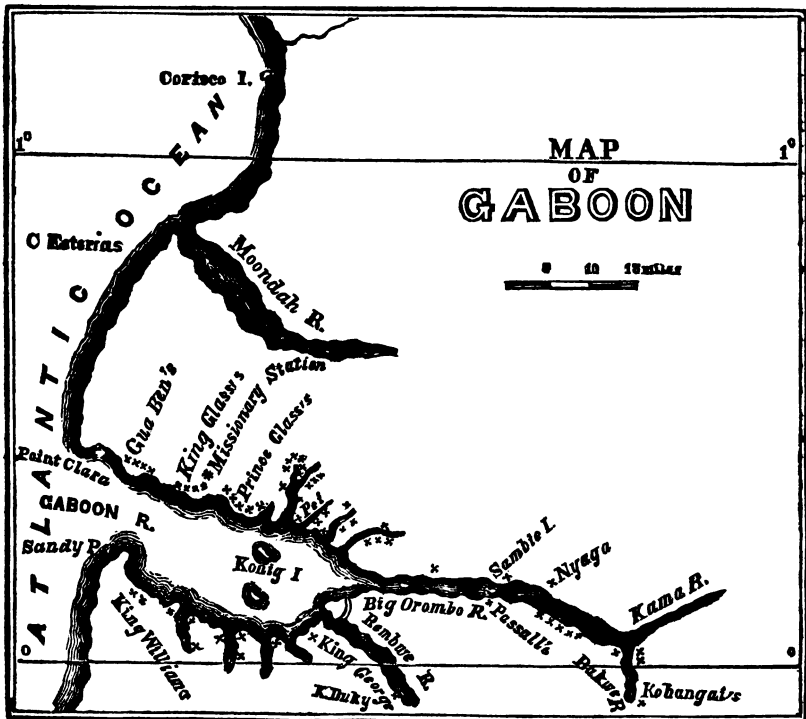
remained to the present time. The natives have a tradition that the Dutch purchased this island, which Mr. Wilson supposes to be founded in truth. As in every other European settlement on this coast, the object of the Dutch was the prosecution of a gainful commerce, particularly in slaves. Dapper, in his *Description of Africa*, published at Amsterdam toward the close of the seventeenth century, says that they were accustomed to pay for their slaves in elephants' teeth. The price of a single slave was four teeth weighing from 120 to 140 pounds.

From that time to the present the business done upon this river has continued without any material change. The slave-trade is indeed prosecuted with less vigor and success, than it was during the occupancy of the Dutch; but in most other respects the commerce of this region has undergone no material alteration. The character of the people and the condition of the country seem to have been almost identical for one hundred and fifty years. This is fairly inferible from the account which Dapper gives of them in the work just referred to. And it is a melancholy reflection that so long an acquaintance with Europeans, while it has rendered the natives

tolerably expert in their business, and while it has taught them many of the vices of civilization, has done nothing to make known to them the blessings of the gospel.

As some portions of Mr. Wilson's description have been omitted, other parts have been transposed to make the connection more obvious.

The Gaboon people were once much more numerous than they are now. According to their own statements they have greatly diminished within the last half century; the causes of this are not certainly known. Formerly they were the exclusive occupants of both sides of the river from its mouth to the distance of thirty miles, and their towns are said to have been both numerous and large. They are represented likewise as having been formidable in arms, and are said to have carried their conquests as far as Corisco on the north and Cape López on the south. At present they are divided into four distinct political communities, two of which occupy the south side of the river, and two the north. The chiefs on the south side are familiarly known as King William and King George; those on the north side as





King Glass and King Gua Ben. The mission station is located in King Glass's dominions, and about eight miles from the mouth of the river.

The north side of the river is frequented by a few French and American vessels, but chiefly by English. The inhabitants regard themselves as somewhat identified with the English and with English commerce. The south side is visited by French, Portuguese, and Spanish vessels; and they regard themselves as somewhat identified with these nations. On both sides, however, vessels of all nations are welcomed, and permitted to trade without restrictions, and on terms of perfect equality.

King George's towns are situated twenty-five or thirty miles from the sea coast; and though vessels sometimes ascend that distance, their articles of commerce are generally brought down in boats or canoes to the towns of King William or King Glass.

Mr. Wilson supposes that those who are properly called the Gaboon people do not exceed six thousand. Including their slaves and the bushmen who are living among them, they may amount to twenty-five thousand.

Formerly the Gaboon people were surrounded by a single tribe of bushmen, called the Shekani. But within a few years another tribe, called the Bakali, much more numerous and powerful, has penetrated the country of the Shekani, and settled indiscriminately among them. The latter had greatly reduced their strength by selling each other into slavery, and when the Bakali entered their country they had no means of repelling the invasion. The two parties are still somewhat hostile to each other, and have frequent skirmishes. But within a few years they have begun to intermarry, and the probability is that they will ultimately become one people. Both tribes live on friendly terms with the Gaboon people, and intermarriages are common. The latter regard both as inferior to themselves; and though they sometimes take the daughters of bushmen for wives, they would regard it as a great degradation to have their daughters marry bushmen.

The natives of Gaboon act as factors for the Shekani, Bakali, the interior tribes, and the entire coast from Corisco to Cape Lopez. The articles of traffic—besides the slaves shipped from the south side of the river—are ivory, redwood, ebony, beeswax, and gum copal. The annual export of ivory probably

exceeds thirty tons, worth about \$40,000. The supply of redwood is inexhaustible. The entire trade of the river, exclusive of slaves, may exceed \$100,000.

#### *Trade—Dwellings—Dress.*

The native merchants, through whose hands the whole of this trade passes, are, for uneducated men, much more respectable than any I have known in Africa. Some of them are frequently trusted with goods by the captain of a single vessel to the amount of two, three, or four thousand dollars; as a general thing, I believe, they are honorable and punctual in discharging these debts. There are a few who transact business to the amount of twelve or fifteen thousand dollars a year. How they manage a business of this extent, in the smallest fractions and dribbles, without the aid of any written accounts, is very surprising. It is done, however, and with the utmost accuracy, without any other aid than that of the memory. These merchants live in a respectable style, and associate with foreigners on terms of general equality. Their houses are supplied with many useful and costly articles of European furniture; and their tables, though spread with articles of food peculiar to the country, are nevertheless sufficiently tempting, even to the most fastidious appetites.

Most of the men, perhaps four fifths, speak intelligible English. A few speak imperfect French, Portuguese, and English with equal freedom. The native language, which is pleasant to the ear, is partially acquired by most of the captains who have been long engaged in the Gaboon trade.

A large portion of the natives are engaged in trade. A few are employed by vessels, as factors, laborers, boatmen, interpreters, etc. The women and the slaves manage what they call their plantations. They cultivate plantains, cassadas, yams, sweet potatoes, tania—an esculent root somewhat like the turnip—ground-nuts, Indian corn, sugar-cane, pumpkins, peas, beans, etc. Plantains and cassadas are the staple articles of food, and are prepared for the table in a great variety of ways. They have an abundance of goats and fowls, but no sheep or cows, except a few that have lately been introduced from other parts of the coast. Their forests abound with a great variety of wild animals. Fish is to be had in abundance, and honey is brought in at all seasons by the bushmen.

Their houses are constructed almost entirely of bamboo reeds. Poles are set up in the ground about a foot apart, and bamboo reeds are tied horizontally to these, and this forms the body of the house. The roofs are covered with leaves of the same. They are spacious, well lighted and ventilated, and with the exception of dirt floors, they are as comfortable habitations as most persons would desire. The house in which king Glass resides is sixty-six feet long and twenty-seven wide; others in the same town are very nearly as large.

The common dress of the country consists of a fur hat or cloth cap, a shirt, and a cloth extending from the waist to the ankles. When disposed to make a display, they put on a full suit of the best European attire. The women wear a large cloth extending from the arm-pits to the ankles; when they are not about their work, a cotton shawl or silk handkerchief is thrown over the neck and shoulders. They wear as many copper or brass rings as they can crowd between the knee and the ankle; and as these are always well burnished, they make a very brilliant appearance. Their hair is put up in a most singular style. A band, in the form of a crescent, is fitted to the head, and extends from the upper part of the forehead to the lower part of the occiput, over which the hair of both sides of the head—except a small patch just above the ears, worked into the form of a diamond—is tastefully braided. The upper edge of the band, usually raised ten or twelve inches higher than the surface of the head, is sharp, and gradually expands to the full depth of the head. This style of wearing the hair gives them a singular, but not ungraceful appearance.

### *Social and Political Condition.*

It is gratifying to discover that the natives, in their social and political condition, are considerably in advance of most of the inhabitants of Western Africa. The following statements are worthy of particular attention.

They pride themselves not a little on their approximation to the habits and customs of civilized life. The proceeds of their labor are generally expended in surrounding themselves, not only with the comforts and conveniences of life, but with its luxuries and ornaments. They have learned the art, not only of amassing property, but what is very rare in Africa, of keeping it also.

Their form of government is purely patriarchal. The term *king* is derived from Europe; but the individual who bears this appellation exercises none of the functions, and enjoys none of the honors or emoluments pertaining to royalty. In common with the other old men of his town, he enjoys the respect and exercises the authority which more commonly attaches to personal worth and old age; but beyond this, he has no power whatever. The old men, though they have no arbitrary authority, are much revered; and their views and wishes in matters of importance are seldom contravened. The younger members of the community never approach them, except in the most respectful and reverential manner, and always address them by the appellation of "father." The influence of this practice is very obvious in the character and disposition of the people, and contributes essentially to promote peace and harmony. As a community they enjoy much freedom; and were it not for their slavish dread of witchcraft, they would be one of the most independent people in the world. Every man is allowed to engage in whatever business he chooses; and he may prosecute it in any manner and to any extent without danger of interference. He is the master of all the wealth he may accumulate by his personal industry and enterprise. In both these respects, the condition of this people is vastly superior to that of the inhabitants on the windward coast. Among the latter, whatever money a man acquires, goes into a family stock, and he has no more control over it than any other member of the family. The injustice of this system lies in the fact, that the idle and vicious are placed on the same footing with the sober and industrious. When an individual is successful in business, and rises a little above the common level, he becomes an object of universal envy, and some accusation is brought against him which terminates, as a matter of course, in the confiscation of his property.

The women are treated with more consideration and kindness than in most heathen countries. They are required to perform less hard labor, and are more constantly employed in those pursuits—sewing, washing, cooking, etc.—which seem to be their appropriate calling.

### *Heathenism—Domestic Slavery.*

This picture would be incomplete, however, without some darker shades. The Gaboon

people must be classed among those who are sitting in gross darkness. The existence of polygamy, their universal belief in witchcraft, their toleration of the more repulsive forms of immorality, their use of fetishes and charms, together with their ignorance of the first principles of Christianity, are unequivocal proof of heathenism. Europeans who have hitherto visited this coast have done nothing to impart unto them the gospel of Christ.

Domestic slavery, in a form somewhat peculiar, exists to an almost unlimited extent. Every man of importance is the owner of twenty slaves or more; a few own more than one hundred. So far as hard labor is concerned, it is not an oppressive system. In general, the slave performs very little labor, and in most cases just what he pleases. Almost the only means a master has of getting work out of a slave, is by coaxing. He knows if he resorts to harsh or severe measures, his slave will run away. The master is further restrained from severity by the fear of witchcraft. Most of the slaves are brought from the interior, and their owners seem to think that their power of conjuration and mischief, is some how or other proportioned to the distance which they have come. The slaves are generally purchased when very young, and from that period to manhood, they are kept very strictly, and it is the only period in which they can be said to be serviceable. After they attain to manhood, they sometimes stay with their masters from attachment, residing on the plantation and rendering such occasional service as may be required; sometimes they run away and go back to their own country. Occasionally they engage in business and become respectable members of society. The children of slaves are always considered free, and the master of the parent can exercise no authority over them. A master may scourge his slave; but he has not, or does not exercise the power of life and death over him. If he is accused of a capital crime, the case is brought before the head men and undergoes a thorough examination before any sentence is passed.

The prejudices of the people are against the slave; and it is not uncommon for him to be accused of witchcraft, and without any very substantial evidence of guilt, to be condemned and put to death. For very trivial offences, they are chained and thrust into the stocks, and subjected to every species of abuse and insult. As a general thing,

they have very little self respect and are exceedingly depraved. Many of them seem to be but little removed from idiocy. Sometimes they form large companies and carry off as much of the property of their masters as they can lay their hands on, and when armed, as is usually the case, it is not safe or practicable to capture them. Several instances are remembered when they have fought with desperate valor; and I am not aware that they have ever been taken when their numbers have been considerable.

### *Disposition—Desire of Instruction.*

In connection with the foregoing representations, and in justice to the natives, the following traits of character should be mentioned. They certainly encourage the hope that in due time missionary labor will secure an abundant harvest.

The general disposition of the people is mild and peaceful. In their intercourse with white men, they are uniformly civil and polite, and carefully avoid every thing like obtrusiveness. They are desirous of adopting the customs and habits of civilized men, and are always eager to acquire any information which will assist them in the attainment of this object. It requires only a very partial knowledge of their character and disposition, to make a white man feel perfectly safe among them. Unfortunately for their morals, however, they have not always found the best patterns of virtue in the whites with whom they have had intercourse. And it is mortifying to observe that many of the vices of heathenism have not only been sanctioned and encouraged by the example of Europeans, but a great many peculiar to civilized countries have been grafted upon their character.

The people are inquisitive and much pleased at the prospect of being taught to read and write. A few of them, impressed with the need of some knowledge of figures, have obtained sufficient acquaintance with arithmetic for the ordinary purposes of trade; so that we have here, what may appear a little anomalous, good arithmeticians, who do not know a letter in the alphabet. If this desire of learning shall continue after our schools shall have commenced they will be greatly crowded; and we shall soon find ourselves surrounded by a reading community. Upwards of forty individuals, the chief part of whom are

adults, have applied for books, and a few, for the short time they have been learning, have made very creditable progress.

How lasting this feeling will be, or how readily the natives will conform to the requirements of the gospel, cannot of course be foreseen by man. But the readiness and attention with which they have thus far listened to the truths of the Bible, and the respect they entertain for white men, in connection with the peculiarities already mentioned, are favorable indications, and afford encouragement to believe, that the day is not far distant, when they will become a happy christian community.

#### MR. WILSON'S VISIT TO THE UPPER WATERS OF THE GABOON.

##### *An African Trader—Occasion of the Expedition—Branches of the Gaboon—Precautions.*

In the month of August, Mr. Wilson made an excursion to the upper waters of the Gaboon. A native trader, by the name of Toko, had been designated by his townsmen to settle a dispute between them and the inhabitants of a village lying a number of miles in the interior. This individual, of whom the following description is given, invited Mr. Wilson to accompany him.

For an uneducated African, Toko is a remarkable man. During many years he has taken the lead in business, is not only known among European traders as trust-worthy and upright, but is held in the very highest esteem among his countrymen. He has acquired influence over the latter, and risen to respectability with the former by means the most honorable and praise-worthy. He possesses much more than ordinary energy of mind; his intercourse with all classes has been characterized by uniform candor and honesty. I am not aware that I ever met with a person, not taught in the school of Christ, who had more true amiability of character, or was more unexceptionable in his general demeanor. I have heretofore noticed that where Africans have risen to distinction and power, it has been effected in the first instance by fraud and violence, and afterwards maintained by the aid of superstition and witchcraft. But in the present case, none of these things have been resorted to. The power and influence which Toko wields is the result of gentleness, firmness, and

honesty, persevered in for many successive years. And this affords a beautiful illustration of the silent power of virtue; and when witnessed in a country purely heathen, furnishes much encouragement by showing what the character of this people may become under proper training.

The occasion of the expedition is stated in the following paragraph.

Toko had been deputed to settle a palaver between the inhabitants of a town sixty or seventy miles up the river and certain persons in this vicinity. The former had pecuniary claims upon some individuals here, and without resorting to the ordinary means of getting these claims settled, they adopted what is well known in Africa as the *panyaing* system, i. e. to seize any man they can find, and make him responsible for the debts of his townsmen. It is done with the expectation that the friends of the individual or individuals who may have been seized, will compel the delinquent to pay his debts and set the innocent at liberty. The case under consideration was one of this kind. A boat belonging to Toko's town was seized not many miles distant, five men were taken out of it, carried up the river, and put into the stocks. A few days afterward a message came declaring that if some one did not appear immediately and settle their demands, the prisoners would be sold into slavery.

The hull of the little vessel in which Mr. Wilson made his excursion was formed from the trunk of a single tree; but it was finished with bulwarks, etc., in a style which would not be discreditable any where. He embarked at ten, A. M.

About five, P. M., we arrived at the junction of the two main branches of the Gaboon. The smaller of the two makes off in a southeasterly direction, and is called the Rembwe. It is a mile or more in width at its mouth, and is navigable for vessels of moderate size some distance, but precisely how far I am not prepared to say. A small island in the middle of this stream, and not far from its influx into the main river, was pointed out to me as having been formed within the last forty years. The other and larger branch, the one which we ascended, lies directly east and is called the Big Orombo. It is two miles or more in width at its confluence with the Rembwe. The banks of both of

these branches near their junction are low, apparently marshy, and overrun with mangrove. But the country in this vicinity is represented, nevertheless, as densely populated.

As night came on our men overhauled and loaded all their guns. I inquired of Toko the meaning of these warlike demonstrations. He replied, with his characteristic good humor, that we had now entered the bushmen's country, and though he did not challenge any of them to attack him, yet if they did so of their own accord, he wanted to let them know that Gaboon men could shoot as well as they. These preparations had scarcely been completed when we were hailed by some men from the south bank of the river, and soon after a canoe was heard to approach us under circumstances somewhat suspicious. The guns were all placed where they could be seized and put in requisition in a single moment. Our apprehensions, however, proved to be groundless.

*King Passall's Dominions—Kobangäi—  
African Palaver.*

About nine, A. M., the voyagers arrived at a large island called Nhägä. Having remained here four hours, they resumed their course and reached, about day-break, a small village on the south bank of the river, the chief of which modestly styles himself king Passall. Mr. Wilson's description of the territory subject to his sway, it will be seen, is not very flattering.

The town is situated on a low marshy spot, and is made up of twenty-five or thirty shabby, dilapidated old dwellings, which scarcely looked like the habitations of man. The major part of the houses on both sides of the street seemed to be arranged under a continuous roof, having the appearance of two long shades. Passall's house is situated at the west end of the street; and though not very remarkable for its size or beauty, contrasts very well with the rest. At the distance of one hundred rods, but not in sight, there is another village of nearly the same size. It has a more desirable situation, and the houses, though not large, are newer, and have more an air of comfort. These two towns, with one more, distant a mile or so, and probably about the size of the other two, make up the full length and breadth of king Passall's dominions. The inhabitants of the town in which he resides, in their general appearance,

correspond exactly with what might be expected of the tenants of such a place. With the exception of old Passall himself, there was not, so far as I saw, a single healthy looking individual in the place; and it is questionable whether another settlement could be found on this river, or any where else in the world, where there was a greater concentration in so small a compass of all sorts of diseases.

As soon as it was known that Toko had arrived at the residence of King Passall, a number of the neighboring chiefs, attended by their wives and friends, assembled to pay him their respects, and to learn the merits of the controversy he had been deputed to settle. Among them was Kobangäi.

He resides fifteen or twenty miles higher up the river, and is allowed to be the man of most authority and importance in this region of country. His arrival was announced by the firing of guns, and I was not a little surprized at the respectability of his appearance, as well as that of his retinue. He wore a colored shirt, a cloth extending from his waist to his ankles, a long red cloth vest, and over the whole a handsome gown. He wore likewise a superb beaver hat with an enormously broad brim, the edges of which were bound with gilt braid. It had a broad band of the same material, and a brilliant star in front. His women, six in all, were dressed in handsome chintz, and were decorated with a liberal share of ornaments. Kobangäi is upwards of fifty years of age, six feet and a half high, and a man of commanding appearance. In his manners he is easy, familiar, and unassuming; and from the respect shown by those around him, there could be no doubt that he was held in the highest esteem.

Toko was requested to explain the nature of the dispute between his people and those of Nyägä. Mr. Wilson gives the following account of the process.

At the outset Toko called for a plantain leaf; and having torn it slowly and measuredly into a great many small and a few larger strips, he cleared a space in front of himself and commenced the operation. He laid first down the large strips at some distance from each other. These were to indicate the number of points in dispute; and after they were distinctly impressed upon the

minds of his hearers, he proceeded to discuss them separately. One of the smaller strips was laid down as a visible representative of every argument which he was to offer; and as many of his hearers were not trained to logical discussions, they no doubt estimated the justice of his cause by the numerical force of his arguments. Toko has a fertile imagination, and he exhausted his strips long before he had closed his defence.

The mode of balancing accounts is not unlike this. A. has trusted B. with a tooth of ivory, for which he is to receive a hundred or more articles of merchandize. B. has paid a part of the debt, and now A. calls a palaver to secure the whole. They first seat themselves in front of each other. A. has a handful of bamboo strips, and as he enumerates the articles which were originally to have been given to him, the other receives them, one by one, as a token of acknowledgment. After he has accepted the whole, he in turn enumerates all the articles he has paid, and for every one A. must take back one of the strips. Those that are left in the hand of B. show how much he is in arrears, and he is required to pay accordingly.

#### *Description of Passall—Nyâgâ.*

Just before dark Passall, who was absent when Toko and his party arrived at his residence, returned. Mr. Wilson describes him as being fifty-five or sixty years of age, short, thick-set, and, were it not for an occasional float of villany about his eye, apparently good natured, jolly, swaggering old man.

He came forward and shook my hand, then took his seat in front of Toko, looked him steadily in the face for nearly a minute, rose up and took one of his hands between both of his own, held it for a few seconds, let it go, and then brought his own with a sharp rap upon his own thighs. This was repeated several times, at the close of which he called out his name with emphasis. A similar practice prevails in common conversation. If a man says any thing that is smart or witty, those who are present stretch out their hands at full length towards him, then clap them once or twice as expressive of their approbation.

The chiefs upon the Gaboon are in the habit of obtaining certificates of good conduct from the captains who trade in the river. Passall

produced a bundle of these testimonials. Many of them were given to his father; but he seemed to suppose that he deserved as much credit as if they had been given to him.

But there was one stain upon his character which no credentials could remove. About two years before, an English man-of-war despatched a boat up the river in pursuit of slave vessels. The officer in charge, instead of returning the same day, according to his instructions, resolved to explore the main branch of the river, without a guide or any adequate means of defence. Having sailed all night, he landed at Passall's residence in the morning. While they were eating breakfast, the house was surrounded, and three out of five were massacred. The remaining two were detained till they were ransomed. From that time till the visit of Mr. Wilson, he had not seen a white man, and was evidently afraid that vengeance in some form was now about to overtake him.

Mr. Wilson slept three nights in the room in which this deed of cruelty and blood had been perpetrated. But he had no apprehensions in respect to his own safety. Treachery towards a guest is almost unknown in the annals of African perfidy.

Just before sunset on the 19th, the party anchored within gun-shot of Nyâgâ, the village which Toko wished to visit. At first the people on shore kept themselves aloof.

They were probably afraid that they might be seized, and have their claims satisfied by an exchange of prisoners. Old Passall succeeded, however, in getting a nephew of his to come off to the vessel. The conduct of those on shore, though prompted, as I now believe, by their fears, was somewhat suspicious. Only a few persons presented themselves at the landing-place, whilst others were occasionally seen skulking about the bushes with guns. Toko advised me not to go ashore at this place; as I considered him a prudent adviser, I adopted his counsel. And he in turn acceded to my advice that he should not go ashore in the first canoe, but send Passall to reconnoitre. If the bushmen had been strong enough, and had been disposed to make a reprisal of so important a personage as Toko, they might have made a fine speculation. As Toko was by no means deficient in cautiousness, and was aware that such things had been done, and might be done again, he was evidently pleased to receive this advice. Passall, in accordance with this suggestion, went ashore, and find-

ing that there was no unfair play, returned in the course of half an hour for Toko.

It was eight o'clock before the palaver was commenced, and it was not continued long, before Toko found that the claims of the Nyágá people against different persons in his town, greatly exceeded what he had supposed, largely transcending likewise the amount of goods which he had brought with him. He determined, therefore, to cancel the debts as far as he could with what he had, and endeavor to borrow the remainder from the different chiefs in the neighborhood.

During the few hours of our stay, the scene was impressive in the highest degree. The silence of the village, with the exception of an occasional elevation of voice by some heated speaker, was equally impressive. The full moon was pouring her rich effulgence upon the broad, placid bosom of the river, whilst the tall trees on its banks stood in silent majesty over our heads, and seemed to be living spectators of what was transpiring beneath. It was a scene in a heathen land, and yet, around, beneath, and above us, were some of the most remarkable displays of the beauty, majesty, and grandeur of God's creative power. And man, that active, restless being, was here; and though unknown to all the world besides, he is nevertheless urging forward his little interests with the same earnestness and intensity of feeling, which are experienced in the most exalted stations. But how circumscribed the range of his thoughts! How little of God does he know! How imperfect are his notions of a hereafter! How profoundly ignorant of Jesus Christ and the way of salvation! And he is the living representative of innumerable generations, who have lived on the same spot, engaged in the same pursuits, and gone down to the grave in the same moral midnight. But is there no brighter prospect for those who are now alive, and those who are in a few short years to occupy their places? May we not believe, that the time is rapidly approaching when this vast moral and intellectual waste shall be reclaimed? Is there any extravagance in thinking that the voice of strife and discord, the song of the nocturnal dance, and the cry of war, which have resounded along the banks of this river from generation to generation, shall be turned into anthems of the most exalted praise to God and the Lamb?

### *Branches of the Orombo—Kobangá's Town.*

Mr. Wilson and his party left Nyágá for Kobangá's town at one, A. M., on the 20th. The river immediately began to change its course to a southeasterly direction. At four, A. M., they came to the places where it was divided into two branches—the Kámá, half a mile in width, running to the northeast, and the Bákwe, a quarter of a mile in width, and running off in a southerly direction. At the confluence of these streams there is a sand-bank which prevents the ascent of vessels of any considerable size. The Bákwe is said to be navigable for boats forty or fifty miles further; the Kámá would allow the passage of vessels of moderate size to a still greater distance, if the obstruction at the bar were removed. The population on this branch is said to be very dense. Mr. Wilson supposes the country beyond the confluence of the Kámá and Bákwe—unlike that along the Orombo—to be very salubrious.

Kobangá's town is on the east bank of the Bákwe, not far from its junction with the Kámá.

Its situation and appearance transcended in beauty any thing I had previously seen in this part of the country. It embraces about seventy houses, most of which were new, commodious, and built with taste and skill. The number of inhabitants does not fall much below five hundred. The general appearance of the people indicates health, comfort, and cheerfulness.

Kobangá received us without ceremony, and treated us with a great deal of kindness and hospitality. He presented Toko with a goat and a tooth of ivory; to me he gave a goat and various articles of native manufacture as matters of curiosity. The house in which he lives is about sixty or seventy feet long and twenty wide, two thirds of which is appropriated to the use of a store. It was somewhat old and decayed, and he had laid the foundation of another much wider, but not so long. From what I saw and learned while here, I am inclined to think that for a native he has accumulated a large property, consisting of slaves, ivory, and goods of European manufacture. A number of old empty rum casks were piled up about his premises, affording indubitable evidence that this liquid is not unknown in this remote corner of the world.

Articles of food may be had at this place in the greatest abundance and at the lowest rates. Large quantities of fowls were bought by Mr. Wilson's companions for a leaf of tobacco each; plantains sufficient for the subsistence of one man for two days were obtained for the same price. Articles of furniture—chairs, settees, tables, manufactured by the natives—were found there by Mr. Wilson, which he at first supposed to be of European or American origin. He saw also a variety of musical instruments, some of which were exceedingly sweet-toned; one in particular, said to have been brought from a great distance in the interior, was much like the guitar.

### *Pangwe People.*

But the most interesting of Mr. Wilson's discoveries is related in the following extract.

During our short sojourn in this place, we met with a number of men entirely different in their features and general appearance from those in this part of the country, some of whom were said to have come five, and others ten or twelve days journey from the interior. They were known by the name of the Pangwe people. They were on a visit to this part of the country, which is as near to the sea coast as they have ventured. Hearing of us at this place, they came in considerable numbers to see a white man and old Toko, one of whom was as much an object of curiosity as the other. Those of them whom we saw, both men and women, were vastly superior in their personal appearance to the maritime tribes; and if they may be regarded as a fair specimen of their people, I should have no hesitation in pronouncing them the finest Africans whom I have ever met with. They wear no clothing, except a piece of cloth made of the inner bark of a tree. This is drawn between the legs and fastened around the loins by a cord. Nor do they covet cloth. On the other hand they jeer the bushmen of this region, by telling them that they wear cloth to conceal their personal defects, and their external diseases. Both men and women braid their hair with a great deal of taste. The women braid the hair on the forepart of the head in two rows, which lie over the forehead not unlike the frill of a cap. That on the back part is platted into five or six braids which reach below the shoulders.

The men are of medium stature, remarkably well formed, healthy in their

appearance, and manly in their deportment. They had knives, spears, travelling bags, and other articles of curious and ingenious workmanship, specimens of which we procured for a very small quantity of beads. All of their implements are made of iron of their own, which is considered vastly superior to any brought to the country by trading vessels. They set no value upon cloth, and as yet have never acquired a taste for tobacco or rum. Beads, powder, and brass they prize very highly, and were willing to give any thing they had for the smallest quantities of either of these. They represent their country as mountainous and healthful, and affirm that cutaneous and other diseases common to the maritime regions are unknown among them. They have never participated in the slave-trade, and regard it, as is by no means unnatural in their circumstances, with the utmost abhorrence. One or two instances are known where they have visited attempts to enslave their people with signal vengeance. It is difficult to define the limits and extent of their country. Perhaps the most westerly border of what is known as the Pangwe territory was within one hundred and fifty miles of the coast, and from thence it may extend many hundred miles into the interior, and possibly spread itself over a large portion of the south side of the Mountains of the Moon. Their country is represented as immensely populous, but I could not learn that they had any very large or powerful organizations. They are aware that vessels visit the opposite coast, and they affirm that they have seen articles of merchandize brought from that quarter. I am inclined to think that the Pangwe people are migrating in large bodies toward the coast. If so the intermediate bushmen, weakened as they are by the slave-trade, must inevitably be supplanted.

The testimony of these natives whom Mr. Wilson so providentially discovered, has an important bearing on the future operations of the mission. It has been a favorite hypothesis with modern geographers that the whole interior of Africa has a very considerable elevation above the sea. While some of its mountains may be covered with perpetual snow even under the equator, its different ranges are supposed to be more remarkable for their breadth than for their height, forming, when taken together, an immense plateau, and presenting toward each coast a succession of terraces. This theory is founded upon certain



geological appearances, and also upon the testimony of those explorers who have found, as they left the ocean, that the country soon became uneven and elevated.

Should this hypothesis be confirmed, and should the character and condition of the inhabitants dwelling in the interior be such as Mr. Wilson's informants would lead us to expect, there is every reason to believe that stations may hereafter be selected which will be admirably suited to missionary operations. The country will be pleasant and healthful; and the people, untainted by the vices of civilization, will first know the white man, not as the avaricious trader, not as the fomentor of strife, confusion, and bloodshed, but as the minister of peace and the herald of mercy.

It is a fact worthy of especial notice, that in consequence of the supposed unhealthiness of the regions lying under the equator, the attention of explorers has been turned away from the Gaboon; and it may be reserved for the missionary, in the prosecution of his benevolent enterprise, to penetrate a continent which has hitherto been so effectually closed.

### *Return to Nyâgâ—Jugglery—Mode of reaching the Interior.*

During Toko's stay with Kobangâi he received a message from Nyâgâ, informing him that he must come back at once and settle the palaver, or his captured townsmen would be sold as slaves. Having returned to Nyâgâ, he found that the dispute could not be adjusted without a further delay, during which Mr. Wilson became the spectator of the following scene.

Toko inquired of me somewhat jokingly, if I would go with him to a village near by and see the devil raised. I had too much curiosity to decline the proposition, and without further inquiry or ceremony followed him through a dense grove to the spot. On our arrival we found a good many spectators assembled in an open square, in the midst of whom were twelve or fifteen haggard old women, performing some kind of conjurations with a frantic young woman, whom they had decked out in green leaves, and all sorts of weeds. The performers were somewhat disconcerted by our unexpected appearance, and rushed helter-skelter into an adjoining house. Seats were furnished, however, and an assurance was given that his infernal majesty would make his appearance in due time. After waiting some fifteen minutes, the young woman just mentioned darted out of the

house, flew across the open square, and then disappeared in an adjoining grove. Soon she came dashing back, trailing in each hand a long green vine, and as she passed within a few feet of me, I was fully satisfied of what I suspected at the first sight, that she was in a violent paroxysm of delirium; and upon inquiry I learned that she had been drinking the decoction of the bark of a tree, which was, no doubt, a powerful narcotic. The old women, however, had well nigh done serious mischief in this instance by giving too large a dose; and it required more than half of them to hold her in the house where they were performing their incantations. All this was preparatory to calling up the devil, and when the young woman sunk into stupor and exhaustion, it was confidently announced that he was about to make his appearance.

The musicians took their station; the women and children stood where they could make a speedy retreat; those of the men who had knives unsheathed them, those who held spears grasped them with a firm hold. In short every thing was done to give him a befitting reception. The scampering of men, women, and children from that quarter of the town where he usually makes his appearance, sent a thrill along the whole line of spectators. Every eye was fixed and every heart palpitated; the drummers forgot to beat their drums, and some old women were flying away without having caught the first glimpse. Finally his majesty stood in propria persona before us. It was enough. Very few took the second look. The old women who supposed that they had been instrumental in raising him were foremost in the flight. The drummers threw down their drums without having given them a single stroke. The men who were too courageous to run entered the naerest houses, and bolted the doors after them. Even my friend Toko, though he did not exactly know how, found himself in doors. In short, his infernal majesty, with the exception of a few brave spirits, was master of the square, and there at his leisure and with no ordinary complacency, performed for the entertainment of those who dared to steal a glance at him through the crevices of a bamboo wall, or from behind a thick bush.

The object which presented itself was a perfect personification of what one would suppose to be an African's idea of the devil. It was a tall man, mounted on a pair of high stilts, the

whole figure being ten feet or more high. His body and legs were so completely enveloped as to conceal every thing except his black cloven feet. He wore a long loose gown, the sleeves of which were tied over the hands so as to give them the appearance of mutilated stumps. Over his face he wore a mask which, for hideousness, could scarcely be surpassed. The face was about two feet long and half as wide, ornamented with a profusion of feathers of all colors, chalk, red-dye, etc.

He was not long permitted to enjoy an exclusive monopoly of attention. Another devil, a dwarf in size, and much more furious in his actions, rushed into the square. He carried in his hand a glittering sword which he wielded in a menacing manner towards those who had dared to remain in the presence of his more stately compeer; he threw it at one man who was somewhat tardy in getting out of his way, but did it so awkwardly that no one could doubt his intention to miss him. One of two Pangwe men who had accompanied us thus far down the river, maintained his ground with signal firmness, and when his companion was about to fly, he reproached him sharply for his cowardice, by asking him if it was any thing more than a man from which he was about to run, and if he did not hold in his hand a spear that could do as much execution as the sword of the pretended devil. After remaining on the ground a few minutes both of these characters retired, intending I suppose to open a new scene; but Toko, unwilling to expose his own courage to another test, and feeling some uneasiness on account of my want of reverence for these supernatural beings, came to me and proposed that we should leave, to which I assented.

At length the controversy which had occasioned the expedition was adjusted and the party returned. Mr. Wilson observes that the whole amount of money in dispute did not exceed fifty dollars; and what could have been settled in two hours by men accustomed to business, occupied them more than twice as many days. But he felt himself indemnified in some measure for this delay, by the opportunity it gave him to study African character, customs, habits of business, etc. He places the highest point to which he ascended, at the distance of about seventy miles from his residence.

Mr. Wilson supposes that the first aim of the missionaries now commencing operations

on the Gaboon, should be to impart the knowledge of the truth to the natives in their immediate vicinity; these, it is hoped, will soon become efficient helpers in carrying the gospel to the tribes in the interior.

We are confirmed in this expectation by the history of the Wesleyan mission on the Gold coast. As soon as the influence of Christianity began to be felt by the inhabitants immediately around the forts, they carried it with them on their trading excursions to distant parts of the interior. Prayer meetings were established wherever they went, which were made instrumental in awakening attention to the subject of religion. The way was thus prepared for the missionary, where previously it would have been hardly safe for him to venture. We have a community around us very similar in their habits, character, and general pursuits; and may we not, relying upon the blessing of God, expect them to become efficient pioneers in a similar work? The African is a social being. He is never satisfied until he has made known to others whatever is new and interesting to himself. Christianity reveals to him many strange and wonderful things. It spreads out before his mind a world of new truths, and his first impulse is, to go and rehearse to others what he himself has learned. Now if these truths are applied to his conscience by the Spirit of God and made effectual to the renewal of his heart, what intensity of feeling will be awakened in his mind in behalf of his benighted countrymen?

Mr. Wilson thinks that the Gaboon people are better fitted to act as pioneers of Christianity than any other inhabitants of Western Africa. Although they appear to be physically inferior to the Pangwe people, in respect to knowledge and civilization they are much in advance, not only of the interior tribes, but of those along the coast for hundreds of miles in either direction. If, therefore, they can be brought under the influence of education and religion, they will become invaluable helpers to the missionary.

Mr. Wilson supposes the new station to be quite as healthy as Cape Palmas. Indeed his own health has improved since his removal.

The officers of those British vessels of war which have visited the Gaboon have shown him much kindness. Governor McLean, of Sierra Leone, has also afforded him many facilities in the prosecution of his enterprise.

## Southern Africa.

### LETTER FROM DOCT. ADAMS.

#### *War between the English and Boers— Effect on the Mission—Encouragement to Persevere.*

THE Herald for February of the present year contained Mr. Lindley's account of the recent war between the English and the Boers at Natal, which issued in the subjection of the latter to the British government. After giving the particulars of this contest more in detail than Mr. Lindley had done, Doct. Adams makes the following remarks upon its effects on the mission.

This short season of warfare was to us one of anxiety and trial. We were not in personal danger, however, neither were we seriously molested in our work; on this account we have reason thankfully to acknowledge the goodness of God. We were within hearing of the fire of the combatants, and at night our sleep was often disturbed by the discharge of artillery. From the mission-house, we had a view of the landing of the troops and the retaking of the Point, which was effected on the Sabbath, soon after we had closed the services of the day. Previous to the commencement of the war, the state of things at this station remained much as when I made my last report. During the war we prosecuted our labors as usual, with the exception of the day school; this we found it necessary to suspend, as Mrs. Adams' health would not allow her to continue it, and much of my time was necessarily occupied in attendance upon the sick and wounded.

The excitement caused by the war has now, in a good degree, subsided; the day-school has been lately resumed, and our prospects are as encouraging as ever. We cannot speak of many souls hopefully converted to God, or of many who are anxiously inquiring after the way of life. We believe, however, that the knowledge of divine truths is increasing among the people, and that they feel an increasing interest in these truths. We believe also that the gospel is manifestly exerting a restraining influence upon them.

The woman whom I mentioned in my last report continues to give pleasing evidence of being truly born again. She was the wife of a chief of considerable consequence, head of the Ama-

quabi tribe; she is a person of considerable intelligence, and possesses considerable influence with the remnant of her nation living in this vicinity. Though advanced in years, she is much interested in learning to read, and has made considerable progress. As she lives in our family, we have had a good opportunity of observing her conduct, and to us she appears to be a humble and devoted child of God.

The following description of the field which is open to missionary effort in the vicinity of Port Natal, accords perfectly with the testimony of Mr. Lindley, as contained in the communication already referred to. "Few missionaries in South Africa," says the latter, "have immediate access to so large a number of people as Doct. Adams." The opinion of Mr. Lindley respecting temperance also agrees with that expressed at the close of the subjoined extract.

In respect to the encouragements which we have to continue our labors, I have but little to say in addition to what I have already written. I will, however, make a few statements in regard to this portion of the field.

That part of this region which is most densely populated lies immediately around Port Natal, from the Umgeni river on the northeast to the Ilovo on the southwest. This territory, which is about twenty-five miles long by eight or ten broad, contains, as we judge, 8,000 inhabitants. From the Ilovo to the Umzimkulu river, which is about a hundred miles southwest from Natal, and to the distance of twenty miles inland, there are probably as many people as in the above named territory around Natal. Still farther inland, near the sources of the rivers to the Kuahlamba mountains, I infer, from the best information I can obtain, that there are as many more; making in all a population of 24,000 in this region of country. Most of the people living around the Bay, and from this to the Umzimkulu along the coast, formerly composed a part of the Zulu nation, having emigrated at different times from the commencement of Dingaan's reign, to the present time. They are the remnants of several tribes, with hereditary kings or chiefs whom they acknowledge, but who possess very little authority or consequence, being themselves, as well as their people, subject to white men.

These people, as you have been informed, are entirely accessible. Most,

if not all of them, understand the character and objects of missionaries, and have more or less knowledge of the nature of the instructions which they communicate. Perhaps there are no savage tribes over whom a missionary may exert a greater influence.

It is not certain that all of these people will continue to occupy the country in which they now live. We consider it quite probable that those living in the vicinity of the Bay, will be required to remove to a greater distance from it; but we have reason to believe, that the English government will deal justly and liberally with them, and I see no probability that they will be less favorably situated for missionary operations than they now are.

In respect to the Zulu country, I would only say that I regard it as still open and accessible. Experience, however, has taught us the importance of making it a first object to secure the confidence of the king, who will naturally regard any one with distrust and jealousy, who shall have much to do with his people, unless he is in some degree acquainted with his character and desigus. A prudent and devoted missionary, favorably situated for the purpose, would, it appears to me, be able in a short time to gain his confidence and favor; and afterwards he might conduct his operations on as extensive a scale as our means would allow. Doubtless there will be obstacles enough to encounter, and some time may elapse before the people will be as accessible as those in this region. It is proper to mention that Umpandi has never, to our knowledge, expressed an unwillingness to have missionaries live in his country.

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### Syria.

#### LETTER FROM MR. SMITH.

#### *State of Syria—Revolutions on Mount Lebanon—Condition of the Druzes.*

In the last Annual Report, it was remarked that the circumstances of the Syrian mission were "such as to be very trying to the faith of the Board and of the mission itself. Some of the younger missionaries wrote under feelings of great discouragement and apprehension, in respect to the course of events and the results of their labors." In consequence of this state of things, inquiries were addressed to the missionaries, not so much to satisfy the Pru-

dential Committee as to the expediency of continuing the operations of the Board on that field, as to ascertain the actual state and prospects of the mission.

Mr. Smith, in answering the inquiries already alluded to, has bestowed particular attention upon the frequent revolutions which have afflicted Syria within the last three years. With the exception of the change effected by the allied powers in 1840—by which that country was detached from the government of Egypt, and made directly subject to the sultan at Constantinople—all these revolutions have been confined to Mount Lebanon and its immediate vicinity. That the arrangement of the allied powers has left the country in a worse condition than they found it, Mr. Smith regards as very manifest. Still he maintains that Christians command more respect, and are much better protected in their persons and property, than when he first joined the mission. There is hardly a leading power in Europe that throws so few obstacles in the way of missionary effort as the government of Turkey. If stations had been commenced at Damascus, Tripoli, Aleppo, etc., as recommended by the mission before its operations on Mount Lebanon were contemplated, they might have been prosecuting their work at the present time, Mr. Smith believes, undisturbed by the commotions which have recently occurred.

His opinion respecting those changes which are more local in their character will be given in his own language.

We come now to revolutions on Mount Lebanon. These have exerted a very unfavorable influence on our labors. By occupying the minds of the people they have interfered with the successful preaching of the gospel. Indeed they have occupied our own minds so as to interfere, to some extent, with the discharge of our regular duties. But this is the only way in which the proper labors of the Beyroot station have been interrupted since the summer of 1840. Our safety has not been endangered; our congregation has not been broken up, our press has not been affected, our schools have not been disturbed.

Upon our plans for the benefit of the Mountains these changes have had more influence. The uncertainty they have created, has rendered the investment of the funds, necessary for forming permanent establishments there, unsafe and injudicious. And this, in my estimation, has been their worst effect. We have been unable to provide the tenements requisite for a mountain station;

for the same reason we have been prevented from removing our seminary thither, which has been in consequence suspended.

Our plans for the Druzes have likewise been interrupted, and thus many bright hopes have been disappointed. But this has been effected, not by them, but by an influence foreign to their sect. They still remain the same people—a body of nominal Mohammedans in the heart of Turkey, disgusted to an extreme with their moslem rulers and their religion, and regarding us as their best friends. With nearly all their chiefs we are on friendly terms. The common people are very extensively acquainted with us, and we have had no intimation that their feelings toward us have changed. Those of them who devised the plan for schools a year or two ago, still cling to the idea, and they have lately renewed their propositions, sanctioned again by their highest sheikhs. That their call for schools was formerly, or is now, wholly a political movement I do not believe; and it is not at all improbable that when the intimidating presence of the pasha is removed, we shall have opportunity for an extensive system of education among them. True, this movement, except in individual cases, was largely tinged with political motives. This we knew at the time, and did not fail to declare it fully and distinctly. The interest which we felt, and endeavored to excite in others, grew out of the fact that we found here, in this Mohammedan land, so large a body of people, whatever were their motives, to whom we could proclaim the truths of the gospel. Our hope was founded, not on what they already were, but on what, by the blessing of God, they might become. This hope I have not abandoned. A Druze, wherever you find him, unless he is intimidated by the sword of a Mohammedan magistrate, is an accessible man. He will listen to what you have to say, and he has no scruples to prevent his attending your worship. But our labors among them, as at home, must be for individual conversions, by the quiet and scriptural exhibition of truth, and should not be directed at their sudden national conversion, by some great political measure. Such a measure may comport with the principles of a national church, but not with those of missionaries sent forth by the sons of the Puritans.

Again, in the revolutions on the mountains, neither we nor our labors, have been particularly aimed at by the

government or people. At the first appointment of the pasha, two of our schools were indeed closed; but they were closed, not by a Druze, but by a Mohammedan emir, and, in all that was said against our schools on the mountains, they were called English, in a way that convinced us that it was the political influence of contemplated English schools which was dreaded.

Other schools experienced no interference from government. One exists now, established expressly for the Druzes, and attended by a number of them, at the capital of one of their sheikhdoms—the very place where a moslem teacher has been instructing the people in Mohammedanism, and circumcising the children. Not long ago we received a petition for a school from another large village of Druzes, where we formerly had one, but which had been suspended because of the unfaithfulness of the teacher. And since I commenced this letter, I have received a communication from a sheikh in another village, urgently begging for a school, saying that all the inhabitants, both Druzes and Christians, desired it, and that he would send his own brother. And still later, letters have come in, requesting schools in two other villages. From christian villages, also, we have had several applications; and had not the appropriation for operations among the mountains been designed exclusively for the Druzes, we should have returned a favorable answer. At the proper time for seeking a summer residence on the mountains, although much opposition had been shown to European intercourse with the mountaineers, we established ourselves in three villages, and heard not a word from the public authorities during the whole season. An English merchant, who happened to be seen by the pasha in another village, was very unceremoniously ordered down; but we remained unnoticed, though it must have been well known that we were there. Doct. DeForest and myself travelled throughout the Druze part of the mountain, and visited, or saw, nearly every village and hamlet, passing once by the very door of the pasha's palace at Bteddin. The former was called to visit professionally five different families of sheikhs, in different, and, in some cases, distant villages; and at our house he saw about four thousand patients, among whom were several from Bteddin itself, officers in the pasha's irregular troops. The latter part of the season I asked a sheikh,

who had spent the summer at Bteddin, how it was, that, with all the pasha's jealousy of Europeans, he had not noticed us. He replied that when we first removed, the pasha inquired about us of several Druze sheikhs who were with him, himself among the rest, and was told that we were not political men, but Americans, whose influence was wholly good without evil. The pasha was very particular to satisfy himself that we were Americans, and then said we might be let alone, no harm would come of us. When we recollect that this pasha is a European, brought up in the Austrian service, and must have understood perfectly who missionaries are, all this certainly appears very remarkable.

Finally, when the late disturbances broke out, the day before we intended to come down, and while the battle was going on in our sight, I sent to the leader of the rebellion on one side, and to the Serasker pasha on the other. From the former we received permission to take all the animals of the village, if they were needed, to carry us and our effects safely down, while the latter gave an order that no one should disturb us on the way. So starting at midnight, we wound our way silently but safely down the sides of the mountain, and reached our home in the plain in the morning. And as evidence of the confidence of the people, both in our safety and honesty, allow me to add that they sent down with us, and subsequently, about four thousand dollars worth of raw silk—most of which is still in my house for safe keeping—without any receipt, and much of it without even a mark.

These revolutions, moreover, are to be regarded as incident to the transition state in which Syria has been since the revolution of 1840. Before that time, it was under one government; since then it has come under another. The latter has not yet fully carried out its system of administration. It is evidently aiming at something not yet accomplished. And shall we, merely from the disturbances incident to this state of change, judge unfavorably of the country as a permanent field for missions, without waiting to see what ultimate arrangements the government will make, or whether it will be able to make any? Such a course seems to me wholly inconsistent with the perseverance and far-reaching wisdom which should characterize every great undertaking. When tempted to take such a step myself, I seem to hear my Savior say to me, "He

that putteth his hand to the plough and looketh back, is not fit for the service to which I have called him"

*Effects of the Recent Changes—Prospects of the Mission—Inquirers.*

We have considered these revolutions in their progress. Let us look at them now in their results. Or rather, taking a wider range, let us compare briefly the past with the present, in reference to the circumstances of our mission. When I arrived here in 1827, ecclesiastical authority was very powerful, especially in Mount Lebanon, where, in all that related to us, the civil power was subservient to it. Asaad esh Shidiak was just then thrown into the patriarch's prison, where he subsequently died a martyr. Mr. Goodell was forbidden to go to the mountain for a summer's residence. Mr. Bird, having gone, was stoned out of it. Our schools on the mountain were every where broken up. The Scriptures we distributed were collected and burnt, and the people had soldiers quartered upon them for having received them. Under the Egyptian government this power was restricted. Yet lay papal influence continued very great. The chief secretary of the mountain government was a papist, and a declared enemy; not to say that the ruling family were themselves Maronites, and determined that we should obtain no footing in the mountains; while throughout the country, the Christians highest in office were papists. Every where that sect had the ear of government. Under the present administration the patriarch attempted to regain more than his wonted power. At Constantinople he laid a plan for our expulsion, by order of the sultan; in the mountains he made every effort with rulers and people to drive us out by abuse and force; while, at the same time, he was evidently aiming to become the temporal, as he was the spiritual ruler, of his people.

How changed is the state of things at the present time. The scheme at Constantinople was frustrated, and resulted only in giving occasion to our government to throw over us the ample shield of its protection. Through the country, generally, we hear nothing of papal influence in high places. In the mountain the patriarch is politically dead. Even in ecclesiastical affairs, we have hardly heard from him, in connection with our operations, for a year. In the mean time, we have spent a summer among the mountains, travelled ex-

tensively, established schools, preached to his people there as well as in Beyroot, distributed books among them, and sent our book-distributor repeatedly through the heart of his country—where he has even disposed of many of Mr. Bird's letters—and yet not a lisp of opposition from the patriarch has reached us. Indeed only a few days ago, we had an application for Syriac Scriptures to supply his colleges, the application being made with his approbation.

Some months ago, serious results were apprehended from the efforts of certain Mohammedan missionaries to the Druzes, especially as they were supported by a pasha. But their introduction was only a ruse of a few high sheikhs, having the approbation neither of the initiated nor of the common people. The whole affair has proved a complete failure.

In a word, I can affirm without hesitation, that I have never known the country so open to our labors as at the present time. Our schools, with the single exception of the two or three among the Druzes already alluded to, have met with no opposition for a year. Our press is in full operation, without censorship and without opposition. For our books there has been a greater demand than in any previous year. Our distributor goes freely wherever he chooses. We have a book-store in one of the most public parts of the town, which has been visited by very many high officers of government, including the serasker himself, and by people of all classes; and we have yet to hear the first lisp of complaint against it. For a long time no one has been persecuted for professing our religion. In fact, I regard protestantism at Beyroot as having gained the point of a tacit toleration.

Our congregation here continues uninterrupted; and on the mountain during the summer I had a daily service, at which there were from ten to fifty hearers. If it be objected that they come from worldly motives, I ask what are the motives of impenitent hearers at home? If it be said that no conversions have taken place, I reply that we have lately had two interesting additions to our church: and had our prayers been as earnest and believing as they should have been, we should doubtless have had many more. There has been a failure here. The truth, I do believe, is faithfully exhibited; and so deep is my conviction of the paramount importance

of this branch of labor, that were all our other labors suspended, I should love to hold on, and wear out in the simple preaching of the gospel. I do nothing that interests me so much, nothing that gives me such unalloyed satisfaction.

The field is not only open, but our acquaintance in it is very widely extended. Often, if we will see our visitors, we have hardly half an hour to ourselves from morning to night. Is it said that they come from curiosity, or other worldly motives? I answer, in no country do men inquire after the truth till they know something about it. We should rejoice at their willingness to come for any reason; and when they are with us, we should do our duty to them faithfully.

But as it is, we are not destitute of religious inquirers. What do you say to such cases as the following? Several young men of Bhamddn have spent hour after hour with me this summer, and since we came down, in the closest religious conversation, until they understand the truth and seem to be convinced of it. The leading Syrian catholic priest of Damascus, after examining our books for four or five years, and becoming disgusted with the ungodly lives of the high clergy, leaves his church; and, in order to be more thoroughly instructed, comes here with his brother, where he has been for a month or six weeks, asking neither support nor protection, assuring us, at the same time, that there are many respectable men in Damascus who sympathize more or less with us in sentiment. Two or three young men, one a graduate of Ain Warkah college, visit us frequently from Kesrawân—the strong hold of the Maronites—apparently for nothing but religious conversation. They are full of zeal for protestantism, and never go back without taking some of our books for distribution. Their project, which is one of their own suggestion, is to go on quietly until some five hundred or a thousand adopt their views, when they will be sufficiently numerous to make themselves respected as declared protestants. They already count some twelve or fifteen who agree with them, including the sheikh of their village. In the same region we have heard of another company of ten or fifteen, who are in the habit of meeting together for religious discussion. A few days ago a stranger came in from Kesrawân, bringing some geological specimens. His first remark on presenting them was,

that they were from the country of "the beast." This led to a conversation which showed that he was full of dissatisfaction with the papal hierarchy. In these cases there is not that evidence of the work of the Spirit upon the heart which we wish to see. But shall we, therefore, at once give them up, and the country too, as hopeless? Shall we not rather take encouragement to pray the more earnestly for the Holy Spirit to descend upon the people, and give success to our labors?

*Amount of Labor hitherto bestowed—  
Character of the Native Converts.*

Is it said that the mission has been long established, and yet the conversions have been very few, showing a great loss of labor? I ask, in reply, what labor? Has it after all been so disproportioned to the results? The means highest in the scale of efficiency for the conversion of souls, in every country, is oral instruction, especially formal preaching. Now how much of this has there been in Syria? Before Mr. Bird could engage in it, Mr. Fisk was called away by death. I had hardly been preaching in Arabic a year, when Mr. Bird left for America. Mr. Thomson had but just preached his first sermon, when my family was broken up and I became a wanderer. Since then we have both been here together but a few months at a time until the last year. And these are all the Arabic preachers we have had at our station. In the mean time we have all been away, once for nearly two years at Malta, and again for a while at Cyprus. And when here, so many other cares have we had, that a single sermon on the Sabbath has been, for most of the time, all the formal preaching that has been done. Add to this a weekly prayer meeting for six or seven months in the year.

The following remarks are in reply to certain inquiries respecting the christian character and steadfastness of the native converts.

Inconsistencies there have indeed been. But may I not give these brethren a mouth that they may utter their own apology? They would say, "For a long time, a single missionary was left to attend to nearly all the business of the station, except what was connected with the seminary, and often we had not the pastoral care that we needed. Then came a season of war, and

our teachers, taking refuge on board their ships, left us without a counsellor in times of confusion and distress, and we fell out among ourselves. When they returned, besides that there was still but one to take most of the cares of the station, other interests claimed so much attention, that we were overlooked. Then there were the Druzes absorbing all interest and attention, and the pastoral care of us, with a due adjustment of our ecclesiastical affairs, became a matter of minor consequence. In such circumstances, is it wonderful that our love should grow cold, and our zeal languish?" I think you would answer, 'No.'

And from myself I may add, that if they have halted in the christian course, the remedy is at hand. I have never found faithful instruction and proper pastoral care fail of its due effect upon them, and in my opinion the basis for all our success must be laid here. An additional service has been lately opened for them on Sabbath morning, and a prayer-meeting is attended at their houses during the week. And now, having made up their disagreements, they are united again, their religious interest is greatly revived, and you rarely hear at home from uneducated people more fervent or appropriate prayers, than they offer. While at their houses, almost every evening is spent in religious conversation or argument with those who happen to be with them. And on the whole, I hesitate not to say, that our native communicants, in most cases, when proper pastoral care is bestowed upon them, and a proper christian example is set before them, would stand fair in our churches at home.

*Employment of Native Christians—Consequences of abandoning Syria.*

In the last Annual Report there is an allusion to the mercenary influence of giving employment and support to native converts. It is there intimated that there was probably some error in this respect in the earlier period of the Syrian mission. The following statement will show how far this error has been corrected.

We salary no sinecures, nor do we support pensioners. We have indeed employed several of our converts, but it was because their services were needed, and they could serve us better than others. And after all there have not been enough of them. For the last year or two we have given poor old Carabet a pittance, to keep him from



starvation, without having any thing for him to do. We have from time to time dismissed some from our employ, who have in consequence found it very difficult to live. But, however much they may have felt aggrieved, not one has ever gone back to his old communion. In fact we have had but a single instance of a relapse of that kind from any cause.

Mr. Smith considers the Syrian mission not inferior in promise to any in Western Asia. With the same amount of labor and with equal devotedness, he would expect more important results. Having in view the mere prospect of usefulness, he would exchange his present field for no other.

And this is the field respecting which we are called upon to inquire whether it is best to abandon it. Abandon Syria! It is a thing I had never dreamed of. Not a single missionary principle I have ever adopted could favor such a step. The more I think of it, the more I am amazed at the question. Abandon a field for which so many ardent prayers have been offered; where so many remarkable providences have delivered us from war, pestilence, and persecution; in the occupation of which have been offered up some of the choicest spirits of the American church! My heart responds to the decision of my judgment, and says, NEVER! 'Let my right hand forget her cunning, if ever I forget thee.' Here may my last days be spent. If others will hold on with me, well; if not, let me wear out alone.

Remember, moreover, that in abandoning Syria you abandon the Arabic language. It is the only post you occupy throughout the whole of this immense region, where that language is spoken. Here you have gained a foothold. It is at the most favorable point of attack, contiguous to large bodies of Arab Christians, and heretical Mohammedans, who are accessible. The labor of years has been accomplished in gaining experience, forming favorable acquaintances, doing away prejudice, disseminating evangelical truth, the successful commencement of printing operations, etc. All this labor is in the language of a vast nation of Mohammedans, the sacred language of the whole sect, the language of their prophet. And when their power falls it will be so much done towards their conversion. That this event may happen soon there is every reason to believe. In fact, instead of being alarmed and discouraged

by the revolutions that are occurring around me, I am interested in them, as forerunners of that great event. And I often think, the more frequent and the greater they are, the more ground for hope. When I came back to Syria, I knew that I was not coming to a land of quiet. I expected that if I lived only a few years, I should see the downfall of Mohammedan power. That this would occur without confusion and war, no one could imagine. I expected to encounter wars and rumors of wars, perhaps personal danger and death. And at the first alarm shall I turn my back and flee? On the contrary, I pray for grace to stand firm to my post while the ramparts of this great superstition are crumbling, and if I am allowed to be one to enter the first breach that is made, I shall esteem it an unspeakable privilege, more than an equivalent for all the disappointments and anxieties attendant upon the revolutions that lead the way to it.

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#### LETTER FROM MR. W. M. THOMSON.

#### *Openings for Missionary Effort—Encouraging and Discouraging Circumstances.*

THE following communication, it will be seen at a glance, is a reply to the same inquiries which occasioned the preceding letter of Mr. Smith. It suggests some additional considerations against the discontinuance of the Syrian mission.

I do not think that the mission to Syria ought to be abandoned. And farther, I believe that the facts which sustain the above opinion will prove that if there were no mission in Syria, one ought to be forthwith established.

The whole earth is to be given to Christ for his inheritance; and among the rest, the 60,000,000 or 100,000,000 who either speak, or are more or less conversant with the Arabic, must be converted. And this work, great as it is, will be effected by the labors of an enlightened ministry, the gradual but powerful instrumentality of christian education, and by the preparation and general diffusion of religious books. The extension of commerce, the influence of political revolutions, the conquests of christian nations, can do nothing to promote the object, except by removing obstacles and preparing the field for the appointed instrumentalities.

The above statement will not, I apprehend, be controverted by Christians generally. And it will also be granted, that it is the duty of the church to set about the conversion of these millions as soon as God opens the way, and to prosecute the work to the utmost of her ability. And it seems to me to follow, as a legitimate inference, that if there can be found a field, where but one of the three great departments of labor for the conversion of the Arab race can for the present be conducted, it would be the duty of the church to enter it, and continue to labor there to the extent of her resources. But if a place can be found where all three can be commenced, and carried on simultaneously, the argument is complete and unassailable. And such a field is Syria.

The gospel can be preached by the living ambassador of Jesus Christ, and by as many of them as have the heart and the tongue to do it, in Beyroot, Jerusalem, Damascus, Tripoli, Hamath, Aleppo, and in the multitude of towns and villages in Lebanon and throughout the country. I speak neither at random, nor without reflection. I know it to be a fact, that throughout the country, with but partial exceptions, even foreign missionaries can visit, and receive at their own houses, this perishing people, and preach the gospel to them; and the strength of a giant may be exhausted in this work. In Beyroot, in Lebanon, and I believe in nearly all other places in the country, there need be no other limit to this kind of labor, than what is found in the strength, time, and zeal of the laborer. There are not, it is true, large churches in which to preach; but in most places, companies may be collected regularly in such houses as we have, and the gospel publicly and formally announced, as in our own country.

There is another way in which we may, and in fact are now publishing the gospel. It is the system of colporteurs or book-distributors. We have at Beyroot a bold, efficient, and pious man, who distributes books over a very large surface, extending as far as Damascus. Mr. Whiting has done something in the same way, and another is stationed at Tripoli. By this means the Bible, and the best books we have been able to prepare, are very widely circulated, and the gospel proclaimed to a multitude of people by intelligent and pious natives. And we are endeavoring to secure the services of the best qualified person we have in the mission to conduct this de-

partment of labor in Aleppo. And as soon as we have the men and the means, we ought to station them in all the chief towns in the country.

This shows clearly that we have an open field for the press; and there is scarcely a country in the world where it is more unshackled than in Syria. Indeed I know of but two or three governments on earth where it is so free. We may in fact print just what we please. The government has not yet interfered with our press in any way whatever. It may change its liberal policy; but hitherto it has let us alone altogether, and "sufficient unto the day is the evil thereof." Whether we are now making the best use of our liberty is another question; but if not, it is no fault of the government.

As to education, we have most of our common schools still in operation, and we have almost daily applications from the mountains to commence new schools, notwithstanding the disturbed state of the country. And we are prevented from opening a number merely by the want of faithful and competent teachers, and an uncertainty whether we shall have funds to support them. And in regard to the seminary, I have heard but one sentiment of deep and painful regret at its suspension, from all our native friends and acquaintances. Had we the men to conduct it, the means to sustain it, and a suitable location, we might immediately have as large an institution as we should deem it judicious to maintain. On this point I speak without doubt, reserve, or hesitation. If all this can be done, why should Syria be abandoned?

It is true, painfully true, that the minds of the people generally are so disturbed by political troubles, that we must not expect the same amount of good to result from our labors as in more quiet times. It is true, also, that uncertainty and doubt hang like dark clouds all around our political horizon; nor can the keenest vision pierce them. No one can tell what troubles are yet in store for Syria, nor how long the reign of confusion shall last. I do not see light on this subject as yet, but rather darkness; and the longer I look into the future and reflect on probabilities, the more deeply am I persuaded that order and permanent peace will not be established until after the downfall and dissolution of the Turkish government. This, however, may be much nearer than any of us expect; and in the mean time, we may be permitted to labor on

without much annoyance, and have the work of evangelizing Syria in such a state of forwardness, that its progress will not be greatly checked by any political changes and revolutions. Nor is it improbable that we may be permitted to labor unmolested through all the commotions that are yet to shake the country. Particular plans may require to be modified or abandoned, and new ones adopted; and still the real work may be carried forward. Let this suffice on the subject of politics. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." "In the morning sow thy seed, and in the evening withhold not thy hand," etc.

I cannot agree with those who see nothing doing, who discover not a ray of light, or a glimmer of hope. A good deal has been done; important operations have been kept up throughout all our troubles; and it is not the fault of the country, if more has not been accomplished. We have a good house and a permanent establishment in the mountains, which could never have been secured before; and perhaps we have preached the gospel, in one way or another, to as many people during the past as in any former year. Something therefore is doing, and has been done.

But, on the other hand, we have seen brighter days—I have at least. We had larger congregations three years ago, and more strangers to hear us. Then there were more serious inquirers, and greater interest was felt on the subject of religion than has prevailed during the past year. Some of the causes are accidental, many of them, I trust, are temporary, all of them may soon be removed, and none of them produce the conviction in my mind that we ought to throw down our sickles, and run out of the field.

You will see from the above that I regard this as a time of trial for our mission, such as it has not heretofore been called to pass through. But I, by no means, think that we could be justified in returning our commissions to the churches that sent us out, and thus hand poor Syria over to the enemy of souls. We are not yet ready to shake the dust from our feet, and return to the Lord with the report that Syria "received us not." Until that time arrives, I shall give my vote to remain, eating such things as are set before us, and preaching the kingdom of heaven.

In regard to the employment of native converts, Mr. Thomson remarks that the mission

has had but one rule. If their services are required, they are employed at a fair, but always at a low compensation. They are employed, moreover, because they will perform the labor which is required better than any other persons in the country. As soon as the occasion for their assistance ceases, their compensation ceases, even though they should be greatly straitened in their pecuniary circumstances.

In a letter, dated February 8th, Mr. Thomson says, "I hope we shall be able to do something more definite and effectual in the mountains than we have hitherto done. I am decidedly in favor of venturing more and acting more vigorously; I think the time, in many respects, peculiarly propitious."

### Bombay.

#### LETTER FROM MR. HUME.

#### *Baptisms—Persecution.*

THIS letter, dated February 2d, contains the pleasing intelligence that four persons were received into the mission church during the month of January. Of one of them Mr. Hume gives the following account.

Nantchery is an intelligent young woman, who, for several years, has been connected with the family boarding-school, first as a scholar, and then as a teacher. She has for a long time been fully persuaded of the truth of Christianity, and she has often been deeply interested in the subject of personal religion. For some time she had endeavored to persuade herself that she might love and serve the Savior without publicly professing him before the world; or at least that she might profess to be a Christian without losing caste by being baptized, and receiving the Lord's supper. She wished to retain caste on account of her aged father, who has none to care for him but herself, and who declared that he could not live with her should she be baptized. In respect to herself she was fully prepared to endure persecution and shame for the sake of Jesus.

For some time she remained in this state, but her mind was not satisfied; she was not happy. At length her views of duty gradually became more clear and settled, and she felt that she must publicly acknowledge the Savior, whatever sacrifices such a step might require. Since then she has evidently experienced much of the consolations

of the gospel. Peace and joy have been visible in her countenance. The promise of receiving "a hundred fold" seems to have been fulfilled to her.

The reader will learn from the preceding statement what sacrifices the Hindoo is required to make when he receives baptism. How strong the claim which he has upon the sympathy of his brethren in christian lands? Another individual, who made a public profession of his faith in Christ on the 29th of January, has been obliged to encounter open and violent persecution. He is a young man whose name is Casseba.

He belongs to the family of the *partel* or head man of his native village. His brother is *partel* at the present time. He was once in the army; but he was soon discharged, having had his leg broken accidentally. He receives a pension from the government sufficient to support him comfortably. For some time past he has taught a school in Bombay on his own account. It is nearly three months since he asked to be baptized; and since then he has come to us almost daily for instruction. His school was broken up when it was understood that he was about to become a Christian. He has suffered much persecution, and since his baptism he has been obliged to take refuge with us. By embracing Christianity he gains nothing but persecution.

Will the American churches, possessing and enjoying all the blessings of the gospel without molestation or interference, withhold their charity and recall their missionaries from their brethren who are exposed to such fiery trials?

Considerable excitement has been produced in our vicinity by these baptisms. The most interesting of our girls' schools has been broken up entirely. The teacher was a female who had received much instruction, who had felt something of the power of truth, and whom we hoped soon to see numbered among the people of God. Her friends have been so much alarmed in regard to her as to prevent her coming to us any more. The parents of the children in her school were, for the most part, of the same caste as Nantchery, and they have become alarmed lest their children should also be converted. Two of our boys' schools have likewise suffered from the same excitement. Word has been sent to Casseba that if he will

return to Hindooism, the people will raise money to make a great atonement for him, and that he shall be restored to caste. The teacher of one of the schools—a promising young man who desires baptism—has been urged to relinquish his present employment; he has received the promise of a large school with increased pay.

Several persons visit the missionaries almost daily who are apparently interested in their personal salvation.

### Madras.

#### LETTER FROM MR. WINSLOW.

In the communication from which the following extract has been taken, Mr. Winslow states that increased attention has been paid of late to the distribution of the Scriptures and other publications. In one instance he spent three days, assisted by Mr. Smith, in a tent pitched for the purpose near one of the gates of the city. During a part of the time, the demand for books was overwhelming. With many precautions they were generally able to keep the mass of the people outside of the tent; sometimes, however, the place became inconveniently full, and each day they were obliged to suspend their labors sooner than they wished, in consequence of the crowd of applicants. The books were usually distributed to companies of twenty to one hundred, who were admitted for the purpose, and addressed at considerable length before they were dismissed.

I have never known the native community of Madras so full of the spirit of inquiry on the subject of Christianity. In many instances it is only for the purpose of opposing; still it is encouraging. The demand for books is very great. After service at Chintadrepettah on Sundays, both morning and evening, large numbers apply for portions of Scripture and tracts. Our little tract volumes, and the Diglott catechism go admirably. There is a great call for preaching. On every side the harvest seems ripening, but the laborers are few. I have never felt so much as of late that our mission must be enlarged. There are nearly 600,000 heathens and Mohammedans in Madras alone—including the suburbs—open to receive instruction, and yet perishing for lack of knowledge. When will the church of Christ feel its obligations, and understand its privileges?

It is now the time for examining the schools in Madras, and the following notice, from one of the newspapers, is so correct a view of their state that I subjoin it, and close my letter.

"We have had much pleasure in attending the examinations of the different schools at the presidency during the last few days, and more pleasure still in finding our worthy governor awake to the benefits of a sound education. His lordship has attended most of the examinations, and taken great interest in the proceedings. From the brilliant manner in which these examinations have generally gone off, it is very evident that the schools in Madras are conducted in a very superior manner."

Under date of January 17th, Mr. Winslow writes, that on the previous Sabbath five native adults were received into the church. Among them was William Nevins, who formerly attended one of Mr. Winslow's village schools in Oodooville.

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### China.

#### EXTRACTS FROM THE JOURNAL OF MR. ABEEL.

##### *Introductory Remarks—Indifference to Religion—Chinese Proverb—Attendance on the Sabbath.*

THE departure of Mr. Abeel from Macao and his arrival at Kolongsoo—an island near Amoy—have been mentioned in preceding numbers of the Herald. The following extracts from his journal—a continuation of that which was published in the December number—will be read with peculiar interest at the present time. The recent changes in the external relations of China, the partial opening of its immense territory to the blessings of civilization and Christianity, have arrested the attention of the friends of missions in all parts of the world. But how will the gospel be received by that vast population? How much time must be allowed for the removal of prejudice, and for a cautious examination of an untried religion? How will the missionary be treated by the common people, and how will men in office—mandarins, viceroys, magistrates, etc.—look upon the unpretending preacher of Christ and him crucified?

It is evident that upon the answers which these inquiries shall receive, must depend, in no small degree, the expectations and responsibilities of the church in relation to a very large portion of the human family. If God in

his providence has opened no avenue to this singular people, if he offers no inducement to missionary effort, Christians can and must turn away, and devote all their energies to tribes and tongues which are accessible to the gospel. But if, on the other hand, the barriers which have hitherto kept out the truth are soon to be prostrated, if important and effective breaches have already been made, the hopes of believers in all lands will brighten, and their obligations will become more weighty and imperative than ever.

The statements of Mr. Abeel have a direct bearing upon this whole subject. The time has not yet arrived for a final decision of the question, how far China is accessible to christian effort. Additional facts must be collected; farther experiments must be made. Still there is every reason to believe that all the missionaries who shall be sent thither, will find a great and effectual door already opened.

May 15, 1842. The people at large are extremely indifferent in respect to their religious sentiments. Indeed they appear to have no systematic creed, but they hold a confused jumble of opinions, often contradictory to each other. I asked the boy who has been living with us since our arrival, and whom we have endeavored to teach the unity of the godhead and the wickedness of idol worship, what god he worshipped now. He replied, "O I am not at all particular; any one whose birth-day happens to come along." An abandoned, desperate fellow had been speaking of murdering men with a fiendish pleasure. I told him if he pursued such a life his soul would sink to hell after death. With a broad laugh he answered, "That is a matter of the least consequence," meaning that if he did not suffer in this life, he had no solicitude about the sufferings of the next. The future is too indistinct and uncertain to arouse their fears.

17. To-day we were reading about the poor widow whose small offerings were cast into the treasury. My teacher attempted to illustrate the text by an anecdote. He said there was an old woman who lived in a part of this province, and who requested the privilege of putting down her name to a subscription for a bell. It was an offering to Budh, and the rich were giving of their abundance. When the old woman made the request, they looked with astonishment and asked her what she had to give. She took a cash—less than the thousandth part of a dollar—and handed it to the collector. He threw it with

disdain into a pond of water, adding that he supposed from her request she had more than that to give. She replied, and her reply has been a proverb since, "One cash cheerfully bestowed (from penury) is as meritorious as tens of thousands (from abundance)." The bell was cast, but its tones were most defective. It was re-cast, but with no better effect. At last, after many unsuccessful efforts, Budh appeared to the collector in a dream, and informed him that the bell would never give forth a good sound until the identical cash of the old woman was added to the materials. The pond was drained, the rejected cash found, the bell once more cast, and the tones were rich and clear. Thus the deceiver sustains his cause, by associating with a proverb which is in the mouths of many, a gross and fatal falsehood which they equally believe.

On the 8th of May Mr. Abeel wrote in his journal that from twenty-five to thirty attended the services of the Sabbath.

22. To-day our congregation was less than a dozen. A mountebank was showing his tricks in the market, and the majority of those who have lately met with us, preferred witnessing his feats to worshipping the Lord. There are a few, however, who always attend, which is more to be wondered at than that the others should have been drawn away.

Under date of May 27th, Mr. Abeel says that seven French catholic priests had recently passed through Kolongsoo on their way to Chusan.

*Excursion to the Interior—Appearance of the Country—Arrival of other Missionaries—Attendance on the Sabbath.*

June 1. Yesterday, at the invitation of the senior naval officer, I embarked with him and others on board the iron steamer Medusa, in the direction of Tang Wa, the capital of the district in which Amoy is situated. Our course lay east of north. We had the island of Amoy on our right the greater part of the distance. For the first few miles, the hills wore the same rugged, barren aspect, which is characteristic of the coast of China. Fertility and cultivation grew upon us as we advanced. The mountains on the Amoy side gradually descended, until the range was continued by arable hills, covered with

green fields. In some places the villages were very numerous. The want of trees was the principal defect in the scenery, although there were some most luxuriant exceptions. Numerous well-poles were scattered over the cultivated hills—the water being used in irrigation. Whole villages appeared to turn out to see the strange object as she passed; indeed the hills were frequently darkened with spectators. From the tops of the rocks, which crowned the highest elevations, they were watching our movements. Even the women could not restrain their curiosity, but stood gazing at us in little groups. Our steamer drew but four and a half feet water, and of course we could go where no sailing vessel of any considerable size, would have ventured. We proceeded about seventeen miles, when we grounded; we then took boats, and went two or three miles farther. The tide was so excessively low that the smallest boat could not approach within two miles of Tang Wa. Had we waited we might have gone up to the town in eighteen feet of water. On our way back we landed at one of the villages where the crowd of spectators was the greatest. Some of them recognized me, and were very civil.

7. This morning I had the great gratification of welcoming back to this field my friend and fellow laborer, Mr. Boone, accompanied with his family, Mr. and Mrs. McBryde, and Doct. Cumming. After being so long alone, it is a delightful change. May the blessing of the Lord rest upon us all.

The following extracts show not only that the missionary in China may preach the gospel without let or hindrance, but that there is also an encouraging willingness to hear.

19. To-day we saw the fruits of inviting the people during the week to come on the Sabbath. An unusually large number was present. Among them were two Buddhist priests in their vestments.

27. Yesterday the room was nearly full of worshippers; all the seats we could furnish were taken up; fifty or more must have been present. Some went away for want of accommodations.

July 3. Congregation larger than ever. I had supplied the room with an additional number of cheap bamboo stools, and found them necessary. I do not remember to have seen such close attention before.

10. Our number somewhat reduced to-day. The inhabitants of the western village were engaged in gathering the produce of their fields. I had before endeavored to prove to them that this was not a sufficient reason for absenting themselves; but they are not yet alive, either to the law of the Sabbath, or to its invaluable privileges.

Doct. Cumming, almost immediately after his arrival, had a large number of patients.

11. We have been kept exceedingly busy to-day in our different spheres of labor. Several respectable persons were present at our family worship. I endeavored to make known to them the leading truths of revelation. The applications for books have seldom been so numerous or pressing. Among the patients were fifteen who had been taken by pirates, some of whom were shockingly mangled. They had been a week in the hands of these cruel men, during all which time their wounds had never been dressed.

On the following day, Mr. Abeel, with his missionary brethren, were invited to dine at Amoy, where they met a company of very respectable and intelligent Chinese. The way was soon prepared for an interesting conversation on the religion of the Bible; the simple and reasonable doctrines of the gospel seemed to commend themselves to those who were present.

#### *Infanticide in China—Sickness—Death of Mrs. Boone.*

The following extract will throw some light upon the character of the religion which now degrades and imbrutes the millions belonging to that vast empire.

23. To-day I have had a conversation with one of the merchants who come to Kolongsoo, on the subject of female infanticide. Assuming a countenance of as much indifference as I could command, I asked him how many of his own children he had destroyed. He instantly replied two. I asked him whether he had spared any. He said he had saved one. I then inquired how many brothers he had. He answered eight. I asked how many children his eldest brother had destroyed. He said five or six. I inquired of the second, third, and all the rest. Some had killed four or five, some two or three; others had none to destroy. I then asked how

many girls there were left among them all. The answer was three. And how many do you think have been strangled at birth? "Probably from twelve to seventeen." I wished to know the standing and employments of his brethren. One he said had obtained one of the literary degrees at the public examinations. A second was a teacher; one was a sailor, and the rest were petty merchants like himself. It was not necessity, then, but a cold, inhuman calculation of the gains and losses of keeping the children, which must have led to their destruction. It is so seldom that we can find a man as candid as this merchant, that I am quite incapable of saying whether he and his brethren have or have not exceeded their neighbors in this respect. At present I think they have.

I have asked Mr. Boone's teacher whether any of his children had been deprived of life. He said no; adding that it was a very wicked act. He confessed, however, that his sister or sister-in-law had, with her own hands, destroyed her first three children successively. She was afraid to lay violent hands on the fourth, believing it to be one of the murdered ones re-appearing in a new body. The question had arisen in our minds whether mothers could ever be brought to participate in the destruction of their own offspring. Here was a heart-affecting reply.

24. To-day, as well as the last Sabbath, we have been much encouraged in our Chinese labors. The congregations filled all the space within the house, and several sat without.

The missionaries, on their removal to Kolongsoo, anticipated a healthful residence. From some unknown cause, however, the whole coast of China was visited last year by a fever, which carried off great numbers both of natives and foreigners. It is said by the Chinese that such a season has not been known for many years.

*August 30.* Disease rages around us. Two of the European officers have been buried to-day, and two of our own number are ill, one of whom lies in a very dangerous state.

Within a few days two Spanish priests have taken up their residence at Kolongsoo. They say that they are soon going into the interior. They have had a chapel fitted up very near us, where they perform mass for the catholic part of the European soldiers. Not under-

standing the language, they can have but little personal influence over the Chinese. At times we see native converts with them who probably understand this dialect.

Mrs. Boone, the lady whose death is mentioned below, went from this country in the service of the Episcopal Board of Missions. She was the daughter of the Hon. Henry De Saussure, late chancellor of the state of South Carolina. Mr. and Mrs. Boone left the United States in 1836, and commenced their labors at Batavia. In 1840 they removed to Macao, where they remained till last summer.

31. This afternoon we committed to the tomb the remains of our much-esteemed, and deeply-regretted fellow missionary, Mrs. Boone. She departed this life yesterday, about five, P. M. She had been delirious through the day, and partially so for two or three days previous. Before her illness became at all alarming, she expressed her apprehension that it would result in death, and "set her house in order." She said she had no fear of the king of terrors, but felt an unshaken confidence in God her Savior. She was deeply impressed with the honor which God had conferred upon her in calling her to the missionary work. This she expressed in strong language. And this she acted out in all her duties. I have known no one more energetic, efficient, and uniformly cheerful, than this devoted and beloved sister.

Sept. 9. To-day a steamer brings us the unexpected news of peace between Great Britain and China. The treaty quite equals our expectations. The opening of so many large cities to commerce and foreign intercourse, the appointment of consuls to whom alone their countrymen are to be amenable, the regulation of trade by a fixed and published tariff, the liberty so often and effectually resisted of having ladies accompany their husbands, are points gained which will promote the interest of the missionary quite as much as that of the merchant.

*Visit to the Hae Hong—Visit to Yew Ako—Encouraging Indications.*

Oct. 31. During the past week : n event has occurred which may have very important bearings. We were all invited to visit the Hae Hong, at present the highest mandarin at Amoy. Sedan chairs were sent for us, and all

went except myself. I was unwell at the time. They were received and entertained with the greatest courtesy and kindness. Their host was so affable and engaging that the attendants thought he committed the extreme fault of rather slighting the important duties of the table. He was informed of our object in coming to China, and listened attentively to the most prominent doctrines and duties of our religion. Mr. Boone promised to send him our books, which he said he would take pleasure in accepting and reading. What an advance upon the old system.

There are many indications that the exclusiveness and intolerance of the Chinese is giving place to more correct views of themselves as well as of others. The following incident may be regarded as illustrating the progress of liberal sentiments among them.

The missionaries, soon after their removal to Kolongsoo, became acquainted with the son of a former commander-in-chief of the marine provincial forces—a man of equal rank with the governors or viceroys of the provinces. Having been invited to spend a day with him, Mr. Abeel, in company with Mr. and Mrs. McBryde, repaired to his residence in Amoy, the most elegant and tasteful in the city.

Nov. 10. Our intended visit had been so far divulged that we could scarcely enter the gate, so great was the crowd who were desirous to catch a glimpse of a foreign lady. The curiosity of the other sex had likewise brought together a large concourse. Mrs. McBryde was received by the wife of our friend with a freedom and gracefulness of manner, which showed that Chinese ladies are not ignorant of these external accomplishments. May the cultivation of their minds soon claim the attention of their parents and guardians. The first part of the day was spent in company with Yew Ako—our host—and his friends who had assembled to see us. To my surprise the former asked me to address the people on the religion of Jesus. He himself professes Mohammedanism. It is the religion of his family, though he evidently knows but little of its peculiar tenets. He agrees with us in denouncing image-worship; probably he is not aware of the difference between us and the more enlightened adherents of the false prophet. Mr. McBryde and myself were invited to take Mrs. McBryde to view the extensive and highly improved grounds.



This brought us near the apartments of the women. As we approached they rushed out in a crowd to see us. Probably two hundred of all classes and ages were there. I learned from Mr. McBryde that Yew Ako had spoken to him about having me address the women. Not knowing this fact, and finding such a favorable opportunity, I asked the liberty of speaking to them, which he readily granted. It was difficult to get them silent, and quite as much so to keep them from interrupting me. They broke out very often, generally repeating what I had said, or making remarks on what they saw. From the attention of some of them, especially of those more advanced in life, I should hope that some of the truths lodged in their minds. All restraints were so far removed, that they spent hours watching us wherever we went, and looking at us while dining. What a triumph over their old customs and prejudices; and what a cheering earnest, in the light of God's word, of the privileges which Christianity shall bring them.

15. We are greatly encouraged. Our number on the Sabbath was about fifty. After service Yew Ako, with about twenty friends, came for the same purpose. Mr. Boone, who was the Chinese preacher for the day, had a second service for them. Yesterday morning, an old man who mistook the day for the Sabbath, came to our usual morning worship. His manner and conversation had impressed me favorably before. He wanted a new supply of books. He said he read the books we gave him every night and morning, at which times he prayed to the true God. I inquired whether he worshipped the idols. He replied none of them. May not the Spirit be leading him to the truth.

Much of yesterday and to day have been spent at Amoy looking for houses adapted to our various objects—preaching, healing, dwelling, etc. Our friend Yew Ako has accompanied us both days.

For several days we have had an unusual number of visitors. They generally come in groups; we have made known to them the great salvation, and given them books. The last week has been more richly fraught with events of an encouraging and promising nature than any similar length of time I ever spent in China. We thank God and take courage.

21. Yesterday we again had a second Chinese service for our more dis-

tinguished and self-indulgent friends. We find it much less difficult to communicate ideas to them than to such as have not their education. Several days ago Yew Ako said that there was no doubt that in four years we should have many disciples. He now thinks three years will be sufficient. May he and many others feel the transforming power of the Spirit long before this period shall have elapsed.

*Visit from the Hae Hong—Call from the Te Tuk.*

23. We have just had a visit from the Hae Hong. He came in mandarin style, with a large train of attendants. He examined almost every thing he saw, and was as friendly and free from affectation here as in his own house. Such a public call, witnessed by so many, and soon to be talked of in every quarter, must give us favor in the eyes of the people, and remove their fears in respect to having intercourse with us. He told us that the commander-in-chief of the marine forces, who has just returned to Amoy, was coming to call upon us.

24. We have actually had the honor of a call from the Te Tuk, the naval commander-in-chief of this province. He is the highest mandarin that resides at Amoy, and wears a button of the first rank. We were much struck with the blandness of his countenance and the absence of all airs in his manner. We stand astonished at the favor God is giving us with this people and their rulers, and humbly pray that wisdom and zeal may be granted us to make the best improvement of the means afforded us for the promotion of his glory.

30. The governor-general of this and the neighboring province arrived a few days ago, and sent his card to us. The individual who brought it assured us, that his excellency had intended to call upon us; but was prevented by what our informant supposed to be the misunderstanding of one of Sir Henry Pottinger's interpreters.

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LETTER FROM MR. BRIDGMAN.

*Enlargement of the Mission demanded—  
Hongkong—Romanism.*

In connection with the foregoing journal of Mr Abeel, the reader will naturally desire to be made acquainted with the views entertain-

ed by his brethren in China as to the encouragement held out to missionary effort. The following communication, dated at Hongkong November 23d, contains the opinion of Mr. Bridgman.

The time has come when your missionary work in China must assume a more permanent character, and be conducted upon a much broader scale than hitherto. In his own way, by the wrath of man, Jehovah has opened parts of this empire; and he will doubtless continue to clear the ground faster than it can—rather, faster than it will, be occupied by protestant Christians. The law which makes the teaching of Christianity a capital offence still remains in the imperial code; but its force is broken on this island, and much weakened elsewhere; how much time will show.

Considering your limited resources and the many calls from other missions, we have been backward in pressing our claims, for more men and additional means, both of which, I hesitate not to say, you may now augment to any extent you please.

A large body of missionaries is needed for immediate action; and long before the men can arrive here, we shall be able to name the stations to which it will be desirable they should go.

The peculiar relation of Hongkong to the Chinese empire might be expected to attract the notice of a missionary in search of the best position for more extended operations.

The formal cession of Hongkong to the British crown will make this place a centre of communication with other parts of the empire. Here we must have an establishment of some extent; and Mr. Williams and myself, with some funds accruing from sales of books, and for services done in translating, etc., are now building a house, seventy-two by forty-six feet, two stories high, of stone, which will accommodate us for the time being. But if this is to be made a place of great and permanent business, and become densely populated—and such I think it will be—we shall need to enlarge our establishment. With this view we shall endeavor to secure the refusal of ground for one or two boarding schools and a chapel. The Roman catholics are building largely; they are, no doubt, wise in doing so. Their expenditures are probably not less than \$15,000 already. We need buildings here no less than they. Still I am not prepared at

present to recommend a very large outlay. The population, though under English law, and as free as it can be, will still be a hard one to operate upon; for here we shall have, if it be a large settlement, many of the worst of foreigners, and the worst of Chinese. Unfavorable, however, as circumstances may be, we must stem the current.

The urgency of the demand for additional laborers can be better appreciated, if considered in connection with the efforts which the papists are making to pre-occupy the different points which recent events have laid open to the missionary.

You will say we ought to lift up our voices, and speak to the churches in behalf of these millions around us. This will we try to do;—and not in vain I trust. You may safely calculate on sending to China all the men you can command; only send good and able men, every way furnished for their work. The Roman catholics are sending hither their hosts of chosen men. Shall we remain mere spectators? They have scores of missionaries, and no less than five distinct missions, which include the whole empire. These are two French, one Italian, one Spanish, and one Portuguese.

Mr. Brown and his school are here. The Medical Missionary Society are beginning to build. The population increases rapidly, and new houses are rising on every side. There are some ninety or a hundred vessels in the harbor—a fine field for a seaman's chaplain.

The school under the care of Mr. Brown, mentioned above, is sustained by the Morrison Education Society. It has about twenty pupils; and with additional means it might be very much enlarged. The time of the scholars is equally divided between English and Chinese studies.

#### LETTER FROM MR. WILLIAMS.

OF the same general character as the foregoing communication of Mr. Bridgman, is the language of Mr. Williams, now also at Hongkong. Under date of November 29th he says, "When we see now so many large cities open to the efforts of teachers of the truth, and how little probability there is of their being supplied with men, able and willing to teach this people, we are sometimes cast down. If there were openings in no other

part of the world, the increased opportunities now offered in China would be sufficient to inspire all that wish well to the progress of truth to put forth increased efforts, and come up and take possession of the land."

In another letter, Mr. Williams remarks that the field has opened so much that the missionaries are appalled at its extent. The Romanists, he says, have already settled at the new ports; sixty-two priests lately arrived at Singapore in one ship. Their forces are so arranged that they can occupy any new point immediately.

#### LETTER FROM DOCT. PARKER.

##### *Opening of the Hospital—Change effected by the Treaty—Riot at Canton.*

Doct. Parker arrived at Canton November 5th. Mrs. Parker was the first foreign lady who took up her residence in that city. In a letter, dated November 23d, he mentions the re-opening of the hospital as follows.

It is with no ordinary degree of pleasure that I inform you that the hospital which was closed three years since by the mandate of the imperial commissioner was re-opened on the 21st instant. The generosity of How-Kwa will be regarded with satisfaction by all who are acquainted with this remarkable man, and by all who take an interest in the prosperity of an institution that has accomplished so much good. Having obtained his consent to my re-occupying the building, the inquiry was made what will be the rent per annum. He replied that there was no occasion to speak of that. "The institution is one in which I also take a cordial interest. If the building requires repair, call upon my *compendor*, who shall attend to it." The old gentleman was assured that the generosity he was thus exhibiting would rejoice the hearts of many in distant countries, to whom the institution and his own name were well known. He has since been my patient and is materially benefitted by the means employed.

Doct. Parker's impressions respecting the present condition of China are given in the following language.

There is abundant evidence that a new era has arrived in the history of China. The treaty by which five important ports are opened to foreigners,

the abolition of the cohong in this city, the quiet residence of foreign females in places from which Chinese jealousy has hitherto excluded them, are proofs of this; and not less unequivocal is the change of public sentiment, and the expectation of benefit from a new order of things among the people. I was particularly struck with the changed aspect of affairs on my arrival in Canton. The haughty demeanor of the people, as I passed along the streets was far less apparent than when I left. They appeared like a humbled nation. Mandarin influence is much less feared and respected. Yet upon further acquaintance with the present state of the people there is no doubt of the existence of the old feeling of superiority and contempt, like a smothered flame, ready to burst forth should circumstances favor.

I painfully feel the difficulty, of conveying a true impression of the present state of China. That erroneous conceptions will be formed is almost certain. Surely this will be the case if any suppose that no obstacles now remain to the spread of the gospel in this country. Attachment to idolatry is as strong as ever; so far as the treaty is concerned, the government has all the power it ever had to interdict the promulgation and the reception of Christianity in all the ports open to trade; and that it will not exercise it when the influence of British arms is withdrawn, is by no means certain.

In view of this state of things Doct. Parker inquires, "What will the church now do?"

A later communication, dated December 17th, gives a description of the riot which occurred at Canton on the 7th. The account is similar to that already published in this country. At the commencement of the disturbance, Doct. Parker endeavored to dissuade the mob from their contemplated violence. Instead of receiving any injury from them, on being told that he was "the doctor—a good man," they opened to the right and left for his departure, giving him to understand, at the same time, that they should allow no interference. Mrs. Parker was removed from the American hong, where she was residing, first to the hong of Mingkwa, and afterwards to Whampoa; although Doct. Parker supposes that she might have remained at Canton in safety. A number of their Chinese friends had already expressed a desire that she should return, and she was expecting to leave Whampoa for that purpose in a few days.

### Sandwich Islands.

#### LETTER FROM MR. ARMSTRONG.

#### *Social Improvement—Progress of Temperance.*

It is evident from this letter, which was written at Honolulu October 12th, that the blessing of God continues to rest upon the Sandwich Islands. In speaking of the progress which the natives are making in civilization and refinement, he bears the following testimony in their favor.

When I look around upon the face of society, I still see some evidence of an advance in various respects; though the forward movement is by no means so rapid as we could wish. As the eye ranges over Honolulu, it rests on more comfortable native dwellings, more neatly dressed persons, more trees and shrubs, and other evidences of an improved style of living than it could a year ago. When I enter native houses, too, I see every year an increase of comforts and conveniences; chairs, tables, lamps, plates, cupboards, etc. etc., often meet the eye, though in most cases they are not of the first quality. In attending small prayer-meetings, also, in various parts of the village—a thing I do sometimes every evening in the week—I often find, on entering the humble grass hut, a table set out and covered with a white cloth, or a piece of kapa, a chair behind it, and the Bible and hymn-book on it. On the Sabbath I see no one, however poor, without at least a shirt and pantaloons; in fact there is a strong tendency among the people of this place to extravagance in dress, and it is necessary occasionally to raise a voice of warning against it. The females are especially fond of gaudy attire, and we who are pastors are much grieved at times to see how extensively such a spirit prevails in the church.

Clothing and the other comforts of life are easily obtained here, as compared with the remoter places. The price of labor varies from twenty-five cents to fifty cents per day, and those who have some skill in the use of tools receive one dollar per day; while twenty-five cents will easily furnish one person with food for a week.

Mr. Armstrong represents the revised code of laws as exerting an important and salutary influence upon society. The marriage relation is better understood, because it is more clearly defined; penalties are annexed to its open violation. The reciprocal duties of parents and children, teachers and pupils, rulers and subjects, foreign residents and natives, are exhibited more fully. The distinction between right and wrong, in reference to these relations, is made quite obvious. Indeed many things which were formerly uncertain and only half understood are now intelligible and plain.

The temperance cause is also a most powerful engine for good. I have seen or heard of but two or three unimportant cases of drinking since April last; I mean among natives—for I am sorry to say that the reformation has hitherto received but very little countenance from foreigners. In fact, it has met with more opposition than assistance from that quarter. Even worthy and respectable residents are too much under the dominion of fashion to abandon their wine, for the sake of the public good. As to sailors, poor fellows, strong drink is still their god of misery. How humiliating to see half a score of my own countrymen, whooping and yelling on horseback through the streets of Honolulu, mad through strong drink, while crowds of natives stand gazing upon them with contempt and ridicule. But so it is; and so it will be until a more propitious day dawns upon that class of men.

But all this redounds to the honor, not only of the king, but of the entire "cold water army" of natives, who have taken such high ground with so little countenance from foreigners; and it affords encouragement to hope that temperance principles have taken deep root among them. The king, so far, stands firm, and is active in the cause. He frequently addresses temperance meetings, and though not much of an orator, being king, he makes a good impression, and is completely up to the cold water mark.

He addressed some 1,400 children in my church about two months ago with very happy effect, and he expressed himself very much gratified with the occasion. In the present attitude of affairs, it is as much as a native's character is worth to be seen drinking a glass of rum. May it ever be so; may it soon be so among foreigners. The Lord hasten the day.

### *Schools—Religious Interest—Dedication of a Church.*

It is difficult for us to appreciate the obstacles which a rude people must necessarily encounter, in their attempts to raise themselves from their former degradation. The entire machinery of civilization is to be made anew. Still it is gratifying to notice the zeal and resolution with which the Sandwich Islanders have commenced this difficult enterprise.

The common schools within my bounds are doing as well as could be expected. The grand deficiency is still in the qualifications of the teachers; and this cannot be remedied effectually very soon. The school-houses in general are not much better than none at all. They are for the most part little more than a mere shelter from the weather, and often not even this; excepting at the station, not one in ten has a bench or desk in it. But with all these inconveniences, the progress of the pupils is surprising. There are comparatively few children over eight years of age who cannot read the Testament; and I make it a rule to furnish every child that can read well with a copy of the New Testament. Blessed, thrice blessed be God for that noble institution which enables me to do so. I am also endeavoring to teach the children the Shorter Catechism systematically and thoroughly.

Few pastors, in this or any country, have it in their power to present a more gratifying report of one year's labor than the following. With such evidence of the divine blessing upon missionary effort, will the churches contract their operations? Is this a time, when the Spirit of God is descending upon heathen lands with great power, to call back the heralds of salvation, and thus inevitably consign multitudes who are groping for the light to an eternity of darkness and sorrow?

The state of religion among my people is on the whole encouraging. Since the recent temperance movement commenced, I have had very little to do in the way of discipline. Every thing has been tranquil; many offenders have returned to duty, and been restored. The congregation has been large and attentive as usual. As the fruits of my first year's labors here, I have propounded over three hundred persons for admission to the church, who have been under regular instruction for nearly two years; and I can see no reason either

in their lack of knowledge, or their delinquency in duty, why they should not be baptized.

On the 21st of July our new church was dedicated to the worship of God. It was an interesting day. The concourse of people was very great, probably not much short of four or five thousand; among whom was his majesty the king, his premier, and all the high chiefs. In the progress of the exercises, the king arose, and, before the vast assembly, presented a deed of the building and premises to the church which assisted him in erecting the house, and to those of like faith who may come after. The house is 137 feet long by 72 wide inside, and has been well filled every Sabbath since it was dedicated. The galleries are yet to be put in; the steeple is also unfinished. The cost of the house is estimated at \$30,000, the principal part of which was borne by the king. We enjoy the house much; for the first time in my life have I know the comfort of a good house to preach in; and I feel paid already for all my toil and care on this building. It was a little more than five years from the commencement to the completion of the work; almost two years less than Solomon spent in building his temple. This was a greater work for us than that was for him.

### **Recent Intelligence.**

SYRIA.—Mr. Smith, writing from Beyroot, February 27th, says that the pasha had distinctly admitted the right of their converts to perfect toleration in the enjoyment of their religious opinions. A girl who was adopted by Mr. Smith in 1834, joined the mission church on the first Sabbath of last January. Her mother, a bad woman, connected with the Greek church, insisted upon having the daughter return, and live with herself, and she endeavored to effect her purpose by violent measures. The pasha, however, ordered the girl to be brought before him, and, on ascertaining her decided preference to reside with the missionaries, told her she might go where she chose. The Greek bishop next interposed; but the pasha declared himself ready to protect her in acting according to her own choice.

CONSTANTINOPLE.—Mr. Homes writes, January 28th, that the books distributed at that place, exclusive of those sent to other stations, have been twice as many as they have sent

forth in any former year. "Five years since, in accordance with a distinct order to that effect in a letter of the patriarch of the Greek church at Constantinople, in many cities and towns our books were burned in the court-yards of their churches. Three years since the reading of any of our books was strictly forbidden by the Armenian patriarch. If now, in so short a time, we can again freely circulate books, to God be all the praise."

Mr. Wood, in a letter dated February 13th, says that his impression of the reality, extent, and value of the religious awakening among the Armenians has been deepening ever since his arrival. Recent communications from Messrs. Goodell, Dwight, and Hamlin are encouraging. There is some opposition, but the spirit of inquiry continues.

ERZERROOM.—Mr. Peabody says, under date of December 25th, that appearances are becoming more and more favorable at that station; he hopes that a wide and effectual door will be opened there.

NESTORIANS.—In a letter, dated January 5th, Mr. Stocking observes that the demand for schools is gradually increasing. Many parents were afraid at first that the missionaries would seize their children, and send them to America to be made soldiers. The whole number of free schools is now forty; twenty have been lately opened. In these schools there are fifty-six teachers, twenty-two of whom are priests, and twenty-six deacons. The scholars amount to 763, 635 being males. In the seminary and girls' boarding-school there are eighty-one pupils. The papists have generally been unsuccessful in establishing schools. The demand for preaching is greater than the missionaries can supply.

The bark *Emma Isadora*, which sailed from Boston on the first of March, having on board Mar Yohannan, Messrs. Perkins, Stoddard, and Bliss, with their wives, Miss Myers and Miss Fisk, arrived at Smyrna after a passage of only thirty-six days. Further particulars have not been received.

AHMEDNUGGUR.—Mr. French, writing from Seroor, January 28th, says there is a great harvest to be gathered at that station, and the signs of the times are propitious. The people in that region, though very ignorant and superstitious, are ready to hear the truth. Most of them admit that their idols are vanity, and that the gospel is "true and good." In view of this state of things, Mr. French pleads most earnestly for more laborers. There are many villages within a few miles of Seroor which may be profitably visited.

He also observes that the missionaries at Ahmednuggur have their hands full and much more. The call for labor in the surrounding country is so great that they have been constrained to neglect their duties at the station.

MADURA.—The annual report of this mission states that the cholera had visited every station; in many places its ravages were dreadful, the number of deaths in some instances being one twelfth of the whole population. The missionaries, however, with the pupils in their schools, and the persons in their employment, amounting to several hundred had all escaped. The opposition of the people, owing to various causes, had been great; but the Lord had restrained their malice, and protected his servants. Thirty-seven were candidates for admission into the church. The mission call loudly for additional helpers.

BORNEO.—Mr. Steele arrived at Batavia September 16th. He had hoped to receive permission to proceed to Borneo without any considerable delay, notwithstanding the provisions of the restraining law; but as late as December 1st, there was little prospect of his leaving Java until the entire year had expired.

Messrs. Thomson and Youngblood left Pontianak for Landak September 17th. The *panambahan* of the Dyaks gave them permission to commence a mission among his people, and they immediately entered upon their labors.

SANDWICH ISLANDS.—In a letter, dated Kealakekua, November 4th, Mr. Ives writes that the professors of religion residing in a remote portion of the field assigned to Mr. Forbes and himself, amounting to 265, had been previously formed into a separate church. The number added to this church during the year was 663. "These have generally been on trial for three or four months; they have been conversed with by me several times separately, in their own villages, besides being constantly looked after by the deacons; and then most of them have been examined again, and admitted to the church by Mr. Forbes."

Mr. Conde, writing from Hana, November 15th, says that the present number of church members at that station is 412. Until about four years ago heathenism had reigned there for many generations. Since the commencement of the year, 193 had been received into the church on profession. The religious aspect of the station was more encouraging than it had been for several months. About 300 were in the habit of attending the weekly in-

quiry meeting, most of whom professed to have met with a change of heart.

**OJIBWAS.**—In a joint letter, dated March 6th, the missionaries say that there is a general movement among the Indians in favor of receiving instruction. "There seems never to have been a time, since we entered this field, when there was so much encouragement to labor among them. To us the field appears to be white unto the harvest. Who shall enter and gather it? We turn our eyes to the Board and to the churches for aid." Two points are mentioned which should be immediately occupied. Messrs. Ayer and Ely have already gone to Red Lake to commence a station.

**NEW-YORK INDIANS.**—Mr. Bradley, writing from the Cattaraugus station, May 3d, says that Mr. Bliss expected to receive nine into his church, from one neighborhood, on the following Sabbath. An interpreter who had been previously excommunicated, was restored the week before.

**ABENAKIS.**—A letter from Mr. Osunkhirhine, dated St. Francis May 1st, gives an interesting account of the death of an educated Indian, who, after being excluded from the church had been a violent opposer. He was restored to his previous standing as a professor of religion, and his end was peace. All who had been excluded from the church, or had forsaken the sanctuary, with one exception, had become favorably disposed, and, after making full proof of Romanism, were regular attendants in their former place of worship.

**PENOBSCOT INDIANS.**—Mr. Jeremiah Slingerland, a Stockbridge Indian, has devoted some attention to the Penobscot Indians in the vicinity of Bangor, Maine. Mr. Slingerland has spent some time in Moore's Charity School, Hanover, N. H.; he is now connected with the theological seminary at Bangor. His labors in behalf of the Penobscots have been most strenuously resisted by a Roman catholic priest, who has publicly denounced him and his efforts, and made about two thirds of the Indians sign a pledge that they would adhere to Romanism, and would turn him out of their houses if he visited them. Some of the young men appear to be interested in his labors. They have addressed a petition to the Governor and Council of Maine, requesting that they may be protected in worshipping God according to the dictates of their consciences, and also asking an appropriation from their monies, which are at the disposal of the Governor and Council, for such a teacher as they may see fit to employ.

### Home Proceedings.

#### GRANT FROM THE JEWS' COMMITTEE OF THE CHURCH OF SCOTLAND.

The church of Scotland, within the last few years, has taken a lively interest in the conversion of the Jews. In 1839, a deputation, consisting of Drs. Black and Keith, and Rev. Messrs. McCheyne and Bonar, visited Palestine and various other countries to ascertain the actual condition of God's ancient people, and also to discover the best means of removing the blindness which has happened unto them. On their return they submitted their report to the General Assembly of 1840, whereupon "it was unanimously resolved, that the cause of Israel should from that time form one of the great missionary schemes of our church." The interest thus awakened among the churches has led to very general and very liberal contributions. The knowledge of this fact induced the Prudential Committee to apply to the committee of the General Assembly of the Church of Scotland on the Scheme for the Conversion of the Jews, for its co-operation in accomplishing a common object.

To this request a prompt and generous response has been made. "It is cause of great thankfulness to God," says Dr. Keith, the convener of the committee, "on the part of the committee here, of the General Assembly of the Church of Scotland, that your Board of Missions can give us such facilities as we could not for years otherwise possess of promoting the knowledge of divine truth among the many thousands of Spanish Jews in the East; and we are happy that, having funds committed to us for using the most effectual means for the conversion of the Jews, we are enabled to co-operate with you in so good and so great a cause." Accordingly £2,162 have been placed at the disposal of the Board and its missionary to the Jews at Constantinople. This sum is to be devoted to the circulation—at a reduced rate or gratuitously—of the Hebrew-Spanish Bibles recently translated by Mr. Schauffler, the purchase of a fount of rabbinical type for printing future editions of the Scriptures in the spoken language of the Spanish Jews, the publication of books for schools, and the preparation of a tract on the scriptural prophecies relating to the Messiah. This liberal grant, although being for specific purposes, it will not diminish the appropriations to the Turkey mission in behalf of the Jews, deserves a grateful acknowledgement from all who long for the welfare of Israel.

In the conclusion of his letter, Dr. Keith, alluding to the co-operation thus begun in reference to an object of mutual interest, remarks, "We are deeply sensible of the great responsibility attached to it, and I do hope and pray that the time may be drawing nigh when the Lord will have mercy on Zion, and bless the means used in faith, and in entire dependence upon the grace of our God, for making known to the Jews that great salvation which has come to us through them." And will not Christians in this land unite with their brethren in Scotland, and beseech the Lord to pity his loved and wandering people, and, having taken away the veil from their hearts, lead them to look, in penitence and faith, unto him whom they have pierced.

### Donations,

#### RECEIVED IN APRIL.

|                                                                                             |              |
|---------------------------------------------------------------------------------------------|--------------|
| <i>Board of Foreign Missions in Ref. Dutch chh</i>                                          |              |
| W. R. Thompson, New York, Tr.                                                               | 1,300 66     |
| <i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>                                          |              |
| South Dennis, Mon. con.                                                                     | 10 87        |
| Yarmouth, Cong. chh. and so.                                                                |              |
| 37,50; la. char. so. 21;                                                                    | 58 50—69 47  |
| <i>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</i>                                     |              |
| Williamstown, Mon. con. 19,50;                                                              |              |
| do. in college, 11,50;                                                                      | 31 00        |
| <i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>                                        |              |
| (Of which fr. Mrs. C. Walley, for <i>Catharine Hurd Walley</i> , Ceylon, 20; a friend, 10;) | 3,226 32     |
| <i>Brookfield Asso. Ms. A. Newell, Tr.</i>                                                  |              |
| Charlton, Calv. so. mon. con.                                                               | 8 11         |
| Ware, E. par. mon. con. 80; W.                                                              |              |
| par. do. 20;                                                                                | 100 00       |
| West Brookfield, R. B. White,                                                               | 3 50—111 61  |
| <i>Caledonia co. Vt. Confer. of chhs.</i>                                                   |              |
| E. Fairbanks, Tr.                                                                           |              |
| Danville, Cong. so.                                                                         | 110 94       |
| <i>Charleston and vic. S. C. Aux. So. R. L. Stewart, Tr.</i>                                |              |
| Charleston, 3d presb. chh. 176,06;                                                          |              |
| C. U. Sheppard, 50; juv. asso.                                                              |              |
| 30; mon. con. 9,25;                                                                         | 265 31       |
| Edisto Island, Presb. chh.                                                                  | 77 00        |
| Johns Island, do.                                                                           | 96 00—437 31 |
| <i>Chautauque co. N. Y. Aux. So. I. H. Taylor, Tr.</i>                                      |              |
| Westfield,                                                                                  | 9 00         |
| <i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>                                       |              |
| Alstead, Miss E. Newell,                                                                    | 2 00         |
| Dublin, Mon. con.                                                                           | 5 00         |
| Gilsum, do.                                                                                 | 9 00         |
| Jaffrey, Juv. so. for schs. at                                                              |              |
| Sandw. Isl.                                                                                 | 3 75         |
| Keene, P.                                                                                   | 5 00         |
| Nelson, Gent. 39,42; la. 17,68;                                                             | 57 10        |
| Rindge, Contrib. 56,42; mon. con.                                                           |              |
| 43,14; O. H. 5;                                                                             | 104 56       |
| Surry, Mon. con.                                                                            | 4 00         |
| Swanzey, Mr. Rockwood's so. 8;                                                              |              |
| Rev. Mr. R. 10; miss. so. 2,60;                                                             | 20 60        |
| Walpole, A fem. friend,                                                                     | 5 00         |
|                                                                                             | 216 01       |
| Ded. exp. paid by aux. so.                                                                  | 3 25—212 76  |
| <i>Chumberland co. Me. Aux. So. D. Evans, Tr.</i>                                           |              |
| Otisfield, Miss. so. 10,52; la. 3,75;                                                       | 14 27        |
| Portland, High-st. chh. mater.                                                              |              |
| asso. for John W. and Frances                                                               |              |
| Chickering, Ceylon,                                                                         | 40 00        |
| Scarborough, 1st par. mon. con.                                                             | 48 00        |
| Watertown, Juv. miss. so.                                                                   | 3 00—105 27  |
| <i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>                                       |              |
| Haverhill, Centre chh. and so.                                                              |              |

|                                                            |               |
|------------------------------------------------------------|---------------|
| 165,33; mon. con. in do. 60;                               |               |
| which const. GILMAN PARKER                                 |               |
| and CHARLES L. BARTLETT                                    |               |
| Hon. Mem.; a friend, 20;                                   | 245 33        |
| <i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i> |               |
| Beverly, Washington-st. chh.                               |               |
| mon. con. to const. Rev.                                   |               |
| GEORGE T. DOLAN Hon.                                       |               |
| Mem. 50; la. 50;                                           | 100 00        |
| Danvers North, Gent. 109,14;                               |               |
| la. for ed. of hea. chil. 95,49;                           |               |
| inf. sab. sch. 53c.                                        | 205 16        |
| Manchester, Evan. cong. so.                                |               |
| 44,27; mon. con. 28,43; chil. of                           |               |
| mater. asso. for ed. of hea.                               |               |
| chil. 1;                                                   | 73 70         |
| Rockport, 1st cong. chh. and so.                           |               |
| which const. Mrs. HANNAH                                   |               |
| B. GOTT an Hon. Mem.                                       | 160 00        |
| Salem, Crombie-st. chh. and so.                            |               |
| 160; Tab. mon. con. 22,46;                                 | 182 46        |
| Wenham, Gent. 60,21; la. 54,81;                            |               |
| mon. con. 5,04;                                            | 120 00—341 38 |
| <i>Geneva and vic. N. Y., By C. A. Cook, Agent,</i>        |               |
| Albion,                                                    | 87 00         |
| Camden,                                                    | 56 10         |
| Fulton, Presb. chh. to const.                              |               |
| Rev. SAMUEL WHALEY an                                      |               |
| Hon. Mem.                                                  | 50 00         |
| Geneva, Presb. chh. mon. con.                              |               |
| 81,60; a bal. 7,25; H. Dwight,                             |               |
| 50; R. S. 3;                                               | 141 85        |
| Lockport, Av. of beads, fr. estate                         |               |
| of Mrs. G. Hall,                                           | 3 75          |
| Oswego, 1st presb. chh. and                                |               |
| cong. mon. con. 80,23; sab.                                |               |
| sch. for John B. Park and De-                              |               |
| lia S. Wright, Ceylon, 40; D.                              |               |
| Lake, for Daniel B. Lake,                                  |               |
| Ceylon, 20; Mrs. Condit, for                               |               |
| Elisha D. Whittlesey, Ceylon,                              |               |
| 20; juv. sew. so. for Robert                               |               |
| W. Condit, Ceylon, 10; little                              |               |
| girls m. box, 3; L. C. P. 2;                               |               |
| 2d presb. chh. 21,25;                                      | 196 48        |
| Ovid, Presb. chh.                                          | 14 53         |
| Rushville, Cong. chh.                                      | 20 00         |
| Trumansburgh, Presb. chh. H.                               |               |
| Camp,                                                      | 50 00         |
| Youngstown, Presb. chh.                                    | 5 00          |
|                                                            | 624 71        |
| Ded. dis.                                                  | 1 57—623 14   |
| <i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>            |               |
| Bath, Rev. D. Sutherland,                                  | 2 50          |
| Haverhill, 1st cong. so. sab. sch.                         |               |
| for Joseph Gibbs and Abel K.                               |               |
| Merrill, Ceylon,                                           | 24 00         |
| Littleton, Cong. chh. and so.                              |               |
| mon. con. 21; sab. sch. con. for                           |               |
| ed. at Madura, 4;                                          | 25 00—51 50   |
| <i>Hampden co. Ms. Aux. So. C. Merriam, Tr.</i>            |               |
| Palmer, Cong. so. and mon. con.                            | 20 50         |
| <i>Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.</i>       |               |
| Amherst, Mon. con. in college,                             | 22 50         |
| East Hampton, S. Williston,                                | 16 37—39 37   |
| <i>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</i>      |               |
| Milford, Cong. chh.                                        | 13 29         |
| Sutton, Gent.                                              | 6 83—20 12    |
| <i>Hartford co. Ct. Aux. So. H. A. Perkins, Tr.</i>        |               |
| Hartford, 1st so. T. Smith,                                | 150 00        |
| <i>Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.</i>    |               |
| Middletown, A friend, for ed. of hea.                      |               |
| chil. 12; Middlefield, a lady, 3;                          | 15 00         |
| <i>Hillsboro' co. N. H. Aux. So. J. A. Wheat, Tr.</i>      |               |
| Antrim, Gent. 42; la. 26;                                  | 63 00         |
| Bedford, Gent.                                             | 95 50         |
| Hancock Factory Vil., 1st cong.                            |               |
| chh. and so. mon. con.                                     | 30 00         |
| Manchester, 1st cong. so. mon.                             |               |
| con. 58; D. A. Burton, 25; Mrs.                            |               |
| M. Knowles, 5;                                             | 88 00         |
| Milford, Cong. chh. and so.                                | 52 00         |
| Nashua, Mr. Smith's so. a friend,                          | 3 00          |
| Pelham, Cong. chh. and so.                                 |               |
| gent. and mon. con. 37,57; la.                             |               |
| 34,58; J. Tyler, to const. Mrs.                            |               |



|                                                  |              |
|--------------------------------------------------|--------------|
| SARAH CHURCH an Hon.                             |              |
| Mem. 100;                                        | 172 15       |
| Wilton, La.                                      | 22 00—520 65 |
| Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.    |              |
| Wiscasset, Gent. 28; la. 20, 37;                 |              |
| mon. con. 12, 63;                                | 61 00        |
| Litchfield co. Ct. Aux. So. C. L. Webb, Tr.      |              |
| Norfolk, Coll.                                   | 50 00        |
| Sherman, Ecc. so. 27, 96; la. 22;                | 49 96        |
| Woodbury North, Coll.                            | 44 62        |
|                                                  | 144 58       |
| Ded. dis.                                        | 58—144 00    |
| Merrimack co. N. H. Aux. So. G. Hutchins, Tr.    |              |
| Concord, 1st cong. so.                           | 72 70        |
| Dunbarton, Cong. so. 3, 20; sab.                 |              |
| sch. for ed. of a girl at Wallu-                 |              |
| ku, 20;                                          | 23 20—95 90  |
| Michigan Aux. So. E. Bingham, Tr.                |              |
| Adrian, Cong. chh. mon. con. to                  |              |
| const. Rev. L. S. BEEBE an                       |              |
| Hon. Mem. 62; sab. sch. for                      |              |
| Hannah Tomlinson, Ceylon,                        |              |
| 12, 33;                                          | 74 33        |
| Detroit, 1st presb. chh. mon. con.               |              |
| 7, 84; av. of rings, 1, 75;                      | 9 59         |
| Kalamazoo, 1st presb. chh. la.                   |              |
| 50; mon. con. 15;                                | 65 00        |
| Rochester, W. M. Axford,                         | 4 88         |
| Utica, Mon. con.                                 | 4 00         |
| White Pigeon, Presb. chh.                        | 10 00        |
| Wing Lake, Chh.                                  | 2 13         |
|                                                  | 169 91       |
| Ded. dis.                                        | 4 40—165 51  |
| Middlesex North and vic. Ms. Char. So.           |              |
| J. S. Adams, Tr.                                 |              |
| Groton, Asso.                                    | 5 00         |
| Westford, For Constantinople, 7;                 |              |
| asso. 21;                                        | 28 00—33 00  |
| Middlesex South, Ms. Conf. of chhs.              |              |
| O. Hoyt, Tr.                                     |              |
| Sherburne, Evan. so. coll.                       | 38 09        |
| Middlesex Asso. Ct. H. C. Sanford, Tr.           |              |
| Hadlyme, Mon. con. 9, 09; la. 8, 91;             | 18 00        |
| Petapaug, Gent.                                  | 24 67        |
| Westbrook, Coll.                                 | 75 00—117 67 |
| Monroe co. and vic. N. Y. By E. Ely, Agent,      |              |
| Pittsford, Presb. chh.                           | 80 00        |
| Rochester, 1st do. 54, 17; a                     |              |
| friend, 16;                                      | 70 17—150 17 |
| New Haven City, Ct. Aux. So. A. H.               |              |
| Maltby, Agent,                                   |              |
| New Haven, United so. 253; Howe-st.              |              |
| chh. and so. 52, 02; union mon. con.             |              |
| 46, 78; Yale coll. do. 14, 84; 3d chh. do.       |              |
| 9, 54;                                           | 375 98       |
| New London and vic. Ct. Aux. So. C. Chew, Tr.    |              |
| Stonington, 2d cong. chh. mon. con.              |              |
| and com.                                         | 51 00        |
| New York City and Brooklyn, Aux. So.             |              |
| J. W. Tracy, Tr.                                 |              |
| (Of which fr. fem. juv. miss. asso. of           |              |
| Allen-st. presb. chh. to const. Priest           |              |
| DUNKA of Persia, an Hon. Mem.                    |              |
| 62, 33; T. Ritter, 25; E. H. Blatch-             |              |
| ford, to const. Mrs. ALICIA BLATCH-              |              |
| FORD of Lausburgh, and THOMAS                    |              |
| BLATCHFORD of Troy, Hon. Mem.                    |              |
| 200; Brick chh. for Tuce W. Patton,              |              |
| Greece, 20; for ed. of fem. in India, 3;)        | 2,419 06     |
| Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.   |              |
| Roxbury, Eliot chh. and so. gent. 131;           |              |
| mon. con. 11, 81; la. 245;                       | 387 81       |
| Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr. |              |
| Bozrah, Gent. and la.                            | 14 93        |
| Ledyard, do.                                     | 27 00        |
| Norwich, 2d and 5th chhs. gent.                  |              |
| 85; an indiv. 10; av. of ring, 1, 62;            | 96 62        |
|                                                  | 138 55       |
| Ded. dis. on unc. money,                         | 85—137 70    |
| Old Colony, Ms. Aux. So. H. Coggeshall, Tr.      |              |
| Fairhaven, Centre chh. mon. con.                 |              |
| 29, 68; Rev. I. Briggs, 10; Mrs.                 |              |
| B. 5;                                            | 44 68        |
| Mattapoisett, Mon. con. 25; la.                  |              |
| mile so. 15;                                     | 40 00—94 68  |

|                                                |               |
|------------------------------------------------|---------------|
| Onida co. N. Y. Aux. So. A. Thomas, Agent,     |               |
| Clinton, Cong. chh. and so. 230;               |               |
| Rev. W. Gridley, 75; O.                        |               |
| Gridley, 75; which const. Rev.                 |               |
| A. D. GRIDLEY and SETH                         |               |
| HASTINGS Hon. Mem.; cir. of                    |               |
| ind. 5; juv. so. 3; sab. sch.                  |               |
| miss. so. 12;                                  | 400 00        |
| Deerfield, C. Preston,                         | 10 00         |
| Eaton, Cong. chh.                              | 34 00         |
| New Hartford, Presb. chh. and                  |               |
| so. 43, 66; mon. con. 37, 33;                  | 80 99         |
| Richland, Cong. chh. mon. con.                 |               |
| 9, 42; Rev. R. R. 5;                           | 14 42         |
| Utica, 1st presb. chh. 115, 26;                |               |
| H. F. 5;                                       | 120 26        |
| Waterville, Presb. chh.                        | 89 00—748 67  |
| Orleans co. Vt. Conf. of chhs. T. Jameson, Tr. |               |
| Brownington, Mrs. E. S. Ward,                  | 1 00          |
| Palestine Miss. So. Ms. E. Alden, Tr.          |               |
| Braintree, 1st cong. chh. and so.              | 20 50         |
| Cohasset, Mon. con.                            | 5 17          |
| South Weymouth, Union chh.                     | 3 15—29 92    |
| Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.         |               |
| Duxbury, A thank off'g, to const. Rev.         |               |
| WILLARD JONES, Persia, an Hon. Mem. 50 00      |               |
| Rockingham co. N. H. Conf. of chhs.            |               |
| S. H. Piper, Tr.                               |               |
| Atkinson, La.                                  | 8 00          |
| Candia, Cong. chh. and so. to                  |               |
| const. Mrs. MARY J. MURDOCK                    |               |
| an Hon. Mem.                                   | 100 00        |
| Greenland, Cong. chh. and so.                  | 5 75          |
| Hampton, Cong. chh. and so.                    |               |
| coll. 26; mon. con. 11;                        | 37 00         |
| Northampton, Cong. chh. and so.                | 41 38         |
| Stratham, Cong. chh. and so.                   |               |
| 37, 29; mon. con. 22, 66; la. 20, 65;          | 90 00—272 13  |
| Rutland co. Vt. Aux. So. W. Page, Tr.          |               |
| Castleton, Gent. 88; la. 76; E.                |               |
| M. 4; mon. con. 27, 47;                        | 195 47        |
| East Rutland, Mon. con. 19, 59;                |               |
| gent. 16;                                      | 35 59         |
| Sudbury, La.                                   | 5 40—236 46   |
| St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.  |               |
| Potdam, Rev. A. Brainerd,                      | 35 00         |
| Stratford co. N. H. Aux. So. E. J. Lane, Tr.   |               |
| Centre Harbor, Cong. chh. and                  |               |
| so. coll. and mon. con.                        | 20 00         |
| Gilmanton, Rev. J. Lane,                       | 10 00—30 00   |
| Sullivan co. N. H. Aux. So. N. Whitteley, Tr.  |               |
| Claremont, La.                                 | 1 06          |
| Meriden, Cong. chh. K. U. acad.                |               |
| 52, 36; gent. 29, 38; la. 23, 55;              |               |
| sew. cir. 9, 73;                               | 114 92—116 00 |
| Taunton and vic. Ms. Aux. So.                  |               |
| Attleboro', 1st cong. chh. 38, 50;             |               |
| mon. con. 21, 50; 2d do. mon.                  |               |
| con. 22, 42; sab. sch. in Mr.                  |               |
| Crane's so. for schs. in Syria,                |               |
| 10, 50;                                        | 92 92         |
| Pawtucket, Gent.                               | 113 56        |
| Raynham, 1st cong. so.                         | 15 00         |
| Rehoboth, Cong. so. 32; la. 10;                | 42 00         |
| Seekonk, Gent.                                 | 37 50—305 98  |
| Tolland co. Ct. Aux. So. J. R. Flynt, Tr.      |               |
| North Mansfield, Gent. and la.                 | 61 10         |
| Union, Me. Conf. of chhs. S. Andrews, Tr.      |               |
| Gilead, W. W. Chapman,                         | 5 00          |
| Valley of the Mississippi, Aux. So. G. L.      |               |
| Weed, Tr.                                      | 1,168 92      |
| Washington co. Vt. Aux. So. J. W. Howes, Tr.   |               |
| Berlin, 3, 50; B. Strickland, 5;               | 8 50          |
| Montpelier, 1st chh. mon. con.                 | 25 59—34 09   |
| Watertown and vic. N. Y. By A. Ely, Agent,     |               |
| Antwerp, Chh.                                  | 5 50          |
| Cape Vincent, Chh. 26; av. of                  |               |
| ring, 31c.                                     | 26 31         |
| Carthage, Chh.                                 | 10 00         |
| Champion, do.                                  | 16 29         |
| Rodman, La. sew. so.                           | 10 00         |
| Sackett's Harbor, Chh. 52, 38; la.             |               |
| 20, 50;                                        | 73 18         |
| Watertown, 1st chh. 142, 36;                   |               |
| mon. con. 46; sab. sch. for                    |               |
| George Boardman, Ceylon, 20;                   |               |
| 2d chh. B. R. L. and Relig.                    |               |
| ins. 23, 42; Mrs. A. Beau, 12;                 | 943 68—384 96 |

|                                                         |                    |
|---------------------------------------------------------|--------------------|
| <i>Windham co. North, Ct. Aux. So.</i>                  |                    |
| G. Danielson, Tr.                                       |                    |
| Woodstock, Gent. and la. to const. Rev.                 |                    |
| BENJAMIN OBER an Hon. Mem.                              | 50 00              |
| <i>Windsor co. Vt. Aux. So. J. Francis and</i>          |                    |
| E. C. Tracy, Trs.                                       |                    |
| Sprunfield, Cong. chh. and so.                          |                    |
| 25; sab. sch. 20; a friend, 2;                          |                    |
| which and prev. dona. const.                            |                    |
| ISAAC LEWIS an Hon. Mem.                                | 50 00              |
| Woodstock, W. Miller,                                   | 5 00—55 00         |
| <i>Worcester co. Central, Ms. Aux. So.</i>              |                    |
| A. D. Foster, Tr.                                       |                    |
| Worcester, Miss. sew. cir. in Mr.                       |                    |
| Sweetser's so. for sup. of an Arme-                     |                    |
| nian youth in Mr. Hamlin's sch.                         |                    |
| Constantinople,                                         | 65 00              |
| <i>York co. Me. Conf. of Chhs. Rev. I. Kimball, Tr.</i> |                    |
| Alfred, Cong. chh. and so. mon.                         | 6 00               |
| con.                                                    | 30 00              |
| Kennebunkport, S. chh.                                  | 39 47              |
| Lebanon, Cong. so.                                      |                    |
| Saco, 1st par. benev. so. 50; la.                       |                    |
| sew. cir. for a child in Dindi-                         |                    |
| gul, 20;                                                | 70 00—145 47       |
| <i>Total from the above sources,</i>                    | <b>\$16,256 40</b> |

#### VARIOUS COLLECTIONS AND DONATIONS.

|                                                     |        |
|-----------------------------------------------------|--------|
| <i>A friend, 25; do. 5,50; two friends, 50c.</i>    | 31 00  |
| <i>Albany, N. Y. 4th presb. chh. mon. con.</i>      |        |
| 50; 2d do. Mrs. E. R. for a child in Cey-           |        |
| lon, 20;                                            | 70 00  |
| <i>Andover, Ms. Chapel chh. and so. 232; la.</i>    |        |
| of do. 16; a friend, 3;                             | 251 00 |
| <i>Atlas, Ill. Presb. chh.</i>                      | 9 50   |
| <i>Augusta, Ga. S. Dowse and fam. 22,50;</i>        |        |
| a friend, 10; I. H. Scranton, 10; I. M.             |        |
| Haund, 10; W. Bostwick, 10; indiv. 65,50;           | 128 00 |
| <i>Baltimore, Md. 5th presb. chh. mon. con.</i>     | 150 00 |
| <i>Bennington, Vt. 1st cong. chh. 29,31; mon.</i>   |        |
| con. 30,17;                                         | 59 48  |
| <i>Bronxville, N. Y. Rev. S. F. Snowden,</i>        | 5 00   |
| <i>Canastota, N. Y. Rev. W. W. Rand,</i>            | 5 00   |
| <i>Canterbury, N. Y., A friend,</i>                 | 5 00   |
| <i>Chatham Village, N. J., A bal.</i>               | 34 25  |
| <i>Chelsea, Ms. Mon. con. in Winnisimmet chh.</i>   | 15 31  |
| <i>Chester co. Ga. Presb. chh.</i>                  | 17 64  |
| <i>Clarkson, N. Y. M. Rowell,</i>                   | 2 00   |
| <i>Columbia, S. C. Rev. Mr. Palmer,</i>             | 10 00  |
| <i>Constantinople, C. Brown, 4; Miss Har-</i>       |        |
| <i>land, 5;</i>                                     | 9 00   |
| <i>East Troy, W. T. Presb. chh.</i>                 | 5 00   |
| <i>Elmira, N. Y. 1st presb. chh. la. 84,34,</i>     |        |
| mon. con. 63,84;                                    | 138 18 |
| <i>Fairfield, N. J. Mite so.</i>                    | 10 00  |
| <i>Fairmount, Pa. 1st presb. chh. sab. sch.</i>     |        |
| miss. so.                                           | 6 00   |
| <i>Fishkill, N. Y. 1st presb. chh. mon. con.</i>    | 3 00   |
| <i>Franklin, N. Y. 1st cong. chh. 25; D. D. 5;</i>  |        |
| S. P. Jr. 5;                                        | 35 00  |
| <i>Green Bay, N. Y. Mon. con.</i>                   | 30 00  |
| <i>Henderson, Ill. Rev. J. Summers,</i>             | 50     |
| <i>Houlton, Me. 1st ortho. cong. chh. and so.</i>   | 12 77  |
| <i>Hudson, N. Y. Av. of jav. fair,</i>              | 14 75  |
| <i>Jackson, Pa. V. Bisbee,</i>                      | 1 00   |
| <i>Jamaica, N. Y. Presb. chh. mon. con.</i>         | 8 80   |
| <i>Kingston, R. I. Cong. chh. 6; mon. con. 2;</i>   | 8 00   |
| <i>Lexington, Ky. J. C. Todd,</i>                   | 10 00  |
| <i>Liberty, Pa.</i>                                 | 3 00   |
| <i>Londres co. Ga. Ind. presb. chh.</i>             | 10 00  |
| <i>Madison, N. J. Presb. chh.</i>                   | 80 00  |
| <i>Maine Miss. So. By S. Dutton, Tr.</i>            | 59 00  |
| <i>Marshall, Mich. H. W. Taylor,</i>                | 4 00   |
| <i>Medford, Ms. A friend,</i>                       | 5 00   |
| <i>Monticello, Fla. Ind. presb. chh.</i>            | 30 00  |
| <i>Montrose, Pa. Presb. chh.</i>                    | 34 00  |
| <i>Newark, N. J. 1st presb. chh. for W. T.</i>      |        |
| <i>Hamilton, Ansel D. Eldy, and Joseph S.</i>       |        |
| <i>Christmas, Ceylon, 52; 3d presb. chh.</i>        |        |
| 100; a friend, 10; a boy and girl, 1;               | 163 00 |
| <i>New Paltz, N. Y., V. Packer,</i>                 | 10 00  |
| <i>New Rochelle, N. Y. Rev. G. D. Abbott,</i>       | 10 00  |
| <i>New Windsor, N. Y. Presb. chh.</i>               | 9 88   |
| <i>Northern Liberties, Pa. 1st presb. chh. juv.</i> |        |
| miss. so. for sup. of Mr. Foreman,                  |        |
| Chet. ma.                                           | 50 00  |

|                                                       |                    |
|-------------------------------------------------------|--------------------|
| <i>Orange, N. J., A friend,</i>                       | 5 00               |
| <i>Philadelphia, Pa. Clinton-st. presb. chh.</i>      |                    |
| mon. con. 61,23; G. W. Fobes, 50; fem.                |                    |
| so. for ed. of hea. youth, 150; 1st presb.            |                    |
| chh. fem. juv. miss. so. for Samuel Wil-              |                    |
| son and Mary Miller, W. Africa, 40; 5th               |                    |
| presb. chh. fem. sab. sch. for George                 |                    |
| McClelland, Ceylon, 20; J. W. Throck-                 |                    |
| morton, 25; Mrs. S. S. Neill, 5;                      | 351 29             |
| <i>Pittsburgh, Pa. 1st presb. chh. inf. sab. sch.</i> | 37 50              |
| <i>Poughkeepsie, N. Y. 1st presb. chh.</i>            | 50 00              |
| <i>Princeton, N. J. Young la. sew. so. for</i>        |                    |
| <i>George S. Woodhall, Benjamin Rice and</i>          |                    |
| <i>James Alexander, Ceylon, 60; a lady, 10;</i>       | 70 00              |
| <i>Providence, R. I. Benef. cong. sab. sch.</i>       |                    |
| a teacher, for Anthony B. Arnold, Cey-                |                    |
| lon, 20; teachers of do. for Stephen S.               |                    |
| Wardwell, do. 20; W. J. King, for So-                 |                    |
| phia Hall, do. 20;                                    | 60 00              |
| <i>Reading, Ms. Mr. Pickett's cong. so.</i>           | 93 50              |
| <i>River Head, N. J. La. for Samuel Buel,</i>         |                    |
| Ceylon,                                               | 20 00              |
| <i>Rochester, N. Y. Young la. benev. so. for</i>      |                    |
| ed. of a child at Sandw. Isl.                         | 20 00              |
| <i>Shrewsbury, N. J. Presb. chh. mon. con.</i>        | 1 34               |
| <i>Snow Hill, Md. Presb. chh.</i>                     | 10 25              |
| <i>South Greenburg, N. Y. Miss. so.</i>               | 11 00              |
| <i>Stillwater, N. Y. Presb. so.</i>                   | 30 00              |
| <i>Thomas co. Ga. Ind. presb. chh.</i>                | 50 00              |
| <i>Volatz, N. Y. Presb. chh.</i>                      | 11 00              |
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| <i>Warsaw, Ill. Presb. chh.</i>                       | 5 00               |
| <i>Washington, D. C., H. Hale,</i>                    | 20 00              |
| <i>Wells, Pa. Rev. E. Erusa,</i>                      | 2 00               |
| <i>Wilmington, Del. A mem. of Hanover-st.</i>         |                    |
| presb. chh. 50; fem. miss. so. for Mr.                |                    |
| Lawrence, Aladura, 14,50; A. M. 20;                   | 84 50              |
|                                                       | <b>\$18,751 83</b> |

#### LEGACIES.

|                                                 |                   |
|-------------------------------------------------|-------------------|
| <i>Lee, Ms. Mrs. Tumme Adams, by H. Bart-</i>   |                   |
| <i>lett, Ex'r, (prev. rec'd, 784,13;)</i>       | 48 88             |
| <i>Norfolk, Ct. Miss Abigail A. Linsley, by</i> |                   |
| <i>Mr. Harrison, Ex'r,</i>                      | 100 00            |
| <i>Waterford, N. Y. Abiel Cheney, by S. G.</i>  |                   |
| <i>Brackett, Ex'r, 695; ded. dis. 3,37;</i>     | 691 63            |
| <i>Weymouth, Ms. Samuel B. Loud, by Jacob</i>   |                   |
| <i>Loud, Ex'r,</i>                              | 1,000 00          |
|                                                 | <b>\$1,840 46</b> |

*Amount of donations and legacies acknowledged in the preceding lists, \$30,592 20. Total from August 1st, to April 30th, \$160,922 96.*

#### DONATIONS IN CLOTHING, &c.

|                                                     |       |
|-----------------------------------------------------|-------|
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| <i>Sandw. Isl. miss.</i>                            |       |

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.  
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, failed-cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

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VOL. XXXIX.

JULY, 1843.

No. 7.

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## American Board of Commissioners for Foreign Missions.

### Ahmednuggur.

#### MR. BALLANTINE'S TOUR AMONG THE MAHARS.

##### *Introductory Remarks.*

In the Herald for August, 1842, some account was given of the mahars, a large and intelligent caste in India, which had recently become more than usually accessible to the missionaries, in consequence of the conversion of one of their number. There are many facts which tend to prove that they were the original inhabitants of the region which they now occupy. Some have even contended that the name of the country is derived from them, Mahratta being from Mahar-rashtry—the country or nation of the mahars. Whether this be true or not, it is certain that, as with the hill tribes, which are confessedly the aborigines of India, there are no such obstacles to their becoming Christians, as the religion of the brahmins interposes in the way of the higher castes.

The mahars belong to one of the lower castes, or rather, according to the Hindoo system, they are outcastes. Still they look down upon several gradations of society as below themselves; with these they can neither marry nor eat, any more than the koorabees, or brahmins. It would seem, however, that they adhere to the rules of caste with much less tenacity than the higher classes.

The mahars form a part of the official corps of every village. The duties assigned them

are to keep the gates, attend to the wants of travellers by acting as guides or providing suitable accommodations, convey burdens from their village to the next, and carry letters relating to public business. They also act as a kind of police, guarding persons and property from the attacks of robbers, and repelling the encroachments of neighboring villages upon their own territory. As a compensation for these services, they receive a certain portion of the produce of every estate belonging to their village, and also various perquisites.

From this general view of their relative position in society, it will readily be inferred that they possess considerable intelligence and enterprise. Their intercourse with men is necessarily somewhat extensive; they have, therefore, a better acquaintance with passing events than most of those who belong to the higher castes. They are much in advance of the koorabees, or cultivators, in respect to general intelligence; and though inferior to the brahmins, they are free from the bigotry which characterises that large and powerful body. For some time, therefore, they have been regarded as holding out great encouragement to missionary labor. "In conversing with a crowd of them," say the missionaries, "you meet with none of that wrangling, and angry disputation which you usually find whenever a company of brahmins is addressed. On the contrary, a desire to know the truth, and a willingness to acknowledge what is reasonable and true, is characteristic of them, and renders our efforts to instruct them much more pleasant and encouraging."

The following pages will show that this favorable opinion has been confirmed by further intercourse. And what is far more important, the reader will hardly be able to resist the conviction, as he accompanies Mr. Ballantine through his successive interviews with this people, that the Spirit of the Lord is already moving upon their hearts. This earnest desire to hear the gospel, especially when taken in connection with an apparent readiness, in many cases, to obey its requirements, is not "of the will of man, but of God."

There is one aspect of this movement which is worthy of particular attention, not to say of careful and profound study. It has been generally supposed that one of the greatest hinderances to the progress of Christianity in India, is the existence of caste. And when we are looking for individual changes this is undoubtedly true. But he who is "wonderful in counsel and excellent in working" may employ this unnatural arrangement—this packing of men into layers—as a mighty instrument for the advancement of his cause. It may hereafter appear, when the gospel shall have fairly penetrated a particular caste, that its triumphs will be more rapid and cheering than any which the world has ever beheld. The different classes of Indian society are ranged, one above another, precisely like so many geological strata. When, therefore, the truth of God, attended by the omnipotent energy of the Spirit, shall have begun to develop its expansive power in one of these strata, the very fact that it is met by such strong barriers above and below, may give it a lateral impulse as resistless as it will be glorious.

Those who belong to the same class are naturally held together by ties, such as bind them to nothing else. Their relatives, their friends, and indeed every thing, in which they take a special interest, are in their own caste. The higher ranks despise them, the lower are despised by them. Their joys, their sorrows, and their expectations are all circumscribed by the lines, which an inexorable system has drawn about them. Their caste is their world. As soon, therefore, as the first feeling of aversion to a new religion is overcome, as soon as the mind becomes habituated to its presence as a new element in an imperfect social arrangement, and still more, when the fruits of a better faith shall have had time to mature and disclose their value, may we not reasonably hope that the truth will spread with unexamplèd rapidity?

The history of missions, scanty as it is in facts bearing upon this particular point, lends some support to this pleasing anticipation. To say nothing of the wonders which have

been wrought at the Sandwich Islands, and at other places in the Pacific—examples which show, not only that it is as easy for God to move upon masses, as upon individuals, but that such is the plan which he intends to pursue in reclaiming the world to himself—let us turn to the Armenians of Turkey at the present moment. While the entire population of that vast empire, with this solitary exception, is unaffected by the truth, among them the word of God is apparently the leaven which is gradually leavening the whole lump. And a still more striking instance, perhaps, is that of the ignorant, degraded Karens. As soon as the gospel found its way to their benighted minds, an interesting revival commenced, as the fruit of which multitudes were hopefully converted to the Lord Jesus Christ.

It is time, however, to proceed to the narrative of Mr. Ballantine. For several months, the missionaries had noticed a growing interest in the christian religion, particularly in the district north of Ahmednuggur. The native assistants, on returning from their tours in that direction, had reported that the people were rousing themselves to a more earnest inquiry into the truth of the things which they had heard. Many were anxious to receive further instruction. For this purpose they were intending to join the annual pilgrimages, hoping to meet the missionaries, and learn from their own lips the nature of that gospel which they were commissioned to preach.

One of the places of annual resort was Kolhar, which is about thirty-five miles from Ahmednuggur; here it was expected that a great multitude would come together on the 15th of January. Another of these places was Pudhegaum, which the missionaries were requested to visit for the purpose of instructing the people who were about to assemble at an earlier day. As they were unable to be present on both of these occasions, they sent several of their native assistants to Pudhegaum, with the assurance that they would, if possible, attend at Kolhar, and give such instruction as might be needed.

Mr. Abbott left Ahmednuggur on the 10th of January, and made a circuit among the neighboring villages, for the purpose of examining schools, and passing through several places which had not been previously visited. Mr. Ballantine followed on the 13th. He spent the night about twelve miles from Ahmednuggur, where he had an interesting conversation with a young man who desired admission to the church. During the evening, a number of the villagers came to his tent to obtain an answer to various inquiries which they wished to propose. A pleasant inter-

view was closed with prayer at their own request.

### *Retinue of a Princess—Mahars of Kolhar.*

The following extract describes the retinue of a princess while making a visit to one of her gods.

*January 14, 1843.* Before I started in the morning, one of the wives of Holkar, with a numerous retinue, passed by to her tents, which had been pitched on the other side of the stream. She was carried in a rich palankeen, made in native style and covered with red silk, while three or four of her principal officers were borne in palankeens such as are used by Europeans in this country. A number of horsemen, with spear and shield, were in her train; and as they rode rapidly hither and thither, exhibiting their skill in managing their horses, I obtained a better idea of the Mahratta warrior than I had previously had. This lady was on her way from Indoor—the place of Holkar's residence—to Punderpoor, to pay a visit to the god Vithoba, and was expecting to return in three or four months. As I passed along, the road for several miles was filled with camels and carts, loaded with baggage belonging to the princess and her train.

Mr. Ballantine's route, particularly in the afternoon, lay through a delightful country; it was covered with fields of grain which promised an abundant harvest, and vividly recalled the fertile plains of western Ohio, with which he had been acquainted in his youth. He arrived at Kolhar a little before sunset.

In the evening, one or two mahars of Kolhar, who had frequently been to Ahmednuggur, and had heard the gospel, begged us to go down to the mahar wada—the residence of the mahars, which is always distinct from the abode of the higher castes, inasmuch as they are regarded as outcasts. Although we were somewhat fatigued, they urged us to go that night, as that was the only time when they could expect the mahars to come together to hear us; for the next day the pilgrimage would commence, and they would be employed in a variety of offices which their condition as village servants required them to perform. We yielded to their entreaties; and taking a New Testament we went down with our native Christians. We read to them Matthew's account of the birth of the Savior, and endeavored to describe his character.

Many of our hearers listened with attention. There were two or three opposers who appeared desirous to turn the others away from the faith; one of these was a gosavee. When we pointed out the character of Jesus as the judge of the world, who would raise all men at the last day, he treated the idea with contempt. When we were showing the necessity of a change of heart as preparatory to admission into the kingdom of heaven, and directing our hearers to the ransom paid by Christ, as the only means of deliverance from the punishment due to our sins, he declared, with great warmth, that he needed no such Savior; he was holy—perfectly holy. On his making this declaration, we addressed ourselves to the people present, and while the attention of all was rivetted upon us, we shewed the difference between Hindooism, as exhibited in this saint, and the christian religion. By our Scriptures we are led to view ourselves as sinners, unworthy of God's favor, and without hope of salvation, except through the merits of a sinless Redeemer, such a Redeemer as is found in Jesus Christ; whereas this Hindoo saint declares himself to be holy. We told them to judge of the two systems from this one fact; their own experience would convince them which was correct. For ourselves, we felt that we were sinners, and worthy of everlasting punishment in hell.

This produced a great impression on the minds of the company; and after a short time, we left them, having first joined in prayer at the earnest request of several of those present. Of the effect of our conversation we received information on the following day from two or three sources. The people saw that Christianity was a system before which no opposers could stand. The gosavee was disgraced in their eyes, and he himself told some of our company that he intended to come and ask pardon of us for having said that he was holy; but he did not make his appearance.

### *Hook Swinging.*

Towards noon of the next day—the Sabbath—the pilgrims began to assemble; and throughout the afternoon they came in crowds, some in carts, others on horses or bullocks, and multitudes on foot. The goddess to whom this pilgrimage was made, is addressed by the common people as A'ee (mother); others call her Denee or Bhawancee, who, Mr. Ballantine conjectures, may be the Eve of the Scriptures.

15. As we sat down to dinner, we saw a crowd of people approaching. They were preceded by a band of musicians; in the midst of them was a large cart, drawn by four oxen; and over the cart, considerably elevated, was a long horizontal pole, swinging around, with two human beings suspended at the ends. Neither Mr. Abbott nor myself had ever seen a specimen of hook-swinging before, although we had been more than seven years in the country. It was indeed a heart-sickening sight. Having reached the temple of Bhawanee, which stood but a few rods distant from our tents, the cart was driven around it, and stopped under some deep shady trees that stood near. The victims of this folly were then loosed from the hooks and conducted into the temple by a crowd of attendants, a canopy of cloth being held up over them as they went along, and the music preceding them. Having deposited their offering, and walked once round the temple, they were taken away in the same style in which they came.

Mr. Ballantine entered the crowd with the humane intention of dissuading others, if possible, from surrendering themselves to this debasing superstition.

I went up to the place where the people were assembled for this purpose, and saw a woman preparing herself for the hooks. She was beautifully dressed in red silk, and she had garlands of flowers on her head. The crowd around her made way for me as I approached, showing me the utmost respect; having come near the woman, I begged her to desist from her purpose. I told her that it would give her great pain; and not only so it was exceedingly sinful in the sight of God; that he would not be pleased with her sufferings, but, on the contrary, her conduct would excite his anger. She seemed deaf to my entreaties, and begged the person who stood by her with the hooks in his hand—a most savage looking man—to proceed, saying that she felt no fear. I continued to urge her to relinquish her intention. She pointed to a little boy standing at her feet, about three years old, and said, "For this boy I made my vow; and A'ee (mother) heard my prayer, and gave me this child, and now I must pay the vow that I made."

They soon inserted the hooks in the back of the poor woman, and I stopped a moment to observe the barbarous rite. The hooks were evidently very sharp at

the point, and so made, in every respect, as to give as little pain as possible. They were thrust under the skin on each side of the back-bone, and appeared to give the woman very little pain, no more than that occasioned by the cut of any sharp instrument. No blood flowed from the wounds. In a few moments, she was hoisted, and a man affixed to the other end of the pole, who, like the woman, was gaily set off with red silk and garlands of flowers. When every thing was ready, the cart began to move forward, and the pole swung round and round, the high vertical axis on which it rested being turned by several persons standing on the cart by means of levers. In front of each of the persons swinging, a cloth was thrown over the horizontal pole and hung down within their reach, to enable them to catch hold of it, and sustain themselves whenever they might desire. This cloth they generally grasped while the cart was standing still; but when it began to move they loosed their hold, and swung around without any hinderance.

I watched the progress of these persons as the cart drove along. I was near enough at first to observe the countenance and all the motions of those who swung. The woman with whom I conversed, although all her weight evidently rested on the hooks attached to her back, seemed to feel no pain. Her countenance exhibited the same self-complacency, as when she stood on the ground conversing with me; and her whole appearance indicated that she enjoyed this opportunity of gratifying her vanity. As she swung around, she scattered pieces of sugarcane and flowers among the people, and at every turn of the pole she made a low and graceful bow to those below, putting her joined hands to her forehead; and as she moved along, cheered by the shouts of the crowd, and gliding through the air as gracefully as a bird, her gay clothing fluttering in the breeze, I could not avoid thinking that the whole was not so much the work of superstition, as of a vain desire of admiration.

#### *Evening Worship—Moonlight Scene.*

On their return to their tents, however, a very different spectacle presented itself.

A crowd soon gathered around us. Mr. Abbott and myself, with our native assistants, spoke by turns, while most of our hearers listened with attention. One man stood up for the Hindoo sacred

books, and would not believe us when we told him that the English possessed Ceylon, because this would falsify the scriptures in which he trusted. After considerable discussion, in which we endeavored to mix as much practical instruction as possible, about sunset, we dismissed our assembly, almost worn out with our attempts to converse with the large crowds which had come together.

During all this time, the people were pouring into the place from every direction, and continued to do so till late at night, filling the large green in front of our tents with horses and bullocks and carts and people. The whole number assembled was estimated at seven or eight thousand. Of these it is not probable that we had the opportunity of addressing one fifth.

We had evening prayers in the verandah of the traveller's bungalow. A number of strangers were present, many of whom had come to the pilgrimage for the purpose of seeing us. These were chiefly mahars. We read a portion of Scripture, and after having conversed some time in reference to the subject it presented, and answered some inquiries in regard to the doctrines of Christianity, we closed with prayer, which was listened to with respectful attention.

Two brahmins paid them a visit, and listened with apparent interest to their exposition of the doctrines of the gospel. They requested Mr. Abbott, who was expecting to pass through the village in which they lived in a day or two, to give them further instruction at their own residence.

The evening was singularly beautiful, and Mr. Ballantine could not resist the temptation to visit the immense throng which was scattered in groups over the plain. Some of these were engaged in conversation, while others listened to the licentious songs of their musicians. He soon had an opportunity of directing the minds of a few to more profitable themes.

I adverted to the character of the Hindoo religion, and of this pilgrimage in particular, comparing with it the doctrines of Christianity, and showed the necessity of a new heart in order to enter heaven, and dwell with a holy God. The people listened very attentively. I perceived that I should soon be engaged with a larger crowd than we had yet had, and were I disposed I might

preach to them all night, but I felt that I needed rest. Leaving them I went towards my tent, but was followed by quite a number who seemed desirous of conversing with me farther, and I stopped again; and after addressing them on the same subject as before, I at length retired. It was near midnight when I lay down to rest. Such a day as this I had never before spent in India; and the excitement of the day, and the noise which was kept up during the night, long prevented sleep. There were doubtless great numbers there who did not close their eyes. Some of our native Christians told us that they were awake the whole night, talking with their friends and acquaintances, and telling them about the christian religion.

#### *Disciples of the Gooroos—Public Discussions.*

On the following day a novel opportunity of preaching the gospel presented itself.

16. It should be mentioned here that at most of the great pilgrimages, on the morning after the principal ceremonies are performed, the principal gooroos, or religious teachers, meet with their disciples in some public place, and forming a large circle with those who come together to hear what is said, the disciples of the different gooroos, one after another, sing a series of verses, which exhibit the prominent points of instruction set forth by their teachers. Each principal singer is assisted by one or two subordinates to him, besides having two or three instruments played at the same time by others connected with his company or band. The music adds much to the interest of the song, and prevents the hearers from becoming weary, as they otherwise soon would be, by a dry exhibition of religious, philosophical, and often metaphysical truths or fancies. When a sentiment is advanced which any one who is present thinks objectionable, a question is raised in regard to it, and often considerable discussion ensues.

Bhagoo, our native assistant, was formerly one of these singers, the head of a band; and he says that his great anxiety at such times was to avoid being stumbled with questions, and his great ambition was to stumble others. Ever since he has become a Christian, he has felt a great desire to meet these singers at the pilgrimages, and press them with

questions in regard to the Hindoo religion, showing that it cannot be maintained in the face of Christianity. He now feels that with the assistance of divine knowledge found in the word of God, he need not fear to meet any one in the arena of religious discussion.

It will be seen at a glance that these public discussions, which are very numerous, may be rendered exceedingly serviceable to the missionary. It is a remarkable fact that those who engage in them are almost invariably mahars. Indeed they are the only portion of the community who bestow much independent reflection upon their religious belief. The higher castes, like the Scribes and Pharisees, look almost entirely to tradition for their creed. Instances have occurred, however, in which individuals belonging to these castes have entered this arena of dispute. At the same place, and on the same occasion, one year before, a mixed brahmin, who prided himself on his knowledge, was greatly mortified by his inability to answer a question proposed by a native Christian. He hung his harp on a tree, and declared that he would not sing again, till he had become better acquainted with the doctrines of Christianity. He subsequently repaired to Ahmednuggur that he might have a free conference with the missionaries.

The reader will obtain a clearer idea of the sentiments advanced, and the discussions which arise at these meetings, from the following description. Few comparatively were present on this occasion except mahars; but many of them seemed to be very intelligent men, possessing inquisitive minds, and desirous to ascertain the truth.

The first singer gave an account of the works of God, and especially of the solar system, enumerating the nine planets according to the Hindoo sacred books, and giving their various distances from each other. The sun was the nearest to the earth. Then, at myriads of miles beyond, was the moon; then came the different planets, as far as Saturn, though not in the order given by European astronomers; and beyond these were Rahoo and Ketoo, the mythological dragons, which, according to the Hindoo scriptures, eat up the sun and moon at the time of an eclipse. This, it should be remembered, is as much religious knowledge, according to Hindoo theology, as that which regards God himself, and just as good to purify the heart. We did not wish to call the attention of the company to this sub-

ject, so far removed from that which we desired to present; but we could not refrain from asking the singer one or two questions. We first inquired how the different distances of the planets which he mentioned were measured, and whether he could prove to us by any process of demonstration that they were correct. He replied that all he said rested on the authority of the Hindoo shasters, and that he could give no proof of their correctness. We also asked him how it came to pass that eclipses are produced by eating up the sun and moon, as is described in the Hindoo sacred books, seeing that the place of Ketoo and Rahoo is so many millions of miles beyond the sun and moon? Do they leave their place in the solar system every time an eclipse occurs? To this he could give no satisfactory reply.

Having done with this subject he next proceeded to describe the character of God. He represented him to be a pure intelligence, or spirit, and incapable of being seen by the eye of man. The question was then asked him, How then do the gooroos exhibit God to the eyes of their disciples, resting their claims to respect on their ability to show him in the heavens in the innumerable forms he there assumes? We had learned previously from one of our converts that many of the gooroos in this region made this profession, and that it was this pretended exhibition of God, and of his numberless forms in the sky to their disciples, which was kept secret from all but the initiated, on which they rested their claims to attention. This being the fact, as we had learned, we asked the question already mentioned, and added, Do you not, in describing God as a pure intelligence and invisible, convict all such gooroos of falsehood? He replied that it was true. This produced quite a tumult for the moment. One and another gooroo raised his voice and inquired, "Do you convict us of falsehood?" He attempted to explain, but we maintained that he was correct, and that the gooroos must stand convicted of deceiving those who trusted in them.

When this singer had finished, another came forward with his associates to exhibit his knowledge in song. He declared that all the Hindoo scriptures—the pooranas, the shasters, the vedas—were utterly without foundation; that they did not exhibit the way of salvation, nor indeed any truth on which we could



rely as the word of God. I was much interested in the sentiments he advanced. He was probably a Kubeer-panthee, or follower of the system of Kubeer, which denies the Hindoo incarnations, and modes of deliverance from sin, and forbids idolatry, but is essentially Hindoo in its spirit. At the close we begged him, since he had cleared away the great mass of rubbish and lies contained in the Hindoo shasters, to point out the scriptures which do contain the truth. This, however, he was unable to do.

A third singer now arose and delivered his sentiments. Nothing could be known of God, nothing could be settled among men regarding the way of truth, and the means of salvation from sin, without the assistance of a *sudgooroo*—a gooroo, or teacher, who is himself perfectly holy. To this we gave our hearty assent, but requested the singer to direct us to that sudgooroo. He replied that he could not, that he knew him not. Several of the by-standers then begged us to point out this sudgooroo, as they understood we were prepared to do it. We told them that we would do so, when all their singers should have exhibited their opinions, but that we did not wish to interfere with the course of their usual exercises.

A fourth singer gave a most interesting description of the defectiveness of all human knowledge. He represented some blind men as having found an elephant, which each attempted to examine, and which they afterwards endeavored to describe. One had felt of its foot, and thought that the elephant was like a great post. A second had caught hold of its trunk, and declared that the elephant was like a long cable. A third had taken hold of its ear, and maintained that the elephant was like a winnowing fan. A fourth had felt of its tail, and thought that the elephant was like a small broom. A fifth had been placed on its back, and thought the animal was like the ridge of a house. Each had examined a different part and gave a different report in accordance with what he had observed. Just so it is, said he, in regard to God, and divine truth. Every one believes that to be true which is consistent with his own observation and experience. But none are able to give the whole truth, and in many respects every man's knowledge is defective. In describing God we are all like these blind men describing the elephant.

### *Hindoo Selfishness—An Inquiring Gooroo.*

Many topics of profitable remark naturally occurred to the missionaries. Mr. Abbott dwelt particularly on the illustration to which the assembly had just listened. None of the singers had agreed in their opinions. One overthrew what another had defended. One relied upon the Hindoo shasters, another discarded them entirely. This, he said, was true of all human systems. But the knowledge which God has communicated to man, for his instruction and guidance, has no deficiency, no mistake. Without the word of God, we are all blind; with it we cannot err.

Mr. Ballantine next insisted upon the necessity of a sudgooroo—a holy teacher. Such a teacher, and more, was the Lord Jesus Christ. Having exhibited his character, and disclosed the object of his mission to this world, he urged all who heard him to accept this sudgooroo as their Savior. Without him there was no hope; for none of their books could point them to a sinless being, or to one who had ever pretended to bear the sins of the world. The appeal was listened to with marked attention.

In the afternoon the missionaries were constantly occupied in the distribution of books, and in conversation with the different companies who paused at their tents for a short time on their way home. Among those who called was the first singer already mentioned.

He was the champion of orthodox Hindooism at the discussions, and was evidently one of the most intelligent of those who were present. I conversed with him some time on the subject of a Savior, showing that we needed one who was perfectly holy, and who could bear our sins; otherwise we could not hope for release from punishment. He admitted the truth of all I said, and appeared to understand it; but his assent was a cold one. I soon found out the cause. "Saheb," said he, "if I believe in Jesus Christ, and take him as my Savior, will my situation in the world be improved; shall I be allowed to have a horse and a tent, and go about the country, as you do, wherever I please?" I told him that his worldly circumstances would depend in a great measure on the degree of effort he might make in regard to them, but that his belief in Jesus Christ, and receiving him as his Savior, would affect primarily and principally the condition of his soul. If he exerted his strength to procure wealth, he could doubtless obtain

it; and if he believed in Jesus Christ his soul would be saved. He replied with a smile, apparently half ashamed of what he said, and yet without hesitation, "Saheb, I have no anxiety about my soul. Let it go where it may. But I want most of all that my worldly circumstances should be improved." I expressed my astonishment at his remark, and called his attention, and that of the others present, to the difference between Hindooism and Christianity. Here was a man who prided himself on the possession of superior religious knowledge, who yet cared nothing about his soul. What a system! And how could he who felt so indifferent about his own salvation, care for that of others?

It is gratifying, however, to perceive that some of the most cultivated minds in the Decan are carefully examining the foundations of their belief. The result cannot be otherwise than favorable to the cause of truth. Mr. Ballantine mentions an individual whose case has excited much interest.

He was a gooroo of the system of Kubeer, and his disciples were present at the discussions in the morning, and took their turn in exhibiting the sentiments of their teacher in song. Kondoo, a native Christian, was formerly one of his disciples, and learned all the secrets of his system. Some weeks ago Kondoo brought him to us, and expressed great anxiety that he should remain a few days, and learn something of Christianity. Apparently frightened, however, at the thought of adopting a new system of religion, and afraid that he should lose all the respect which he had hitherto enjoyed among his people, he left us rather abruptly, and returned home.

He resides at Pudhegaum, the place where the pilgrimage occurred a few days ago; and he was one of those who sent word to us, requesting that we would come and instruct the people at Kolhar. When Kondoo and the other native Christians returned to Ahmednuggur from Pudhegaum, they brought this gooroo with them, and I had some conversation with him in which I was deeply interested. He told me that ever since he was here before, he had been examining the books which contained his system of religion; and although he found much that was good, mentioning particularly the moral precepts, still there was one great deficiency; there

was no Savior, no mediator between God and man. He felt that a Savior was necessary for sinful beings like ourselves; and he believed Jesus to be such a Savior, the Savior of the world, and he wished to be employed in speaking of him to his disciples and acquaintances. All this he said of his own accord; and his appearance showed that he felt an interest in the subject.

He went to Kolhar with Mr. Abbott; on the way he was thrown into circumstances which were calculated to try the strength of his new principles. Mr. Abbott met some Kubeer-panthees, and was conversing with them on the necessity of a mediator. They maintained that such a mediator was found in their system. This Mr. Abbott denied; and he called upon this gooroo, who had himself been a Kubeer-panthee, and was well known as such, to support what he said. Under these circumstances he did not hesitate, before the whole company, to declare that the system of Kubeer presented no savior, and that such a Savior was to be found in Jesus Christ alone. This testimony from such a man is of great importance to the cause of truth. At Kolhar also he continued to testify that Jesus is the Christ, the Savior of the world.

#### *Opposition of Caste—Mahars at Bellapoor.*

The following incident discloses the feelings of the higher classes towards the missionaries. As Mr. Ballantine was about to return to Ahmednuggur, he went to the post-office, which is kept in a temple near the gate of Kolhar. Here he found the principal men of the town assembled for the transaction of business. Among them was the *patel*, or head man of the place.

17. I recognized him as one whom I had seen at Ahmednuggur some weeks before. Having no acquaintance in town, with my permission, he brought his horse into my yard, and put up there. When I spoke to him, he said he was astonished that I should know him after such a length of time. Then turning to those around him, he told them the circumstances of his coming to Naggur, and his putting up in my yard, and that while there the girls in the boarding school, who had become Christians, were baptized, and immediately after it, the parents of one of them endeavored to get her away by

force. He gave all the circumstances relating to the magistrate's decision, which was that she should be at liberty to do just as she pleased, as correctly as I could wish. "But," says he, turning to me, "I think you have come to this country to defile us all by breaking our caste. This is your only object. Your religion I believe to be all false." I replied that whatever he might think, I regarded it as true, as exhibiting the only way of salvation for sinful men; and not only so, we had a command from God to go into all the world, and preach the gospel to every creature. In accordance with this command, we had come to this country; and now whoever would, might accept, and whoever would not accept, might refuse. We resorted to no compulsion, we used no violence. "True," he said, "you do not use violence, but your whole object is to defile us all." This was evidently a deep feeling with him; it is also the feeling of great numbers of the higher classes, and it prejudices them against the truth.

Mr. Ballantine, on his return, first came to Bellapoor, a large town which is eight miles from Kolhar. In this place he found a young mahar who had previously obtained some knowledge of Christianity, and who now manifested a strong desire to become more fully acquainted with its doctrines. He conducted Mr. Ballantine to the quarter of the town which the mahars occupied.

On my reaching the mahar wada, a crowd of men, women, and children collected around me. Among them was the wife of the young man who had become interested in Christianity. They listened for an hour to my remarks on the subject of religion with good attention. It is not often that we have such opportunities of talking to the people as I then enjoyed; and I felt a deep interest in unfolding to them the way of salvation, and in answering their inquiries. When I left Bellapoor, I was accompanied for a mile or two by the young man mentioned above. He said that he was very desirous of coming to Ahmednuggur, and living near us, that he might enjoy the privileges of religious instruction. I told him that we should be glad to have him come, but that it would be difficult for him to find employment with any of us. He said he would get employment where he could, but he was very anxious to learn more of the truth. As he walked along

by my side, I endeavored to explain to him the great truths of the gospel, and I was pleased to see his interest in them, and also his intelligence.

#### *Interest at Bhokar—Disciple of a Gooroo.*

Passing on from Bellapoor, Mr. Ballantine overtook a man who made himself known as the uncle of a native Christian, residing at Bhokar. He professed his belief in Jesus Christ, and mentioned the names of others who were favorable to Christianity. Mr. Ballantine called at a village, where he had a pleasant interview with two individuals who desired admission into the church. He also unfolded the plan of salvation to others who assembled to hear him. On arriving at Bhokar, he was cordially welcomed by a native convert and a number of his friends.

After they had taken their evening meal, a large number came to my tent, and crowded it to overflowing. I read to them a passage of scripture, and having commented on it, concluded with prayer. The company, however, tarried for conversation; indeed they remained till eleven o'clock. One great difficulty in the minds of some was this: "What shall we do when the head man of the village, under whose authority we are placed, requires us to tell a falsehood?" This, they said, often occurred. Most of those present decided at once that they must tell the truth, no matter what might be the consequence; while two or three seemed to think that the consequences of telling the truth would be very serious to them, and that rather than incur these consequences, they had better utter a falsehood, the guilt of it resting on him who gives the order.

This conversation will show what a change the introduction of Christianity into such a country as this, must necessarily make in the relations of the people. It also shows the difficulties to which a profession of Christianity, at the present time, is likely to expose the lower classes.

18. In the morning, all those who were anxious to learn more about Christianity, came again to my tent, with several from the neighboring villages; among them was the man whom I had visited the previous afternoon. I had religious exercises with them, and much interesting conversation. I read portions of scripture, selecting those particularly which had reference to giving up the world for the sake of eternal life. Many

seemed almost persuaded to be Christians. Those who had declared their wish to be admitted to the church, began to urge the others, who were yet undecided, to declare at once their intention of embracing the christian religion. I told them that I did not wish to urge persons to make such a declaration, but that every one must decide this matter for himself.

Mr. Ballantine found many in this place who were inclined to embrace Christianity. Several mahars begged him to let them know when they might come to Ahmednuggur to be admitted to the church.

I left Bhokar about ten, A. M., after a most interesting conference with those who, like babes, seemed to desire the sincere milk of the Word. Several of them walked along with me a mile, still conversing about the truths of religion, when I mounted my horse, and rode to the next village, which is about two miles distant from Bhokar. Bhuka, the Christian, together with two of his relatives, who resided here, and who also desired to be admitted to the church, still attended me. The name of this village is Khokar. Having come with me some distance this side of Khokar, I sent them back, urging them to stand fast in the faith, and to do nothing inconsistent with their professed regard to the gospel of Christ. About three miles farther on, I came to another village, and calling for the village mahar to show me the road to the next village, I found that he was an intelligent disciple of the gooroo, whom I have already mentioned as interested in Christianity. The young man had learned that I was intending to pass through this place, and was anxious to see me. He walked along by my side some distance, while I explained to him the principal truths of Christianity. He gave close attention to what I said, and told me he had heard that his gooroo was convinced of the truth of the christian religion, and if he should become a Christian he himself would follow the example. I told him that every one must decide this matter for himself; that every one would be judged according to his own works; that no earthly gooroo could bear his sins; and that Jesus, the sinless gooroo, was the only Redeemer on whom we could depend for salvation. I left the young man, feeling a deep interest in him.

### *Another Interview with the Inquiring Gooroo.*

The next village to which Mr. Ballantine came, was the residence of the gooroo whose candid admissions in favor of Christianity have been mentioned.

In the afternoon I sat down with the gooroo, and two or three of his disciples, and read the first and third chapters of John's gospel, also one or two chapters in the epistle to the Romans, showing that salvation could not be obtained by the law of works. All this was new to them, and it afforded topics for a deeply interesting conversation. The gooroo would often add a remark in explanation of a passage, showing that he comprehended its meaning, and I hope he felt it. One of his disciples, who had gone out into the fields, and was not present at this conversation, being told by one of those who were present what they had heard, begged that the same might be repeated to him in the evening.

In the evening, several individuals came to the tent, including those I had conversed with in the afternoon, and we read the Scriptures and prayed together. About ten o'clock a portion of the same party came again, with the young man who had desired that the afternoon's instructions might be repeated to him. I went over some of the same passages, and read several others which had reference to the same subject. This occupied us till very late, but it was an interesting occasion.

On the following day, Mr. Ballantine had interviews with different individuals, similar to those already described. He reached Ahmednuggur on the morning of the 20th, "thankful for the mercies he had enjoyed on his journey, and for having been permitted to see so much of the grace of God."

In view of the foregoing facts, it is submitted to the friends of missions, whether the providence of God is not summoning his people to more vigorous efforts in behalf of the heathen. Who can fail to recognise the presence of his Spirit with these inquiring mahars? And who does not see that more laborers may be profitably employed in this inviting field? Nay, who does not see that additional preachers of the Word are imperatively called for by the circumstances in which the mission is placed? Is this a time then for Christians to talk of reducing the scale of their missionary operations? While

God is manifestly saying to us, as he said to Israel at the Red Sea, "Go forward," shall we withhold a portion of his own silver and gold? Shall we wrap ourselves in the mantle of our fancied inability, and suffer the heathen to perish in their wretchedness and guilt?

### Madura.

#### REPORT OF THE MISSION.

##### *Statistics—Cholera—Opposition—Results.*

THIS report contains a detailed account of the various operations of the missionaries during the year 1842, from which it appears that Christianity is making some progress, through the blessing of God on their labors. The number of stations attached to this mission is six. There are seven missionaries, seven female assistant missionaries, one native preacher, and thirty-five native helpers. There are ninety-one native free schools under the care of the missionaries, in which there have been during the year more than 3,600 pupils. In addition to these there are eleven other schools, in which about 500 scholars have received instruction. Most of these are boarding schools, five of them being for the benefit of girls. One is an English school with 125 pupils. On the first of September, 1842, a seminary was organized with thirty-four pupils, ten of whom are members of the church, while others desire to make a profession of their faith in Christ.

The missionaries have devoted particular attention to the direct preaching of the gospel. The services of the Sabbath have been various; in some instances the number present has amounted to three hundred. Tours of fifty or sixty miles have been occasionally made, for the purpose of imparting religious instruction. The results of these efforts to improve the condition of the people are encouraging. In many instances there has been an unusual seriousness, and the inquiry, "What must I do to be saved," has been frequently heard. One village in particular, occupied by a native catechist, is mentioned as having been blessed by the presence of the Spirit; thirteen families belonging to it have requested that they may be taken under the care of the missionaries.

The report concludes as follows:

We would remark, that although we have been tried and afflicted, although we have been called to witness the blighting of many fond hopes by the deceitfulness of this people, we are, on the

whole, encouraged in our work. The tokens of divine approbation bestowed upon our labors cheer our hearts, and we would call upon ourselves, and our brethren who are engaged in the same work, to praise the Lord for his goodness. One reason which urges us to make this request, is the divine protection we have enjoyed amidst the dangers that have surrounded us during the year. That scourge of our species, the cholera, has visited every station of this mission, and most of the surrounding country; in many places its ravages have been dreadful, so that, with no great limitation, we could say with the Psalmist, "Thousands fall by our side, and tens of thousands at our right hand;" yet so great has been the divine goodness that we are enabled also to say, "It hath not come nigh us!" Though the pestilence has walked in darkness, as well as wasted at noon day, we have been safe. Nor is this the extent of the favor; we are enabled also to say, "No plague has come nigh our dwelling." The persons in our employ, and the children in our boarding schools, have experienced the same kind exemption. And when it is considered that the number of these is several hundreds, and the mortality in some places has amounted to nearly one twelfth of the whole population, the mercy will be seen to be great. Many large and flourishing families have been entirely broken up, and all that remains of others is one or two helpless orphans. Yet ours, though so large, and associating freely with the people where the disease was doing its worst, have been spared.

At times during the year the opposition of the people against us has been great. The surrender by government of the charge of the temples, the improvements made in Madura city, and the transfer of the boys in the boarding schools to the seminary, are among the causes of their displeasure. So far was this carried that one of our readers was seized in his own house, his school broken up, his wife and children taken from him, and he otherwise shamefully treated. Now when it is remembered that all the schools and meetings are, in a sense, in the power of the people, and that their opposition has been so excited against us, the kind hand of our Father in restraining their rage, and preserving with so little interruption our various labors, is plainly seen, and demands our highest praise.

Another cause for praise is the degree of success which has attended our labors amidst so many threatened evils. This, although not prominent, or very observable, is none the less real and important. The attendance at the boarding schools, day schools, and religious exercises on the Sabbath, has been considerably increased. Nor have the ministrations of the sanctuary been entirely without effect; we have been permitted to see, in some instances, the cheering tokens of the Spirit's presence. The solemnity that has at times pervaded our assemblies, the repeated inquiry concerning their souls, the entire change in the conduct and appearance of numbers among us, lead to the joyful conclusion that some have really been brought out of darkness into God's marvellous light. Four persons have been received to the churches; thirty-seven others are candidates for reception at a future time. Surely this, although the day of small things, compared with what we hope to see, ought not to be despised.

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### Siam.

#### LETTER FROM MR. CASWELL.

THE facts disclosed in the following communication present a gloomy picture of the religion of Siam. If such is the character of the priests, what must be the condition of the people? A previous letter of Mr. Caswell states the number of priests at Bangkok alone to be 10,000. Single wats or temples are supposed to have one thousand attached to them. It is a favorable circumstance, however, that these wats can be reached by the various publications of the missionaries.

Some weeks since the king issued a proclamation, in which he enjoins upon the head priests of Siam great strictness in examining into the proficiency of those under them; he also requires that such as cannot sustain a decent examination, at a certain season of the year fixed by his majesty, shall be degraded from their office. More than two thousand poor priests left the wats in Bangkok in a few days—as my teacher informs me—because of their conscious inability to pass the approaching examination.

The circumstance which gave rise to the proclamation, was the whipping of a child to death by two priests who were his teachers. This, as his majesty de-

clares, led to an examination into the learning and behavior of the priesthood, which has resulted in the discovery that great ignorance and profligacy prevail throughout the whole order. Soon after the proclamation, fifty priests, belonging to a single wat, were degraded at the same time; they were afterwards punished by being exposed three or four days to the hot sun and the public gaze, standing on a platform erected for the purpose. Their crime was some misdemeanor at a funeral. Two were ordered to be burned alive for disguising themselves in the dress of the common people, and visiting gambling houses with their accompaniments. The sentence, however, was not executed. Simultaneously with the issuing of the foregoing proclamation, another was made to the people, calling their attention to the immorality of the priests, and requiring them to be diligent in bringing offenders to justice.

This all goes for zeal in religion; but after all it is quite possible that the king has an eye to his army as well as to the purity of the priesthood. He is evidently seeking to raise a much larger force than he has yet brought against Cochinchina. To every man who shall detect a thief a reward has been offered, and all who are thus brought to justice are converted into soldiers. A duty has been laid on every loom. This will drive the females to the rice fields, and leave the men for war, besides bringing something into the treasury.

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### Constantinople.

#### JOURNAL OF MR. DWIGHT.

#### *Introductory Remarks—Opposition to the Truth.*

THE readers of the Herald are already familiar with the revival of spiritual Christianity, which is now in progress among the Armenians of Turkey. Recent communications from the missionaries at Constantinople represent the work as having lost none of its interest. Those who live at a distance from the scene of their labors are met, however, with serious difficulties, when they endeavor to form a just conception of the character and extent of such a movement. Among the Armenians there is no public profession of a new religion, such as is made by heathen converts. There is no visible separation from the ranks of impenitence, such as takes place in christian lands. The outward relation of the new

convert to the church remains unchanged. He continues to be, what he has long been, an acknowledged member of a christian community.

It is impossible therefore to submit to the friends of missions any statistics, which shall indicate the precise nature and extent of this remarkable movement. Indeed the missionaries themselves have no means of forming an accurate estimate of the number of those who are the genuine disciples of the Lord Jesus Christ. Some are daily preaching the gospel, even in Constantinople, whom they have never seen. These individuals, having learned the truth second hand, refrain from visiting the missionaries for prudential reasons. And there are many in other places respecting whom they have no certain information. Still there is abundant evidence that the word of the Lord does not return unto him void.

In a letter, dated March 24th, Mr. Dwight says, "The work which God is carrying forward here is truly wonderful. Opposers and haters of the truth are yielding to its influence. New inquirers are continually coming to us. Our native brethren have a spirit of prayer which indicates the special presence of the Spirit of God, and is an earnest of greater blessings to come." In the same letter, he also says, "One striking and very gratifying feature of the times is, that many of the vartabeeds are now preaching the gospel, as far as they understand it, having found that the taste of the people is so far changed, that the former mode of preaching legends and fables does not satisfy. The vicar of the patriarch, a week or two since, after a sermon, said something like this, 'Custom requires that I should now bless you in the name of the Holy Virgin and of the Saints, but, alas! there is none left among you who receives the saints; and what shall I do?'"

The following extracts from the journal of Mr. Dwight will throw additional light upon the character of this work.

October 4, 1842. An Armenian merchant called, who has been mentioned in previous journals as having been recently awakened. His mind seems to be deeply affected by the truth, and he finds the saying of our Savior true that a man's foes shall be of his own household. He has a brother who is very much opposed to the least departure from the notions or practices of the church, however much these may be at variance with the gospel. This brother became very much enraged the other day, by some remark made by this indi-

vidual, in relation to the gospel of Christ, and shewed his rage by the use of very severe language. The other said, "My dear brother, why do you become angry? I am ready to kiss your feet if you will only listen to the truth. We are both soon to die. Eternity is at hand. There is a heaven and a hell, and to one or the other we must go. Do I act improperly in wishing my own and your salvation?" This man has a very clear mind, and a good acquaintance with the Scriptures, and I trust his heart is really renewed by the Holy Ghost.

It is not strange that where there are so many indications of the presence of the Spirit, there is some opposition. In the letter already referred to, Mr. Dwight remarks, "At the same time we have enough to keep us humble; the enemies of evangelical truth are exceedingly active and bitter."

7. To-day I gave notice of the suspension of our Armenian service for the present. This step was taken to conciliate some of our former friends who have become disaffected, and are strongly opposed to this service, regarding it as the nucleus of a new and separate church organization. Only two individuals, formerly reckoned among the brethren, have as yet taken this stand; though several others feel very decidedly that the meetings ought for a time to be suspended. In deference to their judgment, and in consideration of their exposure, if a storm should arise, we have concluded to omit them for the present.

*An Inquirer—God the Hearer of Prayer.*

Nov. 3. An Armenian from Aleppo called, being introduced by one of the brethren here. This man is the son of a priest, and has been educated in all the superstitions of his church, in a part of the country much noted for the ignorance and spiritual blindness of the people. He came here on business, and having become providentially acquainted with some of our Armenian brethren, his mind is much interested, and he greatly desires to learn the way of salvation. He asked the privilege of visiting me, as he should have opportunity during his stay, to hear me read and expound the gospel; of course I gave him a cordial invitation to come as often as he pleased. He is a man of about forty, and apparently very clear headed

and well disposed. His strong desire seems to be to learn the truth himself, that he may return, and teach it to his countrymen. He wishes also to take with him a quantity of Scriptures and other Armenian books.

How wonderful are the ways of Providence in regard to the Armenians. In one way or another, men are continually brought from distant places to the capital, and here they become acquainted, for the first time, with the gospel, and returning to their homes, they spread abroad that which they have seen and heard. There is something quite wonderful in the state of the Armenian mind at the present time. Among other classes of Christians, no such preparation seems to exist; but wherever you find Armenians, there is a readiness to listen seriously to the truth, and to abandon long cherished errors, which is quite remarkable. Who can doubt that this is the result of a divine influence?

It is a delightful feature of this revival among the Armenians, that it is constantly sending out its influence to distant parts of the empire. In a letter, dated January 28th, Mr. Homes mentions several individuals who had voluntarily come, and obtained books to carry to other places.

6. One of our Armenian brethren called, and expressed great joy in the belief that God is the hearer of prayer. He says he has found this to be true in his own experience. He has been alone in his village hitherto, and felt somewhat like Elijah, when he supposed that he only was left a true worshipper of God among the children of Israel. He has been praying that God would raise up at least one friend in that place with whom he might commune on spiritual subjects. The other day he visited the public school, and was surprised to find one of the principal instructors giving a lesson to his scholars from the Scriptures. He afterwards had an interview with this teacher, and found him to be a kindred spirit.

The man mentioned under date of November 3d, called again to-day. He speaks of the great sweetness of the modern translation of the Scriptures. "I can now understand it," he says, "and it is so delightful to read the word of God in my own language, that I sit up nights for this purpose. Last night I was up nearly all night reading the Scriptures; and several Armenians from Van, who lodge in the same khan, sat with me listening to the word, and some

of them wept, they were so interested in what they heard."

*Hungering for the Word—Papal Armenians—Pictures—An Aged Pilgrim.*

27. My Armenian visitors increase daily. To-day, it being the Sabbath, a good number came to my service. There appears to be truly a hungering and thirsting after the bread of life. This service has been suspended for a few weeks, as already mentioned, in consequence of the objections of some who were formerly regarded as friends. We hoped that by some concession of this kind they might be conciliated; but they seem to go on from bad to worse, and, painful as it is, we are now compelled to consider them as among our determined enemies.

Several of the regular attendants of my service have been very urgent that I should again preach to them on the Sabbath; and last week they told me they had resolved to come to my house in a body at the usual hour of service, and see whether I would preach to them, or drive them away! I asked them if they had ever yet heard of my driving any body away from my house. I told them I was ready to preach the gospel to as many as would come to me, not only on the Sabbath, but on every other day of the week. Accordingly they came to-day, and manifested much interest in hearing the word of God.

November 29th, Mr. Dwight had twenty-five visitors at his room, with whom many deeply interesting topics were discussed. He adds, "We never had more satisfactory evidence of a thorough work of the Spirit."

Dec. 10. A papal Armenian was introduced to me to-day, for the purpose of giving him an opportunity of conversing on religious subjects. He was formerly bigoted, but his mind has been recently enlightened through the efforts of a pious Armenian. I found him docile and exceedingly interested in hearing the word of God. I am now acquainted with several papal Armenians who have become enlightened; one of them has suffered much reproach and persecution in consequence of his evangelical sentiments. He began to read the Scriptures to some of the younger members of his father's family, and was driven out of the house as a heretic and infidel, whose influence was as much to be dreaded as the pestilence.



18. After service to-day one of my hearers, who hopes that he has recently been brought to feel the power of truth, came to me, and with deep emotion acknowledged that he had formerly opposed us most strenuously, and said all manner of evil against us; and now he felt it to be his duty to make the confession. He hoped he had found forgiveness with God, and wished us to forgive him.

20. Heard to-day that a papal Armenian, who attended my service last Sabbath for the first time, and who has been an opposer, and an exceedingly worldly man, was so affected by the truth as to astonish all his friends who heard him speak. One of them said that he seemed to speak from the direct promptings of the Holy Spirit; for he has been living in entire ignorance of divine truth, and now the whole scheme of the gospel seemed to burst upon his view all at once, and he spoke like one who had been for years acquainted with it.

23. Went with a friend from abroad to visit the Armenian church in Pera. It is gratifying to see the gradual exclusion of pictures from these churches. In all the new Armenian churches there is a marked improvement in this respect. In the Greek churches it is far otherwise. The walls are covered with representations of the saints; and I have seen the ignorant people begin at one end and go round the whole church crossing themselves and bowing before each picture, at the same time uttering a prayer, and closing the act of worship, for such it really is, by kissing the cold dead canvass.

27. Received a call from two of our Armenian brethren—one of them advanced in years, but apparently ripening for heaven. He spoke of the peculiar sweetness he finds in meditating upon God, and said that when a man once acquired this relish, he could never go back to the world. He enlarged upon the necessity of carrying about with us a praying spirit at all times—at night, in the morning, and at noon. This aged pilgrim walks every Sabbath nearly six miles and back again, in order to hear the gospel preached. Last Sabbath the streets were so muddy as to be almost impassable, and yet he was in his place.

The other individual is exceedingly anxious for the salvation of a brother who is very worldly and careless. He says that he pours out his heart every day for that brother, with abundance of

weeping, but God does not hear his prayer, and he fears it is because he is so great a sinner.

On the following day, Mr. Dwight had an interview with a papal Armenian. "I am surprised," he says, "at his boldness, considering the terrible anathemas that are every where, in the papal churches, thundered against all who show the least disposition to embrace evangelical views."

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JOURNAL OF MR. HAMLIN.

*Opposition to the Seminary abandoned—  
Conversions—Prayer for the Seminary—Spirit of the Students.*

Mr. Hamlin is the teacher of the mission seminary at Bebek, a small village on the eastern side of the Bosphorus, about seven miles above Constantinople. It will be seen that the Spirit of God is at work also in this retired place, subduing the opposition of gainsayers, and leading the sinner to "the Lamb of God which taketh away the sin of the world." The journal from which these extracts are taken extends through the last half of the year 1842.

July 8. The priest of this village, who was formerly such an enemy to our seminary, to my great astonishment, has just made an application to have his son received as a permanent member of the school. He confesses that he was formerly my enemy, but that he was so through groundless suspicion of my motives, and the design of the institution. All my Armenian and Greek neighbors are now friendly to me personally, and also to the seminary.

12. An Armenian teacher called; he has visited me once before, and who then appeared to be under deep religious impressions. To-day he conversed like one who had tasted the powers of the world to come. I trust he is newly born into the kingdom of grace.

Mr. Hamlin's assistant, returning, July 18th, from a visit to his friends, related several facts indicative of the progress of evangelical sentiments. Calling at the house of a friend during his absence, he was immediately assailed for connecting himself with the mission seminary, especially after he had been a teacher in the great Scutari college, which was established to oppose protestantism. To his surprise, he found himself ably sustained in his defence by a young lady, also a visitor

in the family. As she displayed great familiarity with the Bible and its doctrines, he inquired where she had obtained her religious knowledge. She replied that she had a pious priest for her instructor, one whose name has been repeatedly mentioned in the journals of the missionaries.

She then gave an account of the great change which had recently taken place in her mother's family. Her brother, formerly a wild and dissolute young man, first became the subject of it; with the consent of the family, he erected a household altar, and, at the date of the conversation, he was daily explaining the word of God to his mother and sisters, entreating them to give ear to its blessed counsels. The effect upon them all had been great and salutary. To one who declaimed against "the foolish and vile course" which the mother and her family were pursuing, and who at last said, "May you and your household go to perdition with such foreign stuff," she meekly replied, "I will not say the same of yours; but will pray that your family, as well as my own, may go, not to perdition, but to salvation."

*August 21.* Four young men from Galata and Constantinople were present at the religious services of the seminary, three of whom we hope are the decided followers of Christ. After the services, when the scholars had withdrawn, I left these young men for a little while, and was pleased to find that they closed the doors, and had a season of prayer by themselves for a blessing upon the school and the nation. They remarked to each other that this is the only college for their nation in the whole world where such truths are taught from Sabbath to Sabbath, and that the hopes and expectations of the evangelical brethren were strongly placed upon it, and that they ought to offer unceasing prayer for the grace of God to make the truth effectual. During the summer, I have had much intercourse with the native brethren, and it seems to me that the Spirit of grace and supplication has been indeed poured out upon them.

22. Some of our students, apparently moved by yesterday's sermon, formed themselves into a little society, pledging themselves by the grace of God to live for his glory, and for the church of Christ. They requested me to furnish them with some useful and important work in theology, or church history, upon which they might employ their united efforts in leisure hours, in order to translate it for their nation. I shall probably give them D'Aubigné's History of the

Reformation—a work admirably suited to the present condition of the Armenian mind.

### *An Inquiring Priest—Catholic Armenians—Females.*

Mr. Hamlin received, September 24th, the prospectus of a new school to be opened by the Jesuits in Pera, in which the English, French, Italian, Greek, Armenian, and Turkish languages were to be taught. This is the sixth educational institution under the care of these indefatigable men at Constantinople, and they were said to be making preparations for the seventh.

*Oct. 1.* I received a visit from a priest whom I had never seen before. He is from the city and his appearance is venerable and prepossessing. After conversing a while upon evangelical truth, he said that the cause of his visit was his troubles and doubts about his own salvation and that of his people. He had read with interest some of our books which my teacher had given him, but he had now come to converse with more particularity about the way of peace, and how he should save himself and those who hear him. He spoke, with much apparent feeling and sincerity, of his doubts and difficulties, and of the spiritual condition of his church and nation. Although the day was chilly, so that I could not sit without a cloak, yet while speaking of his personal feelings and trials, his fears of being forever lost, and of leading others to destruction by seeming to uphold the errors contained in the church services, the perspiration stood in thick and heavy drops upon his whole face, and his countenance betrayed strong and deep emotion.

10. The catholic Armenian, who has called before, came again to-day. In very strong and glowing language, he expresses his hope and confidence in Christ, and his utter abhorrence of the whole system of popery. He has hitherto suffered much from the fear of persecution, and has often asked in what way he can make his escape to some other place, where he can obtain his living in the open profession of an evangelical faith. But he is growing bolder and bolder every day, and begins to be known in his village as a reader and distributor of our books.

This individual, prior to his acquaintance with the missionaries, had been, for years,

"seeking rest and finding none" He had submitted to the severest penances; once he retired to a desert, clothed himself in sack-cloth, and performed the most laborious and menial services for a neighboring convent.

A friend of his was long in a state of mind very similar to his own. Meeting with an enlightened Armenian, this friend was advised to visit the American missionaries. "But," said he, "I have heard of them only as enemies of the faith; and how can I seek the salvation of my soul from heretics and infidels?" At length, however, he consented to visit them by proxy. He gave to the Armenian a variety of questions, which he was to propose as if they were his own, and then report the answers. On receiving this report, the catholic became deeply interested in the prosecution of his inquiries. He turned to the New Testament; and soon he professed 'to renounce the pope and the devil, with all their works, and to trust in Christ alone.'

May we not look upon facts of this description as "shadows" of "coming events?" These longings for a better hope and purer faith are undoubtedly the fruit of the Spirit. And why may we not suppose that God is sending disquiet and fear into the ranks of error and formalism, as preparatory to the extensive introduction of a genuine, spiritual Christianity?

*Dec. 20.* The catholic Armenian came to be strengthened and comforted amid his trials and dangers. A few days since a priest came to the house where he resides, entered his room, and carried off some of his books which he had obtained from us, and which he has made of late no secret of reading or distributing. The family have also accused him to the bishop and priest as a protestant.

The bishop has actually threatened to withhold the sacrament and absolution; to which the man replied, he hoped to obtain the latter from a higher source, but begged to know his crime. The bishop then charged him with reading protestant books, and listening to protestant teachers. But, replied the accused, I endeavor to prove every thing by the Bible; and if they or an angel from heaven teach me any thing contrary to the written word, I shall not receive it. The bishop frowned at this, and told him there was no command given for his reading the modern Bible; he again cautioned him to respect the ecclesiastical powers, if he would escape the punishment which they well knew how to deal out to incorrigible

heretics, and dismissed him. He came directly to my house to make known these threats, and to seek consolation in christian sympathy and prayer. He prayed earnestly that he might have grace to bear a good testimony for Jesus Christ—should violent persecution come—and to be faithful, even unto death.

25. An Armenian acquaintance called this morning, bringing with him four female relatives, two of them members of his own family. I was surprised and pleased to find them so much enlightened. Two of them had read some of our books, and wanted me to furnish them with a complete set of all our Armenian publications. They reside in different villages, but said that in each place there were some of their neighbors seeking after the truth, and others speaking against it.

Every indication of the revival of evangelical opinions among the families of this community, and particularly among the female members of them, is peculiarly interesting. The Armenian females are usually so secluded that there would seem to be but little hope of the truth's reaching the ear, much less the heart. What surprised me most was that these five individuals came with the design of being present at my forenoon service—a great innovation upon the customs of the country.

### Syria.

LETTER FROM MR. SMITH, FEB. 27TH., 1843.

### *Toleration of Protestants.*

THE strength of ecclesiastical power in Turkey, in consequence of the connection between church and state, has been clearly developed in the events of the last few years. Indeed it has been distinctly and frequently claimed that the heads of the prevailing sects have the power of restraining any member of their flocks from becoming Protestants, on the ground that they have no recognized existence in the empire. The missionaries, however, have supposed that the fundamental law of Mohammedanism countenanced no such doctrines; but that, on the contrary, when fairly interpreted, it placed all christian sects on the same footing. A recent occurrence at Beyroot has shown that they were not mistaken.

In 1834, Mrs. Smith received into her family a girl whose parents were connected with the Greek church. At her death she made an

arrangement which she hoped would secure to the child the benefit of a permanent residence in some one of the mission families. Her expectation has not been disappointed; although every lady with whom the girl has lived—the first Mrs. Smith, Mrs. Hebard, Mrs. Wolcott, and the second Mrs. Smith—has been released from her labors and responsibilities by death. Rahil, now grown up, is at present under the care of Mrs. DeForest, who, with her husband, constitutes a part of the family of Mr. Smith. Having indulged a hope that she was a Christian for some time, Rahil was admitted to the mission church on the first Sabbath in last January.

In the mean time her father has died, and her mother has lost her reputation; in consequence of which she has not spent a night at home for some two years. Subsequently to her joining the church, the mother insisted on her return, saying that she had an offer of marriage, and must get herself ready. Mr. Smith replied that he should exercise no authority over the girl, neither could the mother, inasmuch as, according to the Mohammedan law, she was of age, and might act in reference to her residence and her marriage as she pleased. Rahil, on being consulted, declared that she could neither reside at home, nor join the Greek church, nor marry a member of that church; but she was willing to call on her mother occasionally, with some one to accompany her. She made one visit, and nothing unpleasant occurred.

Last Monday, however—having called again in company with Doct. DeForest—on rising to leave, her mother forbade her going; and a son-in-law, placing himself in the door, declared she should never pass it except with their permission. Her remonstrances, and those of the Doct., were in vain; she was forced to sit down, her head-dress was taken off, and the Doct. was told that he might go. Several circumstances satisfied him that there had been a previous understanding among themselves, and also with their neighbors. He was not slow in informing me of what had happened. It was a moment of no little anxiety. To say nothing of her personal danger, there was reason to fear that they might marry her to some one by force that very night, or that they might deliver her into the hands of the bishop, where she would be made to suffer much, and from whom it would be exceedingly difficult, if not impossible, to rescue her. No time was to be lost.

We hastened to the consul's, and taking his janissaries, proceeded to de-

mand the girl. The brother-in-law, instead of listening to what we had to say, again placed himself in the door to offer resistance, and a crowd collected around. But our resolute janissaries soon cleared a passage, and Rahil, finding herself at liberty, escaped to the mission-house. The cries of the mother aroused a body of lawless Albanian soldiers, who were in the neighborhood; and had we been a minute later, they would have mingled in the affray. As it was, the son-in-law hastened with a body of them to my house—where Mrs. DeForest had been left alone—supposing she had been taken there, and determined to carry her back by force. This alarmed our neighbor and very kind friend, the Prussian consul-general, and he immediately sent one of his janissaries to spend the night at the mission-house, and thus secure the poor girl from further violence. Before day-break on Tuesday, accompanied by a band of warm hearted native friends, she was brought home, and in the course of the morning found an asylum in the house of the Prussian consul-general, where she was very kindly received by him and his excellent lady.

You may say that all this looks very much like taking the law into our own hands; and so it does. But then it was the plain law of the land that we executed; and we did it ourselves because we had no confidence that this weak and corrupt government would do it for us, and the emergency required haste.

Early in the morning, Mr. Smith sent a friendly message to the bishop, for the purpose of giving him the first information of what had happened, assigning as a reason for the course pursued, the wish of the girl, and the well known character of the mother.

In the course of the morning the Russian dragoman presented a complaint from the mother to the pasha, charging the janissaries with having beaten and wounded her other daughter, and me with having forced Rahil away contrary to her will, and for sinister purposes. The pasha consequently sent his dragoman to the American consul, and demanded that Rahil should be brought before him. This the consul declined on the ground that she was not now under his command, being in the Prussian consulate; and he explained the truth of the case fully to the dragoman. In the mean time, also, the principal janissary, finding himself accused, brought the mother and her son-in-law

before the pasha, made them deny all their false charges against him and myself, and confess that the girl went away of her own accord. At length, the dragoman of the pasha called on the Prussian consul-general, expressed the satisfaction his master felt on learning that the girl was with him, assured him that the pasha would leave her entirely to her own choice, but in order to know what that was, he must examine her himself, and he consequently begged the consul-general to send her to him, accompanied by the Prussian dragoman and a janissary. The request, accompanied by these pledges, was readily assented to, and the poor girl was sent to appear before the pasha in full council. The examination was in substance as follows :

*Pasha.* Girl, what is your story ?

*Rahil.* When I was a little girl, my parents gave me to Mr. Smith to be brought up. He has brought me up as his child. When my father died he left me with him. And now his house is my home. Yesterday I called to see my mother, and was forcibly detained, contrary to my remonstrances and those of the friend who was with me. He hastened to inform Mr. Smith, who came, and then I escaped.

*P.* Did he take you contrary to your will ?

*R.* No.

*P.* Where do you wish now to live ?

*R.* With Mr. Smith.

*P.* Why do you not wish to live with your mother ?

*R.* There are reasons which cannot be mentioned here.

*P.* I wish to know what they are.

*R.* They are sufficient, but as I have been taught from my childhood, I think it not proper that I should mention them.

*P.* (to his council) Her mother is a bad woman. Girl, you may go to the place which you have chosen.

Thus was settled a question, the agitation of which I had for years dreaded, just in proportion as Rahil had won upon our attachment, and her mother had degenerated in character.

The civil law had now taken its course. The ecclesiastical question, it was hoped, would not be agitated. Wednesday passed away without any occurrence calculated to excite apprehension.

But on Thursday morning the pasha's dragoman called on the consul to say, that the Greek bishop had presented a

petition, in which he claimed Rahil as a member of his flock ; and the pasha in consequence demanded that she should be sent that very day to the bishop to confess, otherwise the affair would become very serious. This most extraordinary demand involved not only her liberty of conscience, but the broad question of the toleration of protestantism. It did more ; it interfered with the right the native Christians have always enjoyed, of going at their pleasure from one sect to another. Rahil, on being asked what reply she would give, answered that she was not a member of the Greek church, nor subject to the bishop, nor would she confess to him or any of his clergy. The English and Prussian consuls-general were consulted, and their advice taken. The natives, as the rumor reached them, protested most loudly against such an interference with the rights of the laity. And for once we found even the Roman catholics sympathizing with us. I think the whole sect of Greek catholics would have been found ready to make common cause with us against such a monstrous claim from a Greek ecclesiastic.

There was but one course for us to take, viz., to return Rahil's answer to the pasha, and this, as his message had been verbal, was consequently done verbally. His reply put an entirely different aspect upon the case. He said they had been complaining to him that we were making the girl a protestant by force. All he wanted was, that she should go before the bishop, as she had come before him on Tuesday, and declare her mind freely. She should then be left to her own choice. This answer was a noble declaration in favor of the rights of conscience, and relieved us at once of anxiety. The proposition seemed a reasonable one, and we were disposed to comply with it, provided the pasha would send one of his janissaries with the American dragoman, and a janissary from our consul, to be witnesses, and ensure her safe return. But she was still reluctant to go ; and should we take the responsibility of requiring her to do it ? The interview would be embarrassing to her, and certainly not very pleasing to the bishop. It was concluded at last that she should answer the pasha, that she acknowledged in no sense whatever the authority of the Greek bishop, and had no sort of connection with him. That the pasha was the person whom she knew as the governor of the country, and if he saw fit to command her, she would again

appear before him, as she had done before, and satisfy any doubts he might have respecting her ecclesiastical relations. During the whole of Friday the pasha was inaccessible, and also on Saturday morning. So the message was finally given to his Mohammedan dragoman, to be delivered in case he should call up the subject again, and there the matter rests.

Mr. Smith has no fear of any further agitation of this question. The precentor of the bishop declared to the consul, it was supposed by authority, that the bishop had made a mistake. Had he known that the girl was a protestant, he would not have interfered.

You will perceive in all this affair that Rahil's right to become a protestant has not been questioned, any more than her right to join any other christian sect. The pasha's reply distinctly implied that she had this right, and no one has been heard to express a doubt. Indeed, in reviewing the history of the mission, I can recollect no case where an accusation has been brought against any of our converts on this score. The persecution of Asaad esh-Shidiak was without law, under the papal government of the Mountains. What may occur hereafter, or what new principles may be sent down from Constantinople, I know not. But hitherto we have reason to bless God for the toleration afforded us under the laws of Mohammed—a toleration which would vanish at once, if the reins of government were put into the hands of any one of the christian sects of the country.

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### Sandwich Islands.

#### LETTER FROM MR. CONDE.

#### *Liberality of the Natives—Progress of Religion—Romanism.*

Mr. Conde is stationed at Hana, on the island of Maui. At a monthly concert, held a short time before the date of this letter—November 18th—he gave some account of the annual meeting of the Board at Philadelphia in 1841, of the special meeting at New York in the January following, and also of the general progress of missionary feeling in this country. His object was, by presenting a view of the sacrifices which Christians at home are making to send the gospel to the heathen, to provoke his own people to love and good works.

The effect is described in the following extract

Similar appeals had often been made to our church and congregation, but this being preceded by the relation of the facts alluded to, produced a deeper impression than I ever witnessed. Expressions of love and gratitude to benevolent friends in America were every where heard. Nor was this all; the great mass of the church have since given practical demonstration of their willingness to aid the cause in some way. A subscription paper was circulated for the purpose of raising funds to purchase a bell, and also to erect a permanent house of worship; this being the third year since our contributions for these objects commenced. Many did nobly, considering their extreme poverty, subscribing from fifty cents to three dollars each; and it should also be borne in mind that these are semi-annual subscriptions. Besides making donations of money, or of articles which can easily be converted into money, our people are still collecting stone, lime, and timber. The work advances rather tardily, it is true, but the delay is not entirely chargeable upon them. Every other week they are required to work three days for the king and their landlords; and when any important public work is undertaken by government, the number of days is doubled. This renders it difficult for them to find time, after attending to their own personal wants, to perform any extra labor. But we hope soon, notwithstanding this and many other disadvantages which cannot be specified, to have a good house for public worship at this station.

In every part of his extensive field, Mr. Conde finds the people ready to hear the gospel. On any day of the week, he "can gather a respectable congregation in any neighborhood on the shortest notice." The results of missionary effort at his station, up to the present time, with the present state of religious feeling, are given below.

During the four years which have nearly elapsed since we commenced this station, where heathenism had reigned for so many ages undisturbed, we have, by the blessing of God, gathered a church of four hundred and twelve souls. This is the present number of members in regular standing. Since the church was organized, fourteen have died and gone, as we hope, to a blessed immortality. The spirit which some of

them manifested on their death beds, and the messages they left to their teachers and brethren in the church, evinced a readiness to depart and be with Christ. Fifteen are still under church censure.

Since last January several accessions have been made, in all amounting to one hundred and ninety-four. All except one were received on profession of their faith. Our professors of religion, we hope, are not only increasing in numbers, but also in knowledge and grace. This at least may be said of many without any exaggeration. The assiduity and seeming delight with which they attend upon the ordinances of God's house, and other exercises for improvement, in connection with what we hear and see of their daily walk, give us this confidence.

The religious aspect of our field is more encouraging at present than it has been for several months. Many are inquiring what they shall do to be saved; new cases of awakening are frequently occurring. There are about three hundred in different parts of our field who attend the weekly meeting for inquiry and religious conversation. Most of them profess to have met with a change of heart. They are of all ages from the man of grey hairs down to the youth of sixteen. Those of the latter class, however, are very few.

Hitherto the progress of popery at Hana has been considerable. A few converts have been made, but they belong to the most degraded and depraved class of the inhabitants. The two districts which form the extremities of the field are particularly exposed, however, owing to the extreme ignorance of the natives, and also to their distance from the means of grace. Mr. Conde thinks that all such places should be immediately occupied as missionary stations.

There are several intelligent native Christians who do much to keep Romanism in check. We sometimes receive considerable assistance from them, as they pass through our field, on their tours around the island. None perhaps is more active in this respect than David Malo. He is peculiarly awake to the absurdity and evil tendency of this new doctrine; and being thoroughly versed in the Scriptures, and possessing considerable tact in argument, and with no small share of wit, he succeeds remarkably well in silencing the enemy, and in fortifying his countrymen against

the attacks of the Man of Sin. He is general agent for all the schools of this island; and the duties of his office render it necessary for him to travel considerably from place to place. During these journeys he improves every opportunity to sow the good seed. His influence is very manifest in preventing the children and youth from going over to popery, and in keeping them in their respective schools. The people repose so much confidence in his judgment, and in the sincerity of his attachment to their best interests, that they listen with great pleasure to his instructions on every subject. The priests find in him a powerful enemy, and are therefore very bitter in their complaints against him. But they do not find it easy to silence him, or effectually to check his influence.

On a certain occasion a priest complained to him that the king and chiefs and all the officers of government were hostile to their cause; that they threw obstacles in the way of its advancement; and that in various ways they influenced the people to treat it and them with derision. He replied, "Do as the Bible directs. If they will not receive you, nor listen to your doctrine, then shake off the dust from your feet for a testimony against them, and go somewhere else." The priest on receiving this reply abruptly terminated the conversation, and went his way.

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LETTER FROM MR. WHITNEY, OCT.  
30TH, 1842.

*Romanists at Niihau—William Tenooe.*

THE station occupied by Mr. Whitney is Waimea on the island of Kauai. A few miles to the west of this place is the small island of Niihau. From the following extract it appears that the papists have found their way to this secluded portion of the earth; but while they have led many astray, they have awakened a spirit of inquiry in others which, with the blessing of God, has issued in the salvation of their souls.

In the month of September, I spent a week at the island of Niihau, on which there are about one thousand inhabitants who seldom have the opportunity of attending public worship, owing to the want of canoes, and the danger of crossing the channel between the two islands. Most of them, however, can read, and the gospel has found its way to their hearts. Their attention has

lately been called to the subject of religion, through the influence of a popish priest, though he meant it not so. He spent some weeks at the island, and gained some one hundred and forty or fifty followers. They belong, however, as in most other places, to the most ignorant class of the population, who are impatient of the restraints of the law, and are told by the priests that they shall be protected in the violation of it, through the influence of French ships of war. The better portion of the people have been led to inquire whether this is the religion of Christ. They have read his word, and when I was there, the Spirit of God seemed to be operating on the hearts of not a few. I admitted twelve to the fellowship of the church. These I have known as serious inquirers for years, and believe they will wear well.

The friends of missions in this country were once familiar with the name of William Tenooe; but for the last twenty years they have rarely heard it, and never perhaps unaccompanied with expressions of sorrow and regret. They will be particularly gratified therefore with the intelligence of his restoration to the bosom of the church.

While a mere boy, Tenooe left the Sandwich Islands, and came to the United States. Soon after his arrival, he was found in a barber's shop at New Haven, whence he was taken and sent, with Obookiah and Hopoo, to the Foreign Mission School at Cornwall. At this place he made a profession of religion; and when the first missionaries embarked for the islands, he accompanied them. But instead of the helpful assistant which they had hoped to find in him, he soon became a virulent opposer. On the 23d of July, 1820, he was formally and solemnly cut off from the church of Christ. At first he was encouraged and supported by some unprincipled chiefs, on account of his acquaintance with the English language; but his dissolute and reckless habits obliged them to discard him. For many years he obtained his living, sometimes as a sailor, and sometimes in a Honolulu tipping shop. At length his day of merciful visitation arrived. Mr. Whitney's account of the wonderful change is as follows:

He had shipped on board a trading vessel for the coast of Mexico; but without any one to warn or rebuke him, he continued as wicked and profligate as ever, till one day, while the vessel was at anchor on the coast of

California, the captain sent him on shore to get some fire-wood. While there alone, in the act of cutting down a tree, he heard, as he supposed, a voice remonstrating with him for his wickedness, and long-continued abuse of the Savior. He looked about to see who it was that was speaking to him; but nobody was to be seen. The axe fell from his hands, and he sat down. The expostulation continued. In great distress, he attempted to pray, but could not; unable to work, he returned to the vessel, and attempted to explain to the captain the reason of his returning without the wood for which he had been sent. From him, however, he received nothing but reproaches and curses, which continued to the end of the voyage. Nor was the treatment of the officers and crew any better, except that a part of the latter, who were his countrymen, were disposed to be civil. With them he could converse, and having obtained a Bible, he used to read it to them on the Sabbath, and other times, as they could attend.

On the arrival of the vessel at Honolulu, Tenooe immediately abandoned the life of a sailor, and having obtained some encouragement from the people in a neighboring valley, he commenced teaching a few children in English. It was soon observed that his conduct was very much altered; from habits of the lowest dissipation and vice, he had become sober, industrious, and moral. His school increased to the number of sixty or seventy. He was regular in his attendance at church on the Sabbath, occasionally visiting and conversing with the missionaries, by whom he was encouraged to persevere. Shortly after my arrival at Honolulu, in May last, he called at my house, and gave me the facts already stated. It was then more than two years since he had forsaken his wicked course, and nothing irregular or immoral had been seen in his conduct. He spoke of his hope in the Savior with great diffidence, said that at times he was afraid he had committed the unpardonable sin. But he could not think of returning to his sinful ways without the greatest horror, and he was determined to follow the Savior to the end of his life. Before I left Honolulu, I had the pleasure of seeing this prodigal restored to the church; and I cannot but hope that he is a brand plucked from the burning, to the eternal praise of Him with whom all things are possible.



LETTER FROM MR. PARKER, NOV.  
1ST, 1842.

*Condition of the Church—New Place of  
Worship.*

THE field of labor assigned to Mr. Parker is Kaneohe, Oahu. In this district there are ten schools, conducted by native teachers, and having 500 pupils. These schools have never been so prosperous as during the past year; parents are now willing to pay something towards the support of the teachers.

The church at this station now numbers 232 members in regular standing. We have had no sad cases of defection, and but few of discipline, since our organization. We have a church meeting every Saturday afternoon; also a Sabbath school at the close of the morning service on the Sabbath exclusively for members of the church, at which almost all are invariably present. Their attendance on the Sabbath, and at other occasional meetings, is generally constant, and their uniform walk and conduct is such as to give hopeful evidence that they will at last be owned as the followers of Christ.

Our congregation on the Sabbath for the last few months has not been as large as formerly, owing chiefly to the want of a convenient place of worship. We have been obliged to meet in a school-house which will not accommodate more than 250 persons, consequently many must remain out of doors during the service, while some stay away; but we hope soon to be provided with a better place of worship.

Our new stone meeting-house, now nearly finished, is ninety-five feet in length by forty-two in width. It has been erected by the voluntary effort of the church members. Our old grass building, in which we had worshipped eight years, had become too poor to allow of our assembling in it much longer, and my own conviction was, that if we would maintain the ordinances of the gospel with profit to the souls of the people, we must have a better house. The people are poor, and destitute of almost every facility for erecting a permanent house. Yet they entered more than willingly upon the work. The number of male members in the church does not exceed a hundred; and not more than seventy-five of these are able to labor at such work as is required, a number being aged and infirm. Yet these seventy-five church members have collected the materials for the

house, consisting of stone, wood, and lime, they have assisted in laying the walls, they have been to the mountains to cut and draw the timber, beside contributing in other ways to pay the carpenters and masons. The female members of the church have contributed monthly twelve and a half cents in money, or in some available articles, for the same object.

More than eighty dollars have been contributed toward the erection of this house of worship by the second church in Honolulu.

The papists have a number of followers in the vicinity of this station. The priests are indefatigable in their efforts to turn away the people from the truth; to accomplish this end they employ presents, and assurances of salvation on easier terms than the missionaries propose.

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LETTER FROM DOCT. ANDREWS, SEPT.  
2D, 1842.

*Plea for Additional Missionaries.*

THE following communication needs neither explanation nor comment. What response will the churches make to these earnest and affecting appeals?

At my post of observation as physician, I am necessarily more or less conversant with the health of all the missionaries on Hawaii. They are laboring beyond their strength, and unless they shall be relieved in some measure of their arduous duties, others must be sent to fill their places, when they shall have ceased from their work, or at least returned to their native land. I have therefore felt it to be my duty to urge upon you the importance of a very considerable increase of the number of your missionaries at the Sandwich Islands.

It has been stated, if I mistake not, that it is the intention of the Board to keep our number good. Allow me to say that, in my opinion, if the plan is to do nothing more, it will eventually require a greater expenditure of men and money, than the enlargement of the mission at once, so as to relieve, in some measure, the brethren who have charge of extensive fields of labor. For years a great blessing has been vouchsafed to the efforts of your missionaries here. Large churches have been built up, whose numbers are widely scattered, and often extremely difficult of access.

What minister in the United States would undertake to watch over a church of three thousand members; preach twice on the Sabbath, besides attending an inquiry meeting and three Sabbath schools; hold meetings or teach singing school every day during the week—one of the meetings being at a distance of some miles; teach a day school twice on each of five days in the week; build a meeting-house by acting as architect, superintendant, collector of funds and materials, watching daily over the rude efforts of natives to do what should be done by carpenters, masons, glaziers, etc. etc., occasionally also putting a hand to the work himself?

I might speak of jourmies over miry roads, up and down tremendous precipices, of voyages in frail canoes—at the imminent risk of being overwhelmed by the surf—to reach secluded vallies, tours through an extensive district intersected by deep ravines, with almost precipitous sides; I might have detailed the domestic cares which must devolve upon a husband and father, separated, as most of your missionaries are, from all civilized society, and often called to watch over some member of his family who is laid upon a bed of sickness, while no medical aid can be obtained; but I presume that what I have mentioned, will be considered full employment for one man, and therefore will not enlarge.

Very few can sustain such labors for many years. One and another are sinking under them. I see my brethren exhausting their strength, and preparing for an early death, and entreat them to spare themselves, that thus they may prolong their lives, and ultimately do more in the service of their Master. Here is a specimen of the answers I receive. "What can I do? Here is this great church on my hands; the flock must be fed, wanderers must be looked after, inquirers must be directed, Sabbath schools must be attended to. The sick must have medicine. The papists are in my field. Where shall I begin to diminish my labors? Until more aid is sent to us, I must labor while my strength lasts, and stop when I can do no more."

Such is very nearly the reply which I received not many weeks since. The brother was evidently suffering from excessive labor, and he has since been obliged, in a great measure, to rest from his cares and responsibilities; he ought to do so entirely. I explain to him the character of his complaint, and urge the necessity of relaxation and repose, but

he points me to his feeble family, to his sick associates, to his church and people in a peculiarly interesting state, and says, "You see I am not in a very good situation to rest on my oars." He admits that my advice is good, but the difficulty is practical not theoretical.

Cannot, will not the Board send us more aid? Will they let these brethren exhaust their strength, and lie down in an early grave for lack of a few additional missionaries? I know that they have to look at the world, but I entreat them to take another look at the Sandwich Islands, and, if possible, send to our aid a large and speedy reinforcement.

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Ojibwas.

LETTER FROM MESSRS. HALL, AYER, ELY, AND BOUTWELL, MARCH 6TH, 1843.

#### *New Stations—Prospects of the Mission.*

Mr. Ayer has recently visited Red Lake and Leech Lake, for the purpose of ascertaining the encouragements for missionary operations in that region. Red Lake is a large lake north of the sources of the Mississippi river, and connected by an outlet with the Red river which runs northerly, through Great Lake Winnipeg, into Hudson's Bay. It is near the centre of the North American continent, and the travelling distance from La Pointe on Lake Superior, is about twenty days.

At Red Lake Mr. Ayer found about 100 hunting Indians, and from 500 to 600 women and children, most of whom might be brought under the influence of the gospel. They are probably more stationary than the rest of the Ojibwas; although the men are absent a part of the time, the women and children generally remain in one place during the whole year. They are supposed to raise more corn and potatoes than any other band of the Ojibwas; some families, in ordinary seasons, lay up sixty or eighty bushels of the former article. They can obtain excellent fish in any quantity from the lake.

The proposition of Mr. Ayer to commence a missionary station among them was favorably received. After listening to his statements the chief addressed his braves in the following language.

My braves, I should be ashamed to suffer one who has come so far to visit us to turn back again. We should not turn him away. We should not treat

our trader in this way; we should run to meet him. My braves, you have listened to what he said. I believe what he says. Let us try him four years, and if we do not find him true, then we will send him away.

Mr. Ayer held several meetings during his stay at Red Lake, at which he preached to a considerable number of attentive listeners. The Indians declared themselves willing to allow the missionaries as much land as they may want.

At Leech Lake every thing appeared favorable to the establishment of a missionary station. The principal chief replied to Mr. Ayer in the following terms.

Why should missionaries, coming from the east, pass my place and go to a village beyond us? The Indians of this place are regarded by the whites as foolish and mischievous. But we are not all so. There are indeed some half dozen who are very foolish, and who will not be controlled, nor listen to advice. But others are well disposed. Now I wish you would not pass us, and go to Indians beyond. First come here, come directly. You may have as much land as you please, and as much timber as you want for your own use.

The missionaries think that both of these positions, were the men ready, ought to be occupied immediately. But they feel themselves too weak to commence more than one station; and they have given the preference to Red Lake. In relation to the general prosperity of the mission they remark as follows:

In short there seems to be no part of the country where missionaries might not be located. There is a movement on the minds of the Ojibwas generally in favor of being instructed. There appears never to have been a time since we came here when there was so much encouragement to labor among them. To us the field appears white unto the harvest. Who shall enter and gather it? We would gladly spread ourselves, but we are too few to occupy only a small

part of the ground. Again we turn our eyes to the Board and to the churches for aid. A deep impression has apparently been made upon the Ojibwas; now is the time to follow it up. Could the whole country be operated upon at once, a marked change in their character and habits would be introduced. We need at least four or five good, self-denying men; we want them now. One at least ought to be an ordained missionary; the others are wanted as teachers and assistants.

Messrs. Ayer, Ely, and Spencer were, as is learned from later communications, about three days travel from Red Lake, on the 12th of April, on their return to commence a residence there.

In a postscript to the foregoing joint letter, Mr. Boutwell says that the operations of the mission at Pokegama are very much impeded, at present, by a war between the Ojibwas and the Sioux. He had determined, in consequence of this obstacle, to remove for the summer to Mille Lac; but the Indians at Pokegama would not consent to this arrangement. Although they expect that their enemies will assail them, they are resolved to remain. Peace or war, they say they will fortify themselves and plant. In relation to the Mille Lac Indians he writes as follows:

That band are still waiting with outstretched hands for the bread of life. This is the third time within two years that they have applied to us to go or send some one to settle and teach their children. Mille Lac is one of the three largest lakes west of Lake Superior, and it abounds in excellent fish. Rum river takes its rise in this lake; within ten or fifteen miles of the lake the river expands so as to form three considerable lakes, which are filled with wild rice. Here then are two great and almost never failing resources for the support of a station—fish and rice. There is no better soil in this region for agricultural purposes. Cannot you send us two men for this field? We know not how to resist these repeated calls any longer.

### Miscellaneous.

#### FRENCH USURPATION AT TAHITI.

THE unjustifiable proceedings of the French at Tahiti, in September last, have been extensively noticed in the public papers. The success of the mission commenced there by the

London Missionary Society in 1797, after eighteen years of "hope deferred," had awakened a general interest throughout Christendom. And now the circumstances under which this outrage on the rights, both civil and religious, of a defenceless community has

been perpetrated, the apparent motives which led to it, and the bearings which it is likely to have on the cause of liberty and christian knowledge in the islands of the Pacific, have every where arrested the attention, and called forth the reprobation of the friends of protestant missions. The directors of the London Missionary Society, after a careful examination of all the testimony in the case, arrive at the following conclusions.

1. The establishment of French sovereignty was effected by force

2. The offences for which the Tahitians were punished with the loss of their independence, were the honorable opposition of the civil authorities to the licentious practices of the French officers and seamen, and the aversion of the natives to the catholic missionaries imposed on them by French arms, combined with a strong and grateful attachment to their disinterested teachers and faithful friends, the protestant missionaries of Britain.

The London Missionary Society, distressed and perplexed by the dangers which threaten their operations in Polynesia, has naturally turned to kindred institutions in Great Britain for their sympathy and co-operation. The appeal has been met with a fraternal and most grateful response. The officers of the Wesleyan Missionary Society united in a deputation to Sir Robert Peel and the Earl of Aberdeen; and having explicitly stated their deep interest in the welfare of a sister institution, they urged upon the British government the adoption of suitable measures to avert the threatened evils. The committee of the Baptist Missionary Society, and the committee of the (Moravian) United Brethren's Society have declared their unfeigned sorrow in view of the untoward event already mentioned, and tendered their christian sympathy. The committee of the Church Missionary Society have expressed their sentiments in the following resolution.

The committee have received with extreme regret, the tidings of the aggression of the French on the island of Tahiti, and of the forcible introduction of Romish priests into one of the most flourishing fields of protestant missionary enterprise; the committee are desirous of expressing their deep sympathy with the directors and supporters of the London Missionary Society, under the present discouraging aspect of a mission in which their labors have been hitherto crowned with so large a measure of success, and which has been the centre for the diffusion of evangelical truth into many of the surrounding groups of islands; and they would at the same time express their earnest hope and prayer that the light of Christianity, which has by the good providence of God been kindled on the distant shores of Tahiti, may yet be preserved from the corruptions of an apostate church.

At an earlier day, the Paris Missionary Society had sent their spontaneous tribute of sympathy and affection, from which the following extract is taken.

Our alarms have not been less sensible, nor our grief less profound, than if these proceedings affected the interests of a mission founded by ourselves. We feel anxious to avail ourselves of the earliest opportunity, to testify the sincere interest we take in the novel position in which you are placed in reference to these islands, where your missionaries have expended, during so many years, and with so much success, their strength and their lives. We are so weak and insignificant, that our influence could not be of much use to you; but, if you judge that under existing circumstances our society could render you the slightest assistance, we are at your service.

The Evangelical Society of Geneva subsequently addressed a letter to the directors of the London Missionary Society, in which they say,—“We have keenly felt the blow which the papacy has struck at the interesting missions at Tahiti, and through them at the whole church of our Lord Jesus Christ. You do not suffer alone, dear brethren; we, your brethren throughout the continent, all suffer with you.” They propose also the designation, by the London Missionary Society, of a day of prayer for the divine interposition. The first Monday of June was accordingly set apart for this purpose.

On the 12th of April, a large meeting was held at Exeter Hall, London, at which the friends of protestant missions, without regard to denominational distinctions, united in condemning the unrighteous and oppressive proceedings at Tahiti. On that occasion it was resolved “that this meeting affectionately and urgently invites the protestant churches of Britain, of Europe, of America, and throughout the world, to unite in the public reprobation of this act of French aggression and popish intrigue, and to employ all appropriate and pacific means for restoring to the queen of Tahiti and her people, the enjoyment of their independence; and also for preventing any similar outrage on the civil rights and religious freedom of the other evangelized islanders of Polynesia.”

A letter on the foregoing subject, written in behalf of the London Missionary Society, addressed to the Secretaries of the American Board of Commissioners for Foreign Missions, was laid before the Prudential Committee on the 24th of May: whereupon, in consideration of the bearing which the late outrage at Tahiti, in connection with other similar proceedings of the French authorities at that and other islands of the Pacific, is likely to have on the

cause of missions in that part of the world, they adopted the following resolutions :

*Resolved*, That the Prudential Committee view with pain and solicitude the efforts put forth by papists in all parts of the unevangelized world to counteract protestant missions, and to substitute the errors and superstitions of popery for the doctrines and precepts of the New Testament, which, by the divine blessing on the labors of missionaries and the free circulation of the Word of God, are beginning to take effect on the minds of the heathen; and this Committee are especially pained that the enlightened and powerful government of the French nation should so far become the agent of the Romish hierarchy as to permit its naval force to be employed as an instrument in compelling the small and defenceless communities of the Pacific Islands, contrary to their own wishes and laws, and to the great principles which are recognized as regulating the intercourse between independent states, to receive instruction from popish priests, and in interfering by compulsory commercial regulations and other measures, to the prejudice of the moral and social welfare of those islanders.

*Resolved*, That this Committee have noticed with joy the progress and triumph, through the instrumentality of the missionaries of the London Missionary Society, of Christianity in the island of Tahiti; and while with thankfulness to God they revert to past success, they feel the deepest sorrow in view of the trial and conflict with papal heresy and delusion, supported by the French power, to which the society and its missionaries in that island have been recently called; and this Committee pray that the society and its missionaries may be divinely guided to the adoption of such measures as may be best adapted to avert the disastrous consequences which threaten the mission and the Tahitian community.

*Resolved*, That, in consideration of the obstacles thus interposed to the progress of civil and religious liberty, of knowledge, Christianity, and civilization, the governments friendly to these interests are called upon solemnly to protest against this invasion of the rights of conscience and self-government, and to adopt such peaceful measures as they may judge best, to prevent similar outrages being perpetrated in future by the powerful upon the weaker political communities.

*Resolved*, That this Committee cordially join with the Directors of the London Missionary Society and the Geneva Evangelical Society, in recommending to the friends of protestant missions throughout the world to offer special prayer to God that the progress of the gospel may not be hindered by the efforts of the papacy; but that he will cause all events, even those which seem most adverse, to combine to hasten its advancement; and that he will inspire his people, and especially missionaries, with increased faith, hope, and zeal, to labor for its speedy and final triumph over all the earth.

# BRITISH AGGRESSION AT THE SANDWICH ISLANDS.

THE extraordinary conduct of the French among the islands of the Pacific, within the last few years, had prepared the public mind, in some measure, for their unauthorized and unprovoked proceedings at Tahiti. It could hardly have been anticipated by the most sagacious, or the most distrustful, that the naval force of any other christian power would soon lend itself to similar aggressions. Late arrivals from the Sandwich Islands, however, make it certain that Lord George Paulet has brought the rightful sovereign of those islands into a position as unnatural and humiliating, as that to which admiral Dupetit Thouars forced the queen of Tahiti. This will more fully appear from the following documents, "published by authority."

H. B. M. ship Carysfort, }  
Woahoo, 11th February, 1843. }

Sir,—Having arrived at this port in her Britannic majesty's ship Carysfort, under my command, for the purpose of affording protection to British subjects, as likewise to support the position of her Britannic majesty's representative here, who has received repeated insults from the government authorities of these islands, respecting which it is my intention to communicate only with the king in person, I require to have immediate information by return of the officer conveying this despatch, whether or not the king (in consequence of my arrival) has been notified that his presence will be required here; and the earliest day on which he may be expected; as otherwise I shall be compelled to proceed to his residence in the ship under my command, for the purpose of communicating with him.

I have the honor to be, Sir,

Your most obedient humble servant,  
GEORGE PAULET, Captain.

To Kekuanaoa, Gov. of Woahoo, etc.

—

Honolulu, Oahu, Feb. 11, 1843.

Salutations to you, Lord George Paulet, Captain of her Britannic majesty's ship Carysfort.

I have received your letter by the hand of the officer, and with respect inform you that we have not as yet sent for the king, as we were not informed of the business; but having learnt from your communication that you wish him sent for, I will search for a vessel and send. He is at Wailuku, on the east side of Maui. In case the wind is favorable, he may be expected in six days.

Yours, with respect,

M. KEKUANAOA.

Translated by G. P. Judd, Recorder and Translator for government.

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H. B. M. ship Carysfort, }  
Honolulu Harbor, Feb. 16, 1843. }

Sir,—I have the honor to acquaint your majesty of the arrival in this port of her Britannic majesty's ship under my command, and according to my instructions, I am desired to

demand a private interview with you, to which I shall proceed with a proper and competent interpreter.

I therefore request to be informed at what hour tomorrow it will be convenient for your majesty to grant me that interview.

I have the honor to be your majesty's

Most obedient and humble servant,

GEORGE PAULET, Captain.

To his majesty Kamehameha.

Honolulu, Feb. 17, 1843.

Salutations to you Lord George Paulet, Captain of her Britannic majesty's ship Carysfort.

Sir,—We have received your communication of yesterday's date, and must decline having any private interview, particularly under the circumstances which you propose.

We shall be ready to receive any written communication from you tomorrow, and will give it due consideration.

In case you have business of a private nature, we will appoint Dr. Judd our confidential agent, to confer with you, who being a person of integrity and fidelity to our government, and perfectly acquainted with all our affairs, will receive your communications, give you all the information you require (in confidence) and report the same to us.

With respect,

KAMEHAMEHA,  
KEKAULUAHI.

I hereby certify the above to be a faithful translation.

G. P. JUDD,

Translator and Interpreter for the gov't.

H. B. M. ship Carysfort, }  
Woahoo, 17th Feb. 1843. }

Sir,—In answer to your letter of this day's date, (which I have too good an opinion of your majesty to allow me to believe ever emanated from yourself, but from your ill advisers,) I have to state that I shall hold no communication whatever with Dr. G. P. Judd, who, it has been satisfactorily proved to me, has been the prime mover in the unlawful proceedings of your government against British subjects.

As you have refused me a personal interview, I enclose you the demands which I consider it my duty to make upon your government, with which I demand a compliance at or before four o'clock, P. M., tomorrow, (Saturday,) otherwise I shall be obliged to take immediate coercive steps to obtain these measures for my countrymen.

I have the honor to be your majesty's

Most obedient humble servant,

GEORGE PAULET, Captain.

His majesty Kamehameha.

Demands made by the Right Honorable Lord George Paulet, Captain Royal Navy, commanding her Britannic majesty's ship Carysfort, upon the king of the Sandwich Islands:

1. The immediate removal, by public advertisement, written in the native and English languages, and signed by the governor of this island and F. W. Thompson, of the attachment placed upon Mr. Charlton's property; the restoration of the land taken by government for its own use, and really appertaining to Mr. Charlton; and reparation for the heavy loss to which Mr. Charlton's representatives have been exposed by the oppressive and un-

just proceedings of the Sandwich Islands government.

2. The immediate acknowledgment of the right of Mr. Simpson to perform the functions delegated to him by Mr. Charlton, namely: those of her Britannic majesty's acting consul, until her majesty's pleasure be known upon the reasonableness of your objections to him. The acknowledgment of that right, and the reparation for the insult offered to her majesty, through her acting representative, to be made by a public reception of his commission, and the saluting the British flag with twenty-one guns, which number will be returned by her Britannic majesty's ship under my command.

3. A guaranty that no British subject shall in future be subjected to imprisonment in fetters, unless he is accused of a crime which by the laws of England would be considered a felony.

4. The compliance with a written promise given by king Kamehameha to captain Jones, of her Britannic majesty's ship Curacoa, that a new and fair trial would be granted in a case brought by Henry Skinner, which promise has been evaded.

5. The immediate adoption of firm steps to arrange the matters in dispute between British subjects and natives of the country, or others residing here, by referring the cases to juries, one half of whom shall be British subjects, approved by the consul, and all of whom shall declare on oath their freedom from pre-judgment upon, or interest in, the cases brought before them.

6. A direct communication between his majesty Kamehameha and her Britannic majesty's acting consul, for the immediate settlement of all cases of grievances and complaint on the part of British subjects against the Sandwich Islands government

Dated on board H. B. M. ship Carysfort, at  
Woahoo, this 17th day of Feb., 1843.

H. B. M. ship Carysfort, }  
Woahoo, Feb. 17, 1843. }

Sir,—I have the honor to notify you, that her Britannic majesty's ship Carysfort, under my command, will be prepared to make an immediate attack upon this town, at four o'clock, P. M., tomorrow, (Saturday,) in the event of the demand now forwarded by me to the king of these islands not being complied with by that time.

Sir, I have the honor to be

Your most obedient humble servant,

GEORGE PAULET, Captain.

To Captain Lowe,

Commander U. S. S. Boston, Honolulu.

Honolulu, Feb. 18, 1843.

Salutations to Right Hon. Lord George Paulet, Captain of H. B. M. ship Carysfort.

We have received your letter and the demands which accompanied it, and in reply would inform your lordship that we have commissioned Sir George Simpson and William Richards as our ministers plenipotentiary and envoy extraordinary to the court of Great Britain, with full powers to settle the difficulties which you have presented before us, to assure her majesty, the queen, of our uninterrupted affection, and to confer with her ministers as to the best means of cementing the harmony between us. Some of the demands

which you have laid before us, are of a nature calculated seriously to embarrass our feeble government, by contravening the laws established for the benefit of all. But we shall comply with your demand, as it has never been our intention to insult her majesty, the queen, or injure any of her estimable subjects; but we must do so under protest, and shall embrace the earliest opportunity of representing our case more fully to H. B. M. government, through our minister, trusting in the magnanimity of the sovereign of a great nation, which we have been taught to respect and love, that we shall there be justified.

Waiting your further orders,

With sentiments of respect,

KAMEHAMEHA 3D,  
KEKAULUAHI.

I hereby certify the above to be a faithful translation.

G. P. JUDD, Jr.

For the government.

H. B. M. ship Carysfort, }  
Woahoo, Feb. 18, 1843. }

Sir,—I have the honor to acknowledge your majesty's letter of this day's date, wherein you intimate your intention of complying with my demands, which I have considered it my duty to make upon your majesty's government. I appoint the hour of two o'clock this afternoon for the interchange of salutes, and I shall expect that you will inform me at what hour on Monday you will be prepared to receive myself and her Britannic majesty's representatives.

I have the honor to be your majesty's

Most obedient humble servant,

GEORGE PAULET, Captain.

His majesty Kamehameha 3d.

Honolulu, Oahu, Feb. 18, 1843.

Salutations to Lord G. Paulet, Captain of H. B. M. ship Carysfort.

I have received your communication, and make known to you that I will receive yourself and H. B. M. representatives on Monday the 20th of February at eleven o'clock, A. M.

Yours, respectfully,

KAMEHAMEHA 3d.

I hereby certify the above to be a faithful translation.

G. P. JUDD, Jr.,

For the government.

In consequence of the difficulties in which we find ourselves involved, and our opinion of the impossibility of complying with the demands in the manner in which they are made by her Britannic majesty's representatives upon us, in reference to the claims of British subjects, we do hereby cede the group of islands, known as the Hawaiian (or Sandwich) Islands, unto the Right Honorable Lord George Paulet, captain of her majesty's ship of war Carysfort, representing her majesty Victoria, queen of Great Britain and Ireland, from this date and for the time being; the said cession being made with the reservation that it is subject to any arrangement that may have been entered into by the representatives appointed by us to treat with the government of her Britannic majesty; and in the event that no agreement has been executed previous to the date hereof, subject to the decision of her Britannic majesty's government on con-

ference with the said representatives appointed by us; or in the event of our representatives not being accessible, or not having been acknowledged, subject to the decision which her Britannic majesty may pronounce on the receipt of full information from us, and from the Right Honorable Lord George Paulet.

In confirmation of the above, we hereby fix our names and seals, this twenty-fifth day of February, in the year of our Lord one thousand eight hundred and forty-three, at Honolulu, Oahu, Sandwich Islands.

Signed in presence of G. P. Judd, Recorder and Translator for the government.

KAMEHAMEHA 3D,  
KEKAULUAHI.

A provisional cession of the Hawaiian or Sandwich Islands having been made this day by Kamehameha 3d, king, and Kekauluahī, premier thereof, unto me, the Right Honorable Lord George Paulet, commanding H. B. M. ship Carysfort, on the part of her Britannic majesty Victoria, queen of Great Britain and Ireland, subject to arrangements which may have been or shall be made in Great Britain with the government of her Britannic majesty—

I do hereby proclaim—

1. That the British flag shall be hoisted on all the islands of the group, and the natives thereof shall enjoy the protection and privileges of British subjects.

2. That the government thereof shall be executed until the receipt of the communication from Great Britain, in the following manner, viz: by the native king and chiefs and the officers employed by them, so far as regards the native population; and by a commission consisting of king Kamehameha 3d, or a deputy appointed by him, the Right Hon. Lord George Paulet, Duncan Forbes Mackay, Esq., and Lieut. Frere, R. N., in all that concerns relations with other powers, save and except the negotiations with the British government, and the arrangements among foreigners, other than natives of the Archipelago, residents on these islands.

3. That the laws at present existing, or which may be made at the ensuing council of the king and chiefs, after being communicated to the commission, shall be in full force so far as natives are concerned; and shall form the basis of the administration of justice by the commission in matters between foreigners resident on these islands.

4. In all that relates to the collection of the revenue, the present officers shall be continued at the pleasure of the native king and chiefs, their salaries for the current year being also determined by them, and the archives of the government remaining in their hands; the accounts are, however, subject to inspection by the commission heretofore named. The government vessels shall be in like manner subject, however, to their employment, if required, for her Britannic majesty's service.

5. That no sales, leases, or transfers of land shall take place by the action of the commission appointed as aforesaid, nor from natives to foreigners, during the period intervening between the 24th of this month, and the receipt of the notification from Great Britain of the arrangements made there: they shall not be valid, nor shall they receive the signatures of the king and premier.

6. All the existing bona fide engagements of the native king and premier shall be executed and performed, as if this cession had never been made.

Given under my hand this twenty-fifth day of February, in the year of our Lord one thousand eight hundred and forty-three, at Honolulu, Oahu, Sandwich Islands.

GEORGE PAULET,

Captain H. B. M. ship Carysfort.

Signed in presence of

G. F. Judd, Rec. and Int. to the government.

ALEX. SIMPSON, H. B. M. Acting Consul.

A true copy of the original.

G. PAULET, Captain.

In consequence of the foregoing arrangement the king issued the subjoined proclamation to his people.

Where are you, chiefs, people, and commons from my ancestor, and people from foreign lands!

Hear ye, I make known to you that I am in perplexity by reason of difficulties into which I have been brought without cause; therefore I have given away the life of our land, hear ye! But my rule over you, my people, and your privileges will continue, for I have hope that the life of the land will be restored when my conduct is justified.

Done at Honolulu, Oahu, this twenty-fifth day of February, 1843.

KAMEHAMEHA,  
KEKAULUAAHI,

Witness, John D. Paalua.

I hereby certify the above to be a faithful translation,

G. F. Judd,  
Rec. and Trans. for the government.

In connection with this proclamation, and as forming a part of these most extraordinary proceedings, the following document should be attentively read.

Office of the British Commission, etc. }  
March 3, 1843. }

It is hereby publicly intimated that the publication and distribution of a speech stated to have been made by Kamehameha, on the 25th of February, in a paper entitled "Official correspondence relating to the late provisional cession of the Sandwich Islands," was entirely without the authority of the Right Hon. Lord George Paulet, or the commission appointed by him: that speech was delivered without the sanction of Lord George Paulet,

and formed no part of, and had no connection with, the arrangements by which the sovereignty of these islands was provisionally ceded to Great Britain.

By order of the Commissioners,  
(Signed) ALEX. SIMPSON,  
H. SEA,  
Joint Secretaries.

It ought not to be supposed, however, that the enlightened government of Great Britain has authorised these oppressive proceedings; and the friends of religion and of truth may reasonably anticipate a prompt and honorable disavowal of the wrongful acts of one of its servants.

As explanatory of some portions of this painful transaction, it may be well to add a brief extract from a letter of the pastor of the first church of Honolulu.

On the 24th of February, about eight o'clock in the morning, hearing that there was great excitement at the king's residence, that the chiefs were in deep trouble, I concluded to walk down, and at least tender my sympathy, as two of them are professing Christians, and one a member of my church. I found the king, Kekauluahi, Kekuanaoa, Paki, and some others of inferior rank, looking very sad, some of them weeping. I expressed my sympathy, and inquired what was the matter. The king, after a little hesitation, replied, "I have not much to regret; I shall feel sorry to see the improvements you are carrying on interrupted. We have made up our minds to give up; there is no use; we cannot hold out; he may come and take possession." The last clause he spoke in English with emphasis. I was overwhelmed for a moment, not expecting such a result so soon, and walked into the piazza.

On the same day arrangements were made for a provisional cession of the Islands, and on the day following the papers were signed. When this last act was to be performed an affecting scene occurred. The chiefs sat silent for a season in sadness, and struggling to suppress the emotions of their heaving breasts. One proposed prayer; they all kneeled down and prayed, and after the prayer was closed, they all remained kneeling for several minutes. After they arose, the king and premier stepped forward, and with aching hearts ceded away their islands by subscribing the requisite proclamation.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

WEST AFRICA.—Letters have been received from Messrs. Wilson, Walker, and Griswold. The two last wrote from the Gaboon river, January 21st and 27th, the first from Cape Palmas—March 15th—whither he had gone to meet Mrs. Wilson on her return from this country. All the missionaries were in good health. They were much encouraged with the prospect of usefulness among the

Gaboon people. Two schools were in successful operation, and two more were to be opened soon. The people generally refrain from work and amusement on the Sabbath; the attendance upon public worship on the mission premises, and in other places, is good. "So far as human appearances are concerned," says Mr. Wilson, "the prospects of the mission are decidedly flattering."

The mission has sustained a severe loss in the death of Mr. Brent, a native of Cape



Coast, who had been employed several years as a teacher and secular agent. He left Cape Palmas for the Gaboon river with Mr. Griswold; having gone ashore to visit a station of the Cape Palmas Episcopal Mission, on their return to the vessel they were precipitated from their canoe into the surf, and Mr. Brent was seen no more. He is represented as having been a pious and intelligent teacher, and a very useful man.

**INDEPENDENT NESTORIANS.**—Doct. Grant's letter, containing an account of the decease of Mr. Hinsdale has just arrived. This event took place December 26th—the date of the letter—after a sickness of twenty-four days, during the last ten of which Doct. Grant was with him. Mr. Hinsdale's disease was typhus fever. His mind, prior to the few last hours of his life, was generally composed and happy. Debility, however, prevented his holding any connected conversation; but "he said enough to evince the most entire resignation, and a sweet foretaste of heavenly peace."

Doct. Grant and Mr. Laurie left Mosul on the 4th of April for Asheta, the new station among the Koordish mountains.

**NESTORIANS.**—A letter from Mr. Perkins, dated April 7th, states that the missionaries who sailed in the Emma Isadora, arrived at Smyrna in good health, and were soon to set out for their respective fields of labor. The captain treated them with uniform kindness, and the arrangements on board the vessel rendered their situation agreeable.

**CEYLON.**—Mr. Minor, writing from Manepoy, March 21st, says that Mr. Spaulding admitted to the church at Oodooville, two Sabbath before, fifteen members of the female boarding school, and one other person. He adds, "There is an encouraging state of feeling among the younger pupils of the school."

**AHMEDNUGGUR.**—Under date of February 24th, Mr. Ballantine says that the past year has been characterized by a larger accession to the mission church than any previous year. Seventeen were received on profession, all of whom—except one Roman catholic—were converts from heathenism; fifteen were admitted during the six months prior to the commencement of 1843. In view of the divine favor so signally bestowed upon the mission, the last day of 1842 was observed as a season of thanksgiving and praise. After the public service, the missionaries and their families, together with the native converts and their families, unitedly partook of a repast prepared

for the occasion, that all might see that in Christ's house there are no distinctions of caste.

In a letter, dated March 25th, Mr. Ballantine says that two individuals were admitted to the church on the 19th. One was a gosa-vee, or Hindoo mendicant.

**SANDWICH ISLANDS.**—Mr. Hitchcock, in a letter written in January, says that the past year at Molokai has been one of the right hand of the Lord. The number of inquirers has been swelled to more than seven hundred, few of whom, so far as is known, have returned to their sinful practices. Of these 317 have been admitted to the church, and more would have been received, had there been time to go through the requisite examination. The erection of a house of worship has been commenced which will require much toil and sacrifice, but "the people have a mind to work." Education is advancing.

He adds,—"So far as I am acquainted, the actual advance made the past eighteen months in our great object—the conversion of men and the diffusion of light through the medium of books and schools—exceeds all that we have seen before in the same period."

**CHOCTAWS.**—Mr. Kingsbury writes, under date of May 12th, that there is an interesting revival at Pine Ridge, and also at Fort Towson. Several are indulging a hope that they have passed from death unto life; some of the pupils in the boarding school have become serious.

**OJIBWAS.**—In a letter dated La Pointe, March 22d, Mr. Wheeler states that two Indians had just been received into the church; the wife of the interpreter had been previously admitted.

On the 12th of April, Messrs. Ayer and Spencer were at Lake Winnepeg on their way to Red Lake. They had been twenty days on their journey, and expected to reach their destination in three days.

## Home Proceedings.

### FINANCES OF THE BOARD.

By comparing the donations acknowledged in the present number of the Herald with those of the two previous numbers, it will be seen that there has been a progressive improvement which is truly gratifying. The whole amount received in the month of March was \$11,775 16; in April it was \$20,592 26; in May it was \$30,425 08.

The inference from this statement is obvious. The churches in this country have not yet exhausted their ability to carry forward the missionary enterprise. And whenever the claims of the heathen shall be fairly entertained, whenever our obligations to the Redeemer of men shall be duly considered, it will be found that God has given us the means of meeting all the demands which his providence makes upon us.

The foregoing statement shows likewise that the cause of missions has obtained a place in the affections of Christians from which pecuniary reverses cannot easily dislodge it. If the Lord, in his wise and benevolent arrangements, furnishes the gold and the silver more sparingly, they will narrow their expenditures that they "may have to give to him that needeth." And this is one of the most hopeful aspects of this enterprise at the present time. Many are beginning to understand and to value the privilege of making sacrifices for the salvation of their fellow-men. Those who are humbly and earnestly inquiring, "Lord what wilt thou have me to do?" may take encouragement from this fact; they are not alone in their work of faith and love.

But the crisis has not yet passed. A heavy debt remains uncanceled. The question whether the scale of our missionary operations must be materially reduced is still pending. If the receipts for June and July shall be as encouraging as were those of May, no curtailment will be necessary. But should there be a deficiency, which indicates a purpose in the churches to contract their plans and stint their liberality, a reduction in the expenditures of the coming year will be unavoidable.

### Donations,

#### RECEIVED IN MAY.

*Board of Foreign Missions in Ref. Dutch chh.*  
W. R. Thompson, New York, Tr.  
(Of which fr. Ref. D. chh. Fishkill, N. Y.  
to const. Rev. JOHN F. PINGRY of  
Fishkill, and Rev JOHN G. JOHNSON  
of Glenham, Hon. Mem. 100;) 1,968 68

*Board of Foreign Missions in German Ref. chh.*  
Jacob Besore, Baltimore, Tr. 500 70

*Barnstable co. Ms. Aux. So. W. Crocker, Tr.*  
Centreville, Cong. chh. and so.  
mon. con. 90 00

Falmouth, Mr. Hooker's so.  
gent. and la. which const.  
Rev. JAMES D. LEWIS and  
Rev. C. C. BEMAN, Hon.  
Mem. 191,10; young la. benev.  
so. for a schol. in Mr. Peet's  
sch. Siam, 20; teachers and  
schol. in sab. sch. and bible  
classes, (of which fr. one class  
for Mr. Peet's sch. 10;) 42; 253 16

North Falmouth, Cong. so. 29 00

Orleans, Cong. chh. and so.  
gent. and la. which and prev.

dona. const. Mrs. ELIZA A.  
R. WHITE an Hon. Mem. 64 00

Sandwich, Evan. cong. so.  
104,85; mon. con. in do. 26,15;  
Mehitable Crowell, dec'd, 26;  
a friend, 3; 150 00

South Dennis, Cong. chh. 49 71

Turo, 1st cong. chh. and so.  
18,25; juv. so. 10; 28 25

West Yarmouth, Mrs. E. C. 1;  
a friend, 50c. 1 50—604 62

*Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.*  
Great Barrington, Cong. so. 6 00

Hinsdale, do. 12 00

Williamstown, A widow, 10 00—28 00

*Boston and vic. Ms. By S. A. Danforth, Agent,*  
Boston, Mon. con. Park-st. chh.  
1,102,93; do. Salem-st. chh.  
222,03; 1,324 97

Bowdoin-st. cong. gent. 3,597,25;  
la. 434,43; sab. sch. 8,76; 4,040 44

Old South cong. gent. 2,841,73;  
la. 753,75; sab. sch. 19,50; 3,614 98

Central chh. cong. gent. 1,645,74;  
la. 447,51; sab. sch. 17,11; 2,110 36

Park-st. cong. gent. 1,299,25; la.  
544,28; 1,943 53

Essex-st. cong. gent. and la. 1,467 79

Mr. Kirk's cong. gent. 746,25;  
la. 316,25; 1,062 50

Salem-st. cong. 993,43; fem.  
benev. so. 20; 1,013 43

Pine-st. cong. gent. 454; la.  
132,92; sab. sch. 9; 595 92

Phillips chh. cong. 263,74; la.  
benev. so. 50; 319 74

Green-st. cong. 112 00

Mariner's chh. and so. 90,50; la.  
11,50; 102 00

Maverick chh. E. Boston,  
West chh. a lady, to const. Rev.  
CHARLES LOWELL, D. D. an  
Hon. Mem. 50; a friend, 1; 51 00

17,759 92

Other dona. particulars of which  
have been published, 400 99

18,160 81

Ded. am't. prev. ackn. 13,796 74—4,364 07

*Brookfield Assn. Ms. A. Newell, Tr.*  
Oakham, Mem. of Mr. Kim-  
ball's chh. 55 00

Sturbridge, CYRUS MERRICK,  
which const. him an Hon.  
Mem. 100; an orphan, 5; 105 00—160 00

*Buffalo and vic. N. Y. By J. Crocker, Agent,*  
Buffalo, 1st presb. chh. mon. con. 39,84;  
Park do. 14,61; Rev. L. H. Angier, 5; 59 55

*Caledonia co. Vt. Confer. of chhs.*  
E. Fairbanks, Tr.  
Barnet, Mon. con. 6 00

Hardwick, L. H. Delano, to  
const. MISS LYDIA M. DELA-  
no an Hon. Mem. 100 00

Kirby, L. Wood, 6 50

Peacham, Mon. con. in cong. so.  
St. Johnsbury, 2d chh. mon. con.  
23,79; Plain, fem. cent so. 12;  
1st cong. chh. 8,50; Rev. L.  
Worcester, 5; 55 29—211 79

*Chautauque co. N. Y. Aux. So. I. H. Taylor, Tr.*  
Jamestown, Cong. chh. mon. con. 20 14

*Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.*  
Stoddard, Cong. chh. and so. coll. 12 79

Walpole, La. miss. sew. so. for  
Walpole sch. Ceylon, 25 00—37 79

*Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.*  
Jericho Centre, Cong. chh. 27; fem. cent  
so. 6; 33 00

*Cumberland co. Me. Aux. So. D. Evans, Tr.*  
Buxton, Mon. con. 6; la. 2; 6 00

Falmouth, R. Merrill, 12 00

Portland, 2d par. mon. con. 45,30;  
3d do. do. 50; D. S. Sutton, 10; 105 20—125 90

*Essex co. North, Ms. Aux. So. J. Caldwell, Tr.*  
Amesbury and Salisbury, La. 18 50

Haverhill, S. N. K. 75

|                                                                                                                                                                                    |              |                                                                                                                                  |                |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|----------------------------------------------------------------------------------------------------------------------------------|----------------|
| Ipswich, 1st par. sab. sch. 10.50;<br>Linebrook par. gent. 8.13; la.<br>4.82;                                                                                                      | 23 25        | West Springfield, Mr. Wood's<br>so. mon. con.                                                                                    | 63 33—821 98   |
| Newbury, Belleville, La. which<br>and prev. dona. const. Mrs.<br>ALICE L. MARCH an Hon.<br>Mem.                                                                                    | 82 37        | <i>Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.</i><br>Belchertown, Cong. chh. mon.<br>con. 10.18; Mrs. O. Bridg-<br>man, 10;   | 20 16<br>56 93 |
| North Haverhill and Plaistow,<br>N. H., United so. mon. con.<br>15; do. indiv. 4.37; a friend,<br>10; Plaistow, Alfred Chase,<br>dec'd, 5;                                         | 34 87        | Easthampton, L. Williston,<br>Northampton, M.                                                                                    | 5 00<br>40 00  |
| Rowley, Mr. Pike's so.                                                                                                                                                             | 76 00        | South Amherst, Enos Dickinson,<br>Williamsburgh, Cong. sab. sch.<br>for David E. Goodwin; Ceylon,                                | 25 00—147 09   |
| West Bradford, Mr. Munroe's<br>so. gent. and la. 188.23; mon.<br>con. 24;                                                                                                          | 192 23       | <i>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</i><br>Millbury, 2d cong. chh. and so.<br>mon. con.                            | 34 75          |
| West Newbury, 2d par. coll.<br>and mon. con.                                                                                                                                       | 50 00—447 97 | Upton, Mrs. A. C. F. Wight,<br>dec'd,                                                                                            | 10 00          |
| <i>Essex co. South, Ms. Aux. So. C. M.<br/>Richardson, Tr.</i><br>Danvers, S. par. Gent. 173.35;<br>la. 145.37; mon. con. 57.52; A.<br>S. for Nestorian miss. 10;                  | 386 24       | Westboro', Cong. chh. mon. con.                                                                                                  | 46 50—01 23    |
| Ipswich, Mr. Fitz's so. mon.<br>con. 100.70; la. 34.33; Mrs. M.<br>H. Lord, for Dorcas Adams,<br>Ceylon, 20;                                                                       | 155 01       | <i>Hartford co. Ct. Aux. So. H. A. Perkins, Tr.</i><br>Avon West, Coll.                                                          | 24 03          |
| Lynnfield, Cong. chh.                                                                                                                                                              | 20 00        | East Granby, Cong. chh. and so.<br>39.37; mon. con. 8.94;                                                                        | 48 31          |
| Marblehead, Extra effort, a<br>friend, 100; do. 30; do. 5;                                                                                                                         | 135 00       | East Windsor, 1st so. mon. con.<br>5.23; 2d do. Mrs. E. W. 5; 3d<br>do. mon. con. 13.07;                                         | 23 30          |
| Middleton, Evan. cong. chh.<br>and so.                                                                                                                                             | 18 00        | Hartford, 1st so. extra coll. 349.53;<br>mon. con. 12.11; R. B. 10;                                                              | 371 63         |
| Salem, Tab. gent. 219.50; la. 202;<br>Howard-st. mon. con. 12.47;<br>South chh. do. 9.31; B. P.<br>Chamberlain, to const. AUGUS-<br>TUS P. CHAMBERLAIN an Hon.<br>Mem. 100;        | 543 28       | Manchester, Coll.                                                                                                                | 117 00         |
| Topsfield, 86.23; mon. con. 26.02; 112 25—1,369 80                                                                                                                                 |              | Suffield, Mon. con.                                                                                                              | 20 00—604 27   |
| <i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i><br>Bethel, Cong. chh.                                                                                                     | 25 25        | <i>Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.</i><br>Ware House Point, Mrs. E. L. Phelps,                                  | 10 00          |
| Bridgeport, J. Hunter,                                                                                                                                                             | 5 00         | <i>Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.</i><br>Franeestown, J. C. Preston,                                            | 1 00           |
| Danbury, E. T. Hoyt,                                                                                                                                                               | 50 00—80 25  | Goffstown, Mr. Willey's so.                                                                                                      | 55 00          |
| <i>Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.</i><br>Westport, Miss M. Pierson,                                                                                               | 4 37         | Greenfield, Cong. chh. and so.                                                                                                   | 18 00          |
| <i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i><br>Cambridge, Cong. chh.                                                                                                       | 3 46         | Hollis, Miss Sally Jewett, dec'd,                                                                                                | 20 00          |
| Fairfax, do.                                                                                                                                                                       | 10 14        | Hudson, Cong. chh. mon. con.                                                                                                     | 5 27           |
| Sheldon, W. Morse,                                                                                                                                                                 | 3 00         | Temple, C. Perry,                                                                                                                | 25 00          |
| Swanton, Benev. so.                                                                                                                                                                | 15 00        | Wilton, 2d cong. chh. and so.                                                                                                    | 23 00          |
| J. W. Turner, for Rev. D. Ladd, 6 00—37 60                                                                                                                                         |              |                                                                                                                                  | 147 27         |
| <i>Franklin co. Ms. Aux. So. L. Stone, Tr.</i><br>Rowe, Mrs. Lucy Reed,                                                                                                            | 10 00        | Ded. e. note,                                                                                                                    | 3 00—144 87    |
| <i>Geneva and vic. N. Y., By C. A. Cook, Agent,</i><br>Burditt, Presb. chh.                                                                                                        | 26 50        | <i>Kennebec co. Me. Confer. of chhs. B. Nason, Tr.</i><br>Augusta, Thres gent.                                                   | 15 00          |
| Cornings, By I. B. Graves,                                                                                                                                                         | 11 00        | Hallowell, Bal. for note, see M.<br>Her. Jan. 1842,                                                                              | 100 00         |
| Geneva, Presb. chh. Mrs. L.<br>Cook, for James P. Cook, Ceylon,                                                                                                                    | 8 00—45 50   | Wayne, B. Burgess,                                                                                                               | 1 00—116 00    |
| <i>Grafton co. N. H. Aux. So. W. Green, Tr.</i><br>Campton, E. Cook, Jr.                                                                                                           | 12 00        | <i>Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.</i><br>Alna, Cong. so. mon. con.                                                | 34 30          |
| Hanover, Chh. and so. in Dart-<br>mouth coll.                                                                                                                                      | 125 00       | Boothbay, Mr. Cushman's chh.                                                                                                     | 28 04          |
| Haverhill, 1st cong. so. 21.44;<br>av. of gold chain, 2.50;                                                                                                                        | 23 94        | New Castle, Cong. chh. and so.<br>to const. Rev. EDWIN SEABU-<br>RY an Hon. Mem.                                                 | 50 00          |
| Littleton, Mon. con.                                                                                                                                                               | 7 50—168 44  | North Edgecomb, Mon. con.                                                                                                        | 37 55          |
| <i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i><br>Durham, Mon. con. 3; A. Pratt,<br>10; T. Williston, 7;                                                                    | 20 00        | Phippsburg, Mon. con.                                                                                                            | 15 00          |
| Hunter, Presb. chh. mon. con.                                                                                                                                                      | 10 58        | Thomaston, 1st cong. so.                                                                                                         | 25 00          |
| Lexington, Rev. S. Williston,<br>which and prev. dona. const.<br>Mrs. SYBIL WILLISTON of<br>Durham, an Hon. Mem. 50;<br>presb. chh. mon. con. 9.37;<br>Mrs. L. S. 5;               | 64 37—04 95  | Woolwich, Cong. chh. to const.<br>Rev. JACOB C. Goss an Hon.<br>Mem.                                                             | 50 00—229 89   |
| <i>Hampden co. Ms. Aux. So. C. Merriam, Tr.</i><br>Long Meadow, DAVID BOOTH,<br>which const. him an Hon.<br>Mem. 100; Rav. G. Burt, 50;<br>S. C. Booth, 5; la. sew. cir.<br>56.65; | 211 65       | <i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i><br>Terryville, Coll. 60.83; mon.<br>con. 38.50; less dis. 1.10;               | 96 23          |
| Monson, Chh. and so. 314.50;<br>N. vil. mon. con. 41.16; for<br>sup. of Mr. Merrick, Oroo-<br>mah; A. W. Porter, 100;                                                              | 455 06       | Winchester, Mon. con. 12; coll. 5; 17 00—113 23                                                                                  |                |
| Springfield, 1st par. mon. con.<br>33.84; G. and C. M. a thank<br>off. for a brother's conversion,<br>50; S. C. Ray, 7.50;                                                         | 91 34        | <i>Lowell and vic. Ms. Char. So. W. Davidson, Tr.</i><br>Lowell, John-st. chh. 100; Appleton-st.<br>do. 81.64;                   | 181 64         |
|                                                                                                                                                                                    |              | <i>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</i><br>Dunbarton, Cong. so. 3; sub.<br>27.36; contrib. 12.64; W. par.<br>33.25; | 76 25<br>29 00 |
|                                                                                                                                                                                    |              | Epsom, Cong. chh.                                                                                                                |                |
|                                                                                                                                                                                    |              | Franklin, Cong. chh. and so.<br>contrib. 23.50; mon. con. 23.36;                                                                 | 61 86          |
|                                                                                                                                                                                    |              | Henniker, Mon. con.                                                                                                              | 33 00          |
|                                                                                                                                                                                    |              | Pembroke, Gent. 20.66; la. 21;                                                                                                   | 41 68          |
|                                                                                                                                                                                    |              | West Boscawen,                                                                                                                   | 36 59—288 66   |
|                                                                                                                                                                                    |              | <i>Middlesex North and vic. Ms. Char. So.</i><br>J. S. Adams, Tr.                                                                |                |
|                                                                                                                                                                                    |              | Littleton, Evan. chh.                                                                                                            | 8 16           |
|                                                                                                                                                                                    |              | <i>Middlesex South, Ms. Conf. of chhs.</i><br>O. Hoyt, Tr.                                                                       |                |
|                                                                                                                                                                                    |              | Frammingham, Catharine Parker,<br>dec'd,                                                                                         | 5 60           |
|                                                                                                                                                                                    |              | Holliston, Mon. con. 7.32; la.<br>benev. read. so. for Choc.<br>miss. 11.85;                                                     | 19 67          |
|                                                                                                                                                                                    |              | Lincoln, Fem. sew. so.                                                                                                           | 32 84          |
|                                                                                                                                                                                    |              | Natick, Mr. Hunt's chh. and so.<br>122.77; av. of ring. 42c.                                                                     | 123 19         |
|                                                                                                                                                                                    |              | Southboro', Pilgrim chh. mon. con.                                                                                               | 8 10—189 40    |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |               |  |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|--|
| <i>Middlesex Asso.</i> Ct. H. C. Sanford, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |               |  |
| Middle Haddam, Cong. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 7 50          |  |
| <i>New Haven City,</i> Ct. Aux. So. A. H. Maltby, Agent,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |               |  |
| New Haven, 1st chh. and so. 270; Rev. Dr. Day, 150; Rev. Dr. Goodrich, which const. Miss JANE P. HAUGHTON an Hon. Mem. 100; a Prof. in Yale coll. which and prev. dona. const. Prof. THOMAS A. TRACHER an Hon. Mem. 50; united so. 28; union mon. con. 10,75; Church-st. chh. do. 17,47; 3d chh. do. 6,54; Prof. Stanley, 10; P. Clarke, 5;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 647 76        |  |
| <i>New Haven co. East,</i> Ct. Aux. So. S. Frisbie, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |               |  |
| Cheshire, Chh. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 61 00         |  |
| <i>New London and vic.</i> Ct. Aux. So. C. Chew, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |               |  |
| Stonington, 1st cong. chh. mon. con.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 10 00         |  |
| <i>New York City and Brooklyn,</i> Aux. So. J. W. Tracy, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |               |  |
| (Of which fr. H. Holden, which const. PETER NAYLOR an Hon. Mem. 250; R. Hunt, for <i>Ralph Hunt</i> , Ceylon, 20; 2,327 42                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |               |  |
| <i>Norfolk co.</i> Ms. Aux. So. Rev. Dr. Burgess, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |               |  |
| Medway, W. par. Gent. 39,75; la. to const. JONATHAN METCALF an Hon. Mem. 113,51;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 153 26        |  |
| Roxbury, Elliot chh. and so. gent. (of which for Miss Arms, Choc. miss. 40;) 52,50; mon. con. 16,95;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 69 45         |  |
| Sharon, Cong. chh. coll. 16,02; mon. con. 12;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 28 02         |  |
| Stoughton, A friend, 10; do. 5;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 15 00         |  |
| Wrentham, S. Druce, 5; a friend, 50c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 5 50—271 23   |  |
| <i>Norwich and vic.</i> Ct. Aux. So.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |               |  |
| Norwich, Miss H. H. Perkins, dec'd, by Rev. G. Perkins, (of which for Ind. miss. 50;) 100; Mr. Brackenridge, 5;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 105 00        |  |
| <i>Old Colony,</i> Ms. Aux. So. H. Coggeshall, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |               |  |
| Middleboro', 1st par. Gent. 79,38; la. 68,94; mon. con. 16,31;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 164 63        |  |
| <i>Oneida co.</i> N. Y. Aux. So. A. Thomas, Agent,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |               |  |
| Augusta, Cong. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 15 72         |  |
| Lowville, Presb. chh. mon. con.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 38 00         |  |
| Morrisville,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 5 00          |  |
| Redfield, A. Johnson, a pen.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 14 00         |  |
| Rome, 1st cong. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 117 37        |  |
| Sangersfield, Cong. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 2 00          |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 192 09        |  |
| Ded. c. note,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 2 00—190 09   |  |
| <i>Orleans co.</i> Vt. Conf. of chhs. T. Jameson, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |               |  |
| Greensboro', Cong. chh. 22,15; mon. con. 7,61;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 29 76         |  |
| <i>Ottawa co.</i> N. Y. Aux. So. Rev. A. E. Campbell, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |               |  |
| Cooperstown, La.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 32 00         |  |
| Middlefield, Indiv. 15,75; la. benev. so. 17;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 32 75         |  |
| Richfield Springs,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 28 00—92 75   |  |
| <i>Palestine Miss.</i> So. Ms. E. Alden, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |               |  |
| Abington, 1st par. mon. con. 27; gent. 39; la. 64, S. par. la. 3,85;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 133 85        |  |
| Braintree and Weymouth, Union relig. so. neighbor. mon. con.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 54 72         |  |
| Easton, Mon. con. 38,50; gent. and la. 19; S. Allen, dec'd, 5;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 62 50         |  |
| Randolph, 1st par. Gent. 62,64; E. par. gent. 106,90; la. char. so. 55; la. 17,43; young la. so. 7,57; which const. Rev. WILLIAM A. PEABODY an Hon. Mem.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 251 54        |  |
| Weymouth, S. par. Mr. Lewis's so. 30,73; mon. con. 6,97; C. Holbrook, 5; N. par. cong. chh. sub. 100; mon. con. 6,11;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 148 81—651 42 |  |
| <i>Penobscot co.</i> Me. Aux. So. E. F. Duren, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |               |  |
| Bangor, 1st cong. chh. and so. 66,36; Hammond-st. cong. so. 100,35;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 166 71        |  |
| Blanchard, Cong. chh. 2; Monson, do. 12,90; which and prev. dona. const. Rev. WOOSTER PARKER of Foxcroft, an Hon. Mem.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 14 90         |  |
| Brewer, 1st cong. chh. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 21 23         |  |
| Brownville, Cong. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 15 00         |  |
| Exeter, do.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 50            |  |
| Sangerville,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 1 10—219 44   |  |
| <i>Piggin Asso.</i> Ms. Rev. R. B. Hall, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |               |  |
| Pembroke, Mary C. Ford, (of which for <i>Hannah Ford</i> , Ceylon, 20;)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 28 00         |  |
| Plymouth, 4th chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 4 00—32 00    |  |
| <i>Richmond and vic.</i> Va. Aux. So. S. Reeve, Tr. 600; less dis. 6,22;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 593 78        |  |
| <i>Rockingham co.</i> N. H. Conf. of chhs. S. H. Piper, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |               |  |
| Deerfield, Cong. chh. and so. coll. 36; mon. con. 24;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 60 00         |  |
| Derry, Miss Almira Shute, dec'd,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 90 00         |  |
| Exeter, Mon. con. in the two cong. chhs.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 111 00        |  |
| Hampstead, Gent. and la.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 31 00         |  |
| Rye, Cong. chh. 18; Rev. Mr. McEwen, 10;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 28 00—320 00  |  |
| <i>Rutland co.</i> Vt. Aux. So. W. Page, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |               |  |
| Rutland, Rev. S. M. Wheelock, for ed. at Madura,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 3 00          |  |
| <i>Strafford co.</i> N. H. Aux. So. E. J. Lane, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |               |  |
| Dover, Juv. so. for Hubbard Winslow, Ceylon,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 18 32         |  |
| Durham, Cong. chh. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 7 50          |  |
| Gilmlenton, do.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 27 00         |  |
| Meredith Village, Cong. chh. and so. 14,85; mon. con. in do. 10,15;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 25 00—77 92   |  |
| <i>Sullivan co.</i> N. H. Aux. So. N. Whittelsey, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |               |  |
| Acworth, Miss S. McPherson,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 10 00         |  |
| Langdon, Mon. con.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 9 00—19 00    |  |
| <i>Taunton and vic.</i> Ms. Aux. So.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |               |  |
| Attleboro', La. which and prev. dona. const. Mrs. CALIX Bliss an Hon. Mem. 68,20; W. par. 1st chh. mon. con. and sub. 27,72; extra effort, 18,50;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 114 48        |  |
| Mansfield, Cong. so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 5 00—119 48   |  |
| <i>Tolland co.</i> Ct. Aux. So. J. R. Flynt, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |               |  |
| Marlboro', Indiv.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 9 00          |  |
| <i>Union,</i> Me. Conf. of chhs. S. Andrews, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |               |  |
| South Paris, Seth Morse,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 15 00         |  |
| Turner, Cong. chh. and so. for tracts in for. lands,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 5 00—20 00    |  |
| <i>Washington co.</i> N. Y. Aux. So. M. Freeman, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |               |  |
| North Granville, 1st presb. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 27 00         |  |
| <i>Western Reserve,</i> O Aux. So. By Rev. H. Coe, Agent,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |               |  |
| Youngstown, La. 6,56; Braceville, 2; Kinsman, 43,43; Mesopotamia, I. B. Sheldon, 10; Boardman, 1; Vienna, 2,12; D. Clinton, 4; Huntington, 1,58; Rev. A. R. Clark, 3; Amherst, 1; Elyria, 17,17; Brownhelm, 3,75; E. S. Goodrich, 10; Weymouth, 3,55; Rev. I. Samson, 13,82; Hinckley, 7,63; Florence, 8,30; Sandusky City, 48,91; S. Moss, 12,50; Milan, 56,53; Rev. E. Judson, 5; Miss E. B. 3; Margaretta, 1; Berlin, 15,75; Cuyahoga Falls, 26,92; Hudson, W. R. Coll. 20,96; H. Baldwin, 7; Twinsburg, 1; Bath, 4; Richfield, 2; H. Oviatt, 20; O. M. Oviatt, 8,50; Atwater, 20; Freedom, 12,23; Windham, 1; Lower Sandusky, 5; Wakeman, 3; Lyme, 44,25; C. Rush, 15; J. Seymour, 7; J. S. 5; sab. sch. 1,08; Norwalk, 100,41; Maxville, 7; Monroeville, 24,27; E. Barritt, dec'd, 63c. her brother, 25c. Greenfield, 11,40; J. Child, 5; a fem. friend, 1; Plymouth, 17,13; Euclid, 12; sab. sch. 5,62; Strongsville, 5,67; Plain, Rev. J. Badger, 5; Chester, 13,76; Morgan, 50c. G. W. 5; Unknown, 5,25; Av. of paper, 1; less dis. 2,55; | 703 93        |  |
| <i>Windham co.</i> Vt. Aux. So. A. E. Dwinell, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |               |  |
| Brattleboro', E. par. Mon. con. 45,78; gent. 47,75; la. 58,03; sab. sch. 2,31;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 153 87        |  |
| Dummerston, Sab. sch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 1 29          |  |
| Grafton, Mon. con. 27; J. Barrett, 25;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 52 00         |  |
| Guilford, S. Gregory,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 00          |  |

|                                                                                                                              |              |
|------------------------------------------------------------------------------------------------------------------------------|--------------|
| Putney, I. Grout,                                                                                                            | 10 00        |
| Townshend, Coll. and mon. con.                                                                                               | 39 00        |
| Westminster, W. par. So. of<br>morals and miss. 36,02; fem.<br>char. so. 17,18; E. par. mon.<br>con. 12;                     | 65 20        |
| Windham, Gent. and la.                                                                                                       | 31 82—357 18 |
| Windham co. North, Ct. Aux. So.<br>G. Danielson, Tr.                                                                         |              |
| Abington, Gent.                                                                                                              | 3 00         |
| West Killingly, Miss Betsey<br>Day, dec'd,                                                                                   | 4 50—7 50    |
| Windsor co. Vi. Aux. So. J. Francis and<br>E. C. Tracy, Trs.                                                                 |              |
| Hartford, Freegrace Leavitt,<br>dec'd, (of which to const. Mrs.<br>ARABELLA BISSELL of Suf-<br>field, Ct. an Hon. Mem. 100); | 130 00       |
| Ludlow, Mrs. M. Wetherbee,                                                                                                   | 10 00        |
| Perkinsville, Cong. chh.                                                                                                     | 11 00        |
| Royalton, J. Francis, which<br>const. GEORGE FRANCIS and<br>Mrs. MARY P. FRANCIS of<br>Bethel, Hon. Mem.                     | 200 00       |
| Springfield, A lady,                                                                                                         | 5 00—356 00  |
| Worcester co. Central, Ms. Aux. So.<br>A. D. Foster, Tr.                                                                     |              |
| Paxton, A friend,                                                                                                            | 1 25         |
| York co. Me. Conf. of Chhs.<br>Limerick, Village mon. con. 45;<br>Hayes's mon. con. 10,58;<br>indiv. 1,75;                   | 57 60        |
| Lyman, Cong. chh.                                                                                                            | 12 69        |
| Sanford, Mon. con.                                                                                                           | 3 15         |
| York, 1st par. Cong. chh.                                                                                                    | 75 00—148 44 |
| Total from the above sources,                                                                                                | \$21,381 64  |

#### VARIOUS COLLECTIONS AND DONATIONS.

|                                                                                                                                                                                                                                                                                   |        |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| A friend, To const. WILLIAM L. LEARNED<br>of Troy, N. Y. an Hon. Mem. 101,90;<br>a mother, a memo. of an only son, 25;<br>M. M. pr. Rev. Dr. Gilbert, 20; two<br>friends, 15, A. K. 8; a country clergy-<br>man, 5; av. of watch chain, 3,50; E. W.<br>V. for schs. in Madura, 1; | 179 40 |
| Andover, Ms. N. par. Trin. cong. chh. 25;<br>W. par. gent. 51,50; mon. con. 19,40;<br>Rev. Dr. Edwards, 30;                                                                                                                                                                       | 125 90 |
| Attica, N. Y. Presb. chh.                                                                                                                                                                                                                                                         | 45 83  |
| Ballston Centre, N. Y. Fem. hea. sch. so.                                                                                                                                                                                                                                         | 30 00  |
| Bedford, Ms. Evan. cong. chh. and so.                                                                                                                                                                                                                                             | 27 00  |
| Belfast, Me. 1st cong. chh. mon. con.                                                                                                                                                                                                                                             | 36 25  |
| Berkshire, N. Y. Cong. chh. mon. con.                                                                                                                                                                                                                                             | 20 00  |
| Bethany, Pa. Miss J. Bonnell,                                                                                                                                                                                                                                                     | 1 00   |
| Bethlehem, N. Y. Presb. chh.                                                                                                                                                                                                                                                      | 3 16   |
| Brighton, Ms. La. so.                                                                                                                                                                                                                                                             | 6 75   |
| Brookhaven, N. Y., A lady, av. of jew.                                                                                                                                                                                                                                            | 2 50   |
| Bucksport, Me. Mon. con.                                                                                                                                                                                                                                                          | 25 00  |
| Byron, N. Y. Fem. miss. so.                                                                                                                                                                                                                                                       | 27 08  |
| Cairo, N. Y. Presb. chh. mon. con.                                                                                                                                                                                                                                                | 7 63   |
| Caldwell, N. J. Presb. chh.                                                                                                                                                                                                                                                       | 37 82  |
| Cambridge, Ms. La. miss. sew. cir.                                                                                                                                                                                                                                                | 28 00  |
| Canterbury, N. Y. Presb. chh.                                                                                                                                                                                                                                                     | 20 00  |
| Carroll, N. Y. Cong. chh.                                                                                                                                                                                                                                                         | 13 00  |
| Cash, Which const. Mrs. REBECCA WIL-<br>LIAMS of Vernon, N. Y. an Hon. Mem.                                                                                                                                                                                                       | 100 00 |
| Cazenovia, N. Y. Presb. chh. benev. asso.                                                                                                                                                                                                                                         | 67 00  |
| Champlain, N. Y., A lady, av. of two gold<br>rings,                                                                                                                                                                                                                               | 7 50   |
| Charlton, N. Y. Presb. chh. mon. con.<br>13,55; Mrs. M. and Miss S. C. Marvin,<br>dec'd, 4;                                                                                                                                                                                       | 17 55  |
| Chatham Village, N. J., La. for Asa Lyman,<br>Ceylon,                                                                                                                                                                                                                             | 20 00  |
| Chazy, N. Y. Presb. chh.                                                                                                                                                                                                                                                          | 5 00   |
| Chelsea, Ms. Winnisimmet chh. and so.<br>coll. 68,25; mon. con. 10,04;                                                                                                                                                                                                            | 68 29  |
| Cherry Ridge, Pa. Miss M. Darling,                                                                                                                                                                                                                                                | 3 00   |
| Chicago, Ill. 2d presb. chh. 71,80; less<br>dis. 1,23;                                                                                                                                                                                                                            | 70 57  |
| Chilmark, Ms. J. Allen, 1; two friends, 1;                                                                                                                                                                                                                                        | 2 00   |
| Churchford, Pa. La. of chh. for Samuel<br>Martin, Ceylon,                                                                                                                                                                                                                         | 20 00  |
| Clinton, N. Y. So. of chris. research, 2,62;<br>fem. so. cir. 25;                                                                                                                                                                                                                 | 27 62  |

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|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Connecticut, A friend, 20; do. 10;                                                                                                                                                                             | 30 00  |
| Coventry, R. I. Washington village cong.<br>chh.                                                                                                                                                               | 12 00  |
| Coventryville, N. Y. Cong. chh.                                                                                                                                                                                | 38 00  |
| Coxsackie, N. Y. Mrs. S. Vanbergen, and<br>Mrs. A. D. Bronk, for Robert Bronk,<br>Ceylon,                                                                                                                      | 20 00  |
| Danville, Pa. Fem. miss. so.                                                                                                                                                                                   | 11 50  |
| Delhi, N. Y. Presb. chh. which const. Rev.<br>S. G. SPEER an Hon. Mem.                                                                                                                                         | 71 00  |
| Dundaff, Pa. Presb. chh. mon. con.                                                                                                                                                                             | 20 00  |
| East Bloomfield, N. J. URI BEACH, which<br>const. him an Hon. Mem.                                                                                                                                             | 100 00 |
| East Lincklaen, N. Y. Cong. chh.                                                                                                                                                                               | 5 00   |
| East Smithfield, Pa. E. S. Tracy,                                                                                                                                                                              | 15 00  |
| East Whiteland, Pa. Presb. chh.                                                                                                                                                                                | 3 00   |
| Elizabethtown, N. J., A mem. of 2d presb.<br>chh.                                                                                                                                                              | 20 00  |
| Elkton, Md. Pencader chh.                                                                                                                                                                                      | 11 00  |
| Emmetsburg, Md. W. Walker,                                                                                                                                                                                     | 10 00  |
| Essex, N. Y. Presb. chh.                                                                                                                                                                                       | 7 00   |
| Fairfield, N. J. Presb. chh.                                                                                                                                                                                   | 22 00  |
| Fort Covington, N. Y. 1st presb. chh. mon.<br>con. 30; indiv. 23,50; fem. so. 13; juv. so.<br>7,50; B. Raymond, 10; R. Martin, 10; C.<br>Marsh, 10;                                                            | 104 00 |
| Freehold, N. J. Juv. miss. so. for sch. at<br>Madura,                                                                                                                                                          | 4 44   |
| Galena, Ill. Presb. chh.                                                                                                                                                                                       | 60 00  |
| Galeway, N. Y. Rev. A. L. Chapin, which<br>const. LYMAN D. CHAPIN an Hon. Mem.                                                                                                                                 | 100 00 |
| Gettysburg, Pa. Presb. chh. mon. con.                                                                                                                                                                          | 52 30  |
| Gilbertsville, N. Y. Presb. chh. 53,04; fem.<br>miss. so. 17,25; which and prev. dona.<br>const. Mrs. JANE S. WYNKOOP an Hon.<br>Mem.; J. T. Gilbert, 10; Mrs. E. Healep,<br>20; do. for Sandw. Isl. miss. 12; | 92 89  |
| Hadley, Ill. Presb. chh. mon. con. 17,27;<br>less dis. 30c.                                                                                                                                                    | 16 97  |
| Hanover, N. J. Presb. chh. 35; fem. mite<br>so. 6;                                                                                                                                                             | 41 00  |
| Hartford, N. Y. Presb. chh. 7,41; Rev. J.<br>B. Shaw, 2,50;                                                                                                                                                    | 10 00  |
| Head of Delaware, N. Y. Presb. chh.                                                                                                                                                                            | 12 00  |
| Honesdale, Pa. Fem. benev. so. for John M.<br>S. Perry, Ceylon,                                                                                                                                                | 10 00  |
| Hoosick, N. Y. Presb. chh. and cong. 22;<br>mon. con. 12;                                                                                                                                                      | 34 00  |
| Ithaca, N. Y. Rev. S. Parker,                                                                                                                                                                                  | 10 00  |
| Jeffersonville, Pa. Mrs. I. I. Martin, for<br>Miss Ogden's sch. Sandw. Isl.                                                                                                                                    | 10 00  |
| Kingsboro', N. Y. Cong. chh. and so. Mrs.<br>AMELIA POTTER, which const. her an<br>Hon. Mem. 100; A. Judson, 50; Mrs. L.<br>Giles, 40; C. Mills, 25; indiv. 110,44;                                            | 325 44 |
| Lansingburg, N. Y., A lady of 2d presb. chh.                                                                                                                                                                   | 10 00  |
| Lawrenceville, Pa. Presb. chh.                                                                                                                                                                                 | 30 00  |
| Leacock and Middle Octorara, Pa. Presb. chhs.                                                                                                                                                                  | 29 00  |
| Lewes, Del. Rev. C. H. Mustard,                                                                                                                                                                                | 5 00   |
| Little Rock, Ark. Miss Carter, for Mrs.<br>Wilson's sch. W. Africa,                                                                                                                                            | 5 00   |
| Littleton, Ms. Cong. chh. and so.                                                                                                                                                                              | 5 50   |
| Malden, N. Y. Presb. chh.                                                                                                                                                                                      | 40 00  |
| Malone, N. Y. Cong. chh. and so.                                                                                                                                                                               | 55 02  |
| Marietta, O. Miss S. Jaquith,                                                                                                                                                                                  | 4 00   |
| Massachusetts, A friend,                                                                                                                                                                                       | 500 00 |
| Mayfield, N. Y. Central presb. chh.                                                                                                                                                                            | 27 25  |
| Medford, Ms. Cong. chh. and so. which<br>const. JOHN STRETSON, ELISHA HAYDEN<br>and JOHN TAYLOR Hon. Mem.                                                                                                      | 316 70 |
| Mineral Point, W. T. 1st presb. chh.                                                                                                                                                                           | 20 00  |
| Monticello, N. Y. Presb. chh. 6; Miss M.<br>L. 2;                                                                                                                                                              | 8 00   |
| Mooretown, N. Y. Presb. chh.                                                                                                                                                                                   | 15 00  |
| Moreau, N. Y. do.                                                                                                                                                                                              | 37 00  |
| Mount Joy, Pa. 1st presb. chh. 70,73; less<br>dis. 50c.                                                                                                                                                        | 70 23  |
| Mount Morris, N. Y. Presb. chh. sab. sch.                                                                                                                                                                      | 6 50   |
| Mount Zion, S. C. Chh. juv. so. for ed. of<br>two hea. youth in W. Africa,                                                                                                                                     | 30 00  |
| Nantucket, Ms. Cong. chh. and so.                                                                                                                                                                              | 25 81  |
| Natchez, Miss. Miss J. R. Shedden,                                                                                                                                                                             | 90 00  |
| Newark, N. J. 1st presb. chh. 110; Rev. A.<br>D. Eddy, 25; a boy and girl of 3d presb.<br>chh. sab. sch. 1;                                                                                                    | 136 00 |
| New Berlin, N. Y. Cong. chh.                                                                                                                                                                                   | 23 00  |
| Newburgh, N. Y. Union chh. 18,75; 2d<br>presb. chh. mon. con. 1,88; Miss M.<br>Wood, 10;                                                                                                                       | 80 38  |

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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| <i>New Orleans</i> , La. Unknown,                                                                                                                                                                                                                                                                                                                                   | 99 00       |
| <i>Newport</i> , R. I. United cong. chh. and so.                                                                                                                                                                                                                                                                                                                    | 50 00       |
| <i>New Providence</i> , N. J. Juv. hea. sch. so.                                                                                                                                                                                                                                                                                                                    | 11 59       |
| <i>Northern Liberties</i> , Pa. 1st presb. chh. 58,59; dis. 50c.                                                                                                                                                                                                                                                                                                    | 58 09       |
| <i>North Hardiston</i> , N. J. Presb. chh.                                                                                                                                                                                                                                                                                                                          | 7 16        |
| <i>Orange</i> , N. J. 2d presb. chh.                                                                                                                                                                                                                                                                                                                                | 30 00       |
| <i>Orange co.</i> N. Y., A friend,                                                                                                                                                                                                                                                                                                                                  | 5 60        |
| <i>Parsippany</i> , N. J. Presb. chh. 15,75; fem. read. and sew. so. 16; fem. evan. so. 2;                                                                                                                                                                                                                                                                          | 33 75       |
| <i>Perryville</i> , Pa. S. Macley,                                                                                                                                                                                                                                                                                                                                  | 20 00       |
| <i>Peru</i> , Vt.                                                                                                                                                                                                                                                                                                                                                   | 26 00       |
| <i>Philadelphia</i> , Pa. 1st presb. chh. S. H. PERKINS, which const. him an Hon. Mem. 100; Central presb. chh. 70; A. Henry, 100; la. for Madras miss. 40; 5th do. G. W. McClelland, 50; J. Kerr, 50; Western presb. chh. 35; fem. so. for ed. of hea. youth, 55; Mrs. H. 10; unknown; for a child in Mrs. Wilson's sch. W. Africa, 15; Mrs. N. 5; ded. dia. 1,95; | 528 05      |
| <i>Pitcher</i> , N. Y. Cong. chh.                                                                                                                                                                                                                                                                                                                                   | 2 50        |
| <i>Plattsburg</i> , N. Y. Presb. chh.                                                                                                                                                                                                                                                                                                                               | 33 00       |
| <i>Prairieburg</i> , N. Y. ROBERT PORTER, which const. him an Hon. Mem.                                                                                                                                                                                                                                                                                             | 100 00      |
| <i>Princeton</i> , N. J. Two friends, for <i>Helen M. White</i> , W. Africa,                                                                                                                                                                                                                                                                                        | 10 00       |
| <i>Providence</i> , R. I. A fem. friend,                                                                                                                                                                                                                                                                                                                            | 50 00       |
| <i>Reading</i> , Pa. 1st presb. con. mon. con. 50,10; ELIAH DECKERT which const. him an Hon. Mem. 100; ded. dia. 1;                                                                                                                                                                                                                                                 | 153 10      |
| <i>Ridgebury</i> , N. Y. Presb. chh. 17,94; young la. asso. of acad. 4,93;                                                                                                                                                                                                                                                                                          | 22 57       |
| <i>Rockaway</i> , N. J. Presb. chh.                                                                                                                                                                                                                                                                                                                                 | 43 83       |
| <i>Rushville</i> , N. Y. Chh.                                                                                                                                                                                                                                                                                                                                       | 12 00       |
| <i>Sand Islands</i> , Miss M. C. Ogden,                                                                                                                                                                                                                                                                                                                             | 51 25       |
| <i>Smithtown</i> , N. Y., H. M. Arthur,                                                                                                                                                                                                                                                                                                                             | 1 00        |
| <i>Snow Hill</i> , Md. Mrs. M.                                                                                                                                                                                                                                                                                                                                      | 1 00        |
| <i>South Bend</i> , la. Presb. chh.                                                                                                                                                                                                                                                                                                                                 | 56 59       |
| <i>Southport</i> , Wis. Ter. Cong. so.                                                                                                                                                                                                                                                                                                                              | 26 00       |
| <i>South Woburn</i> , Ms. 2d cong. chh. and so.                                                                                                                                                                                                                                                                                                                     | 50 00       |
| <i>Spencertown</i> , N. Y. Presb. chh. 33,92; WILLIAM J. NILES, which const. him an Hon. Mem. 100;                                                                                                                                                                                                                                                                  | 133 92      |
| <i>Spoon River</i> , Ill. Presb. chh.                                                                                                                                                                                                                                                                                                                               | 10 00       |
| <i>Springfield</i> , N. J. Presb. chh. to const. Rev. HENRY F. WADSWORTH of Newfoundland, N. J. an Hon. Mem.                                                                                                                                                                                                                                                        | 56 71       |
| <i>St. George's</i> , Del. Presb. chh.                                                                                                                                                                                                                                                                                                                              | 18 00       |
| <i>Stillwater</i> , N. J. Rev. T. B. Condit,                                                                                                                                                                                                                                                                                                                        | 2 00        |
| <i>Stoneham</i> , Ms. La. miss. so.                                                                                                                                                                                                                                                                                                                                 | 52 95       |
| <i>Sumpter's Prairie</i> , la. Presb. chh.                                                                                                                                                                                                                                                                                                                          | 15 25       |
| <i>Syracuse</i> , N. Y. Mrs. A. Bates,                                                                                                                                                                                                                                                                                                                              | 10 20       |
| <i>Trenton</i> , N. Y., D. Storrs,                                                                                                                                                                                                                                                                                                                                  | 7 00        |
| <i>Troy</i> , N. Y. 1st presb. chh. 50; presb. chh. 11,75;                                                                                                                                                                                                                                                                                                          | 61 75       |
| <i>Troy</i> , Pa. S. W. Paine,                                                                                                                                                                                                                                                                                                                                      | 9 00        |
| <i>Union</i> , N. Y. Cong. chh. 12,09; mon. con. 5,91; D. Chamberlain, 10;                                                                                                                                                                                                                                                                                          | 28 00       |
| <i>Waltham</i> , Ms. Juv. miss. so. for Ceylon miss.                                                                                                                                                                                                                                                                                                                | 2 00        |
| <i>Wampsville</i> , N. Y., J. M. Avery,                                                                                                                                                                                                                                                                                                                             | 5 00        |
| <i>Warren</i> , O. 1st presb. chh. to const. Rev. NATHAN B. PURINGTON an Hon. Mem. 78,50; la. benev. so. 32; D. M. Ide, 10,50;                                                                                                                                                                                                                                      | 121 00      |
| <i>Washington</i> , N. Y. Presb. chh. mon. con.                                                                                                                                                                                                                                                                                                                     | 11 58       |
| <i>Western</i> , N. Y. Miss S. W. Brayton,                                                                                                                                                                                                                                                                                                                          | 20 00       |
| <i>Westfield</i> , N. J. Presb. chh. 56; mon. con. 14;                                                                                                                                                                                                                                                                                                              | 70 00       |
| <i>West Milford</i> , N. J. Presb. chh.                                                                                                                                                                                                                                                                                                                             | 10 00       |
| <i>West Newton</i> , Ms. Cong. so. 8; B. Eddy, 2;                                                                                                                                                                                                                                                                                                                   | 10 00       |
| <i>Wilmington</i> , Ms. Fem. miss. asso. 21,32; la. soc. sew. cir. 9;                                                                                                                                                                                                                                                                                               | 30 32       |
| <i>Windham Centre</i> , N. Y. Rev. L. B. Van Dyck, 50; J. Robertson, 12; D. C. 5; H. P. 5; indiv. 8,56;                                                                                                                                                                                                                                                             | 80 56       |
| <i>Woburn</i> , Ms. 1st cong. chh. and so. gent. 90,56; la. 88,30; mon. con. 30; which const. JONAS HALE and BENJAMIN CUTLER Hon. Mem.; sab. sch. 6,28; inf. sch. 1,17;                                                                                                                                                                                             | 216 30      |
| <i>Unknown</i> , By Rev. Dr. Armstrong,                                                                                                                                                                                                                                                                                                                             | 3 00        |
|                                                                                                                                                                                                                                                                                                                                                                     | \$27,634 49 |

## LEGACIES.

|                                                                                    |       |
|------------------------------------------------------------------------------------|-------|
| <i>Abol.</i> , Ms. Elizabeth Talbot, by O. Powers, (prev. rec'd, 70;)              | 75 00 |
| <i>Augusta</i> , Ga. William A. Mitchell, by S. Norton and W. Catlin, Ex'rs, which |       |

|                                                                                                                                  |            |
|----------------------------------------------------------------------------------------------------------------------------------|------------|
| const. SYLVESTER NORTON and Rev. CHARLES WADSWORTH of Troy, N. Y., and WILLYS CATLIN of Augusta, Hon. Mem. (prev. rec'd, 1,000;) | 300 00     |
| <i>Beverly</i> , Ms. Joseph Woodbury, by Eliott Woodbury, Ex'r,                                                                  | 409 09     |
| <i>Boston</i> , Ms. Thomas S. Winslow, by B. P. Winslow, Ex'r, (prev. rec'd, 1,857,50;)                                          | 682 50     |
| <i>Clarkson</i> , N. Y. Levi Crocker, by Moses Chapin, (prev. rec'd, 840;)                                                       | 250 00     |
| <i>Long Meadow</i> , Ms. Mrs. Mercy Ely, by Aaron Day, Ex'r,                                                                     | 275 00     |
| <i>Stockbridge</i> , Ms. Cyrus Williams, by E. Burrall and D. R. Williams, Ex'rs, (prev. rec'd, 1,500;)                          | 150 00     |
| <i>Vergé</i> , N. Y. Miss Harriet Edwards,                                                                                       | 50 00      |
| <i>Waterford</i> , Vt. Abel Cheney, and not N. Y. as ack. in June Her.                                                           |            |
| <i>Westfield</i> , Ms. Miss Free love Collins, by J. Taylor, Ex'r, for schs. among the heathen, (prev. rec'd, 800;)              | 100 00     |
|                                                                                                                                  | \$2,791 59 |

Amount of donations and legacies acknowledged in the preceding lists, \$30,428 06. Total from August 1st, to May 31st, \$191,349 06.

## DONATIONS IN CLOTHING, &amp;c.

|                                                                                                                   |       |
|-------------------------------------------------------------------------------------------------------------------|-------|
| <i>Ballston</i> , N. Y. 15 sets of Dr. Sewall's plates, fr. E. C. Delavan.                                        |       |
| <i>Belchertown</i> , Ms. A sheet, fr. a lady.                                                                     |       |
| <i>Bristol</i> , R. I., A barrel, fr. fem. miss. so. of cong. chh.                                                | 59 25 |
| <i>Campton</i> , N. H., A barrel, fr. C. Shedd, for Mr. Rowell, Sandw. Isl.                                       |       |
| <i>Chester</i> , O. Thread, fr. Mrs. Chilson,                                                                     | 1 00  |
| <i>Coopers town</i> , N. Y. 3 rms paper, fr. H. Hollister.                                                        |       |
| <i>Dills Ferry</i> , Pa. A case of slates, fr. S. Taylor.                                                         |       |
| <i>East Haven</i> , Ct. A box, fr. la. sew. so. in cong. so.                                                      | 32 76 |
| <i>Eddy town</i> , N. Y. Half barrel, fr. ladies,                                                                 | 32 76 |
| <i>Farmington Centre</i> , O. Dress pattern, fr. Mrs. W. Wolcott,                                                 | 2 00  |
| <i>Franklin</i> , N. H., A box, fr. la. miss. so.                                                                 |       |
| <i>Groton</i> , <i>Dryden</i> and <i>Caroline</i> , N. Y., A box, fr. ladies, for Choc. miss.                     | 54 99 |
| <i>Hudson</i> , O. Merchandise, fr. A. A. Brewster, 50; 2 hats, fr. N. Strong, 7; dried fruit, fr. a friend, 31c. | 57 31 |
| <i>Lowell</i> , Ms. A box, by S. Wood, for Mr. Wheeler, Ojibwa miss.                                              |       |
| <i>Lyme</i> , O. Broadcloth, fr. R. Knox,                                                                         | 12 00 |
| <i>Marcy</i> , N. Y., A barrel, for Bankok.                                                                       |       |
| <i>Marlboro'</i> , N. Y., A carman's cart, fr. N. Bailey,                                                         | 45 00 |
| <i>Milan</i> , O. Broadcloth, fr. B. Startwart,                                                                   | 10 00 |
| <i>Newark Valley</i> , N. Y., A box, fr. ladies, for Choc. miss.                                                  |       |
| <i>New Haven</i> , Ct. A box, for Mr. Smith, Beyroot.                                                             |       |
| <i>New York</i> , 32 prs India rubber shoes, fr. a friend,                                                        | 48 00 |
| <i>Niagara Falls</i> , N. Y. Paper, fr. A. and A. H. Porter,                                                      | 50 00 |
| <i>Peninsula</i> , O. Clothing, fr. la.                                                                           | 15 00 |
| <i>Richfield</i> , O. Cloth, fr. Mr. Farnum,                                                                      | 2 00  |
| <i>Salem</i> , Ms. 2 prs shoes, fr. W. Knight.                                                                    |       |
| <i>Tinmouth</i> , Vt. Flannel, etc.                                                                               |       |
| <i>Twinsburg</i> , O. Cloth, fr. W. Porter,                                                                       | 3 12  |
| <i>Unionville</i> , Ms. A box, for Sandw. Isl. miss.                                                              |       |
| <i>Waterford</i> , Vt. A box, fr. young la. sew. so.                                                              |       |
| <i>West Medway</i> , Ms. A shawl, fr. a friend,                                                                   | 4 50  |
| <i>Unknown</i> , A box, for Mr. Muzzy; do. for Mr. Boutwell, Ojibwa miss.                                         |       |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.  
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

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VOL. XXXIX.

AUGUST, 1843.

No. 8.

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## American Board of Commissioners for Foreign Missions.

### Siam.

#### REPORT OF THE MISSION.

##### *The Press—Schools—Preaching.*

In reading the following report it should be borne in mind that the mission to Siam has two departments, one for the Siamese, and another for the Chinese. The latter form a large proportion of the population of the kingdom; indeed they are supposed to amount to 500,000. In the estimation of the missionaries they present a field of labor perhaps more encouraging than the Siamese themselves.

This report embraces a period of thirteen months, extending from December 1st, 1841, to January 1st, 1843. It first presents an account of the operations of the press. During the last six months this has been under the supervision of Doct. Bradley—Mr. Johnson having so far recovered his health as to allow him to resume his labors in the Chinese department. Two presses have been generally employed, one for printing tracts, the other for printing the Scriptures, school books, etc.

No very marked progress has been made in gathering schools since the last report. There is no obstacle to collecting as many Chinese pupils as may be desired; but it is with great difficulty that Siamese children are obtained. The missionaries have three Siamese scholars living with them who can read the Bible in English with facility and intelligence; two or three others are beginning to read English. The Chinese boarding school has twelve pupils, who have made commendable proficiency

in their studies. An appropriation is requested which will admit of enlarging this institution. Were it to receive twenty-five or thirty pupils, and were it also surrounded by a number of day schools, it is thought that a flourishing congregation of Chinese might soon be collected.

In respect to the most important work of the missionary, the report proceeds as follows:

Preaching has been maintained at three places by the mission—at the station of the Chinese department, at the station of the Siamese department, and at the tract house. At the two first mentioned places, there are public services only on the Sabbath. But in addition to the more formal service at the tract house on the Sabbath, preaching is maintained on two or three other days of the week in connection with the distribution of books.

The congregation at the Chinese station is made up of the members of the boarding school, the teachers employed in that department, and some others who are either relatives, friends, or acquaintances of the boarding scholars. The average number of hearers the past year has been about twenty. Of late there has been an addition to this number, and we are encouraged to hope that it will gradually increase, from time to time, till the congregation becomes a large one.

The number who have attended at the Siamese station will not vary very

far from thirty on the average. This includes all who are in any way connected with us—the school children, teachers, individuals employed in the printing-office, bindery, and foundery, and those employed in our families. The indications of an increase in the number of hearers at this station are not very numerous. Very few attend this public service who are not, in some way, employed by the mission, or mission families. The reason of this has not been through fear of us, as we think, but through a disinclination to listen to the Word of God. Nor can we expect it will be otherwise, till the set time to favor Zion shall come, when God will pour out his Holy Spirit upon this benighted people, and lead them to inquire with earnestness for the way of salvation. Then may we expect them to frequent the sanctuary of Jehovah, and listen with interest to the precious truths of his word. If we had a boarding school in this department of the mission, we might expect that it would draw some of the friends and relatives of the pupils to attend with us on the Sabbath, and thus increase the number of hearers.

The more formal service at the tract house on the Sabbath was attended, the first half of the time, by an average of about thirty hearers. But since Mr. Caswell left that place, the attendance has not been so great. The brother who labors there, first prepares the way for the more formal service by conversing with individuals in the lower verandah, and when he has spent as much time in this way as he thinks profitable, he invites his hearers to go above into the large hall, which is somewhat retired from the street. Here he conducts public worship as far as circumstances will permit. During the last six months, this congregation has been very variable. Sometimes only six are present; at other times, from fifteen to twenty remain during the exercise. But the good which we trust is accomplished is not to be limited to this formal service on the Sabbath. Much instruction is given to numbers who never attend this service, both on the Sabbath and on other days of the week. Many who go to the tract house for books are from various places at some distance from the capital. Here they are invited to listen to the preaching of the gospel, and are furnished with christian books to carry home and read to their families, friends, and neighbors; and though their business may be such as to allow them to

tarry here only ten, twenty, or thirty minutes, still, in that short space of time, they may become so much interested as to lead them to call again, and hear still farther of the way of salvation.

### *Distribution of Books.*

The nature and extent of the book distribution in Siam, together with the views of the missionaries in respect to this portion of their labors, may be inferred from the following statements.

Christian tracts and portions of the Scriptures have been distributed at all our stations, as they have been called for by the people. Perhaps a larger number have been given out this year than during any previous year. Distribution has been made, not only to those who live in and around Bangkok, but to many who have come from different and distant places in the kingdom. Of course there is no regularity in the distribution at our houses, as this depends altogether upon the applicants themselves. On some days, scores, and perhaps hundreds of books are given, while on others, there is scarcely a single application through the whole day, and perhaps not for days in succession. But a far greater number of books have been given by the way side. Many whole days have been spent in Bangkok and the surrounding country, in distributing "the leaves which are for the healing of the nations." Our books are eagerly sought for by the great mass of the people, though probably, in most cases, with a desire to obtain a new book, rather than from any great desire to become acquainted with, and benefited by its contents.

Siam affords a very interesting field for such labors. Readers are to be met with among the Burmese, Peguans, Siamese, and Chinese, who are not only glad to obtain a book, but who will, in many cases, listen to the explanations of the distributor respecting its contents. By means of our facilities for distribution in the city and its suburbs, and in the surrounding country, we are enabled to put our books into wide circulation. Boats, in large numbers, and from the most populous places in the kingdom, come to Bangkok for trade; and generally the individuals belonging to them are glad to obtain our books. Much pains has been taken the past year to furnish each boat of this description with a portion of the Bible and tracts to



read and carry home to their friends; and we hope that some good will result from these labors. In presenting books to the people, conversation has been had with them, where it was practicable. But in many places, especially where the population is dense, the distributor's voice is drowned by the clamors of the multitude—each being eager to obtain a book. We deem it of very great importance that much more oral instruction should be given in connection with these efforts, than has been expended the past year. It is true the difficulties to be encountered are great; and they are such as the missionary will be obliged to contend with for many years to come, if he attempts to preach by the way side. Nevertheless, he should preach in despite of the obstacles he meets with, and never give over proclaiming salvation by a crucified and risen Savior.

#### *Political State of Siam—Conclusion.*

Among the miscellaneous topics embraced in the report, reference is made to a Siamese by the name of Mo, who was admitted to the church in March, 1842. The missionaries thought favorably of his christian character, till he was suspected, a short time since, of being implicated in an unhappy affair, the precise character of which they could not ascertain. "We learn that he is now in chains in his master's palace. We have not been able to see him, and of course know nothing of him but by report."

The political state of this kingdom is much as it was at our last report. The old enmity between the Cochinese and Siamese still exists. There has also been some misunderstanding between the Siamese and English, which, however, we think will soon be amicably settled. But it has produced a panic which may not soon subside. Of late, many have feared to have any connection with us, lest they might on this account suffer hereafter. They say that we Americans, dressing much as the English do, will be ranked with them, and in case of a war will suffer with them. Many rumors have been circulated respecting us; it has been said that we have fled the country, that the king has imprisoned us, etc. etc. And it is currently reported that many of the books we have distributed, have been torn up within the last month; this we presume is true. It is said that some one high in office is engaged in this

business; but who it is we have not yet learned. In consequence of this movement, the people are shy of us at present. Very few call for books, and few will receive them when offered at the tract house. But we trust that this state of things will not long continue.

The report concludes as follows :

Probably in no previous year since the mission was established, has so much labor been bestowed upon this people as during the past year. And although we do not see such results as we desire to see, still we are not wholly without evidence that good has been done. Much truth has, in various ways, been communicated; and we doubt not that the plan of salvation is now better understood than it was a year ago. We see nothing to discourage us in our work, except the difficulties that are always to be met with in laboring for the salvation of idolaters. "Hitherto hath the Lord helped us," and blessed be his name. All the facilities which we could reasonably expect to enjoy in the prosecution of our work under the reign of an independent, despotic power, are still held out to us. As yet no restrictions have been laid upon our labors. We are still at liberty to go where we please, and preach the gospel, and distribute the bread of life, both to wats and private houses, no man forbidding us.

The health of the missionaries has been uncommonly good during the past year. Several children have had the small-pox. One of them—an infant daughter of Doct. Bradley—did not survive the attack; she died on the 30th of last December.

### CHINA.

GENERAL LETTER FROM THE MISSIONARIES, JAN. 31ST, 1843.

#### *Description of Hongkong.*

OCCASIONAL notices of Hongkong—the island ceded to Great Britain by the treaty of August, 1842—have appeared in the previous numbers of the Herald. The following account of its history and prospects is more full and satisfactory than any thing which has hitherto been published.

This island is apparently destined to become a large place; with all its dis-

advantages it will probably contain many thousands of inhabitants before 1850. It is situated on the southeastern side of the delta of the Pearl river, of which the Bogue is the principal embouchure, as Macao is situated on the southwest side. It is about seven miles long by five wide, and almost one series of sterile hills with few intervals. Hongkong is properly the name given to a streamlet at which ships used to water; but foreigners have applied it to the whole island. Before its cession to the English it contained a dozen hamlets and villages, having a population of not more than three thousand souls. Of course, therefore, it was a very insignificant place, so much so that its inhabitants were allowed to govern themselves by means of village elders, under the general supervision of the authorities at Kanlung, which is opposite. The harbor has long been known as the best on this part of the coast; it was for this reason, no doubt, that the island was chosen by Capt. Elliot for the proposed British settlement. It is about a mile and a half wide, and as the opposite shore is comparatively level, a large town will grow up there in time, inhabited by Chinese depending upon Hongkong for their livelihood. It is possible that this opposite shore may gradually become a sort of neutral ground, where foreigners may go for purposes of business, etc., without being molested. The presence of the English consular authority at Hongkong, its proximity to Canton, its facilities for the prosecution of the opium trade, its conveniences for the storage of goods immediately unsaleable, its accessibility to ships bound up the coast, and lastly its being a free port upon the borders of this empire, where junks can land and obtain a cargo free of every charge—all combined seem to show clearly that it will rapidly grow to be a large entrepôt. Its progress hitherto has been unparalleled. The sale of lots upon the island—then a barren islet, without a single house upon it built by a foreigner—took place in April, 1841; and the rate of the annual quit rents was so high that Capt. Elliot proposed to the home government to sell the land at the rent bid upon it. There are now upwards of 1,600 dwelling and other houses upon the island, and new ones are constantly going up. As might be supposed, the character of the native population is inferior; most of them are laborers and mechanics, attracted by high wages, and ready to leave as soon as their employers dismiss them. The

character of the Chinese, however, as a whole, is continually improving; and as soon as a tariff is promulgated by imperial order, admitting goods into the empire from Hongkong, shopmen and merchants will soon establish themselves here.

#### *The Five Ports—Doct. Parker at Canton—Conclusion.*

Messrs. Bridgman and Williams hoped to be settled in Hongkong before the 30th of March.

As a missionary station, Canton has received but little benefit from recent events. "It is, as it ever has been, a strait residence. Foreigners continue to be crowded into a narrow block of buildings; politically under the surveillance of hong merchants and linguists; religiously fettered in every way, within and without, and suffered to do nothing against 'old customs.'" The new ports upon the coast will probably offer a better field for missionary labor. "In them foreigners will not be stigmatized as devils; neither will they be annually disgraced in the eyes of the people, by having an edict posted on their doors, accusing them of every unseemly crime. Would that there were a hundred missionaries ready to enter the doors already open!"

The designs of Providence, in the late contest between England and China, are contemplated with satisfaction and hope.

In five ports—the five greatest in the country—affording access to many millions of people, foreigners are allowed to trade, to reside, and to be governed by their own laws. We cannot help looking at the whole as an illustrious instance of the way in which God employs the wrath, the avarice, and the obstinacy of man to accomplish his own purposes; and we trust that he will cause the subsequent intercourse of these two great nations to be productive of still greater good to them, and to the world at large, than we have yet conceived. But in whatever way it is his will to work, we feel sure that henceforth the progress of the gospel will be onward; its entrance may bring divisions and dissensions upon the country, entail sorrow, persecutions, and death upon its professors, and induce obloquy and reproaches upon its teachers. Still the gospel will advance; and with it the Chinese will move forward to their proper station and influence among the nations. We may hope, by and by, to see their ships in western ports, their representatives in western marts, and this ancient language studied by western

scholars; their citizens found in all lands, while this fair portion of the globe shall also be traversed by men from every clime.

The following opinion is expressed as to the security of Doct. Parker's position.

There is every probability that Doct. and Mrs. Parker will be allowed to remain at Canton. His hospital is frequented by all classes, and it is well known that Mrs. Parker is with him. The late outbreak there was not caused by the presence of ladies, although a malicious rumor that the English were about to force a residence for their families at Canton, derived some shew of truth from their presence at the factories.

The recent disturbances at Canton, though indicative of a jealousy of foreigners which is extensively prevalent, especially among the lower classes, were not in accordance with the views of a large and influential portion of the community. As in the other ports which have been thrown open by the late treaty, many perceive and appreciate the advantages which will accrue to the country from a more unrestricted intercourse with other nations. The number of such will constantly and, it is hoped, rapidly increase.

In conclusion, we commend our wants, our openings for increased effort, and our various branches of labor, to your consideration. We are thankful for the health, the opportunities, and the favor we enjoy; we cannot promise to do any more, or any better, than we have done; but we hope that God will use us to glorify himself and advance his cause here. We have done nothing to recommend ourselves to him; on the contrary, we find every day that we did not leave our wicked hearts behind us, when we left our native land. They cleave to us still. We wish to be more conformed to Christ, to do his will and nothing else. It is a source of unceasing comfort to us that his love for his cause among the Chinese is infinite, and that infinite wisdom and power will direct this love. The storm, the thunder, the fire, and the earthquake, once preceded the still small voice, and it may be so here. "O Lord in the midst of the years make known, in the midst of wrath remember mercy."

## Borneo.

### GENERAL LETTER FROM THE MISSIONARIES.

#### *New Station among the Dyaks.*

FROM this communication, dated at Pontianak, January 31st, 1843, it appears that the Chinese boarding schools are as flourishing perhaps as could be expected. In the male department there are eleven pupils, in the female six. Additional scholars were expected after the Chinese new year, then just at hand. The Chinese service is continued on the morning of the Sabbath, but the attendance, exclusive of children and teachers, is not particularly encouraging.

Messrs. Youngblood and Thomson, having obtained permission to commence a mission among the Dyaks, selected Karangan for that purpose. This place is about seven or eight miles south of Landak; it is on a branch of the Landak river, eight or nine miles from the mouth. Boats, carrying six or eight tons, can ascend as far as Karangan during a part of the rainy season.

The site selected for building was a thick jungle, through which it was difficult to pass without being lacerated by briars and thorns. One of the brethren remained, and, with the aid of the Dyaks, cleared the ground, and prepared for the erection of a dwelling, and the other returned to Pontianak to attend to his duties there. About the middle of November the Malay school was dismissed, and the brother who had charge of it, went to erect a house for himself and family at Karangan, which is now standing and roofed. Near the close of December, the house first commenced was so far completed as to be habitable; and on the 10th inst., brother Thomson and family left Pontianak to take possession of it, and as soon as practicable to commence missionary operations. Mr. Youngblood expects to follow in a few days with his family. The distance from Pontianak to Karangan is about the same as to Landak. The ordinary time of ascending in small boats that are rowed, is from five to eight days, and of boats carrying a few tons, and poled along the shore, from eight to twenty days.

*Depressed Condition of the Dyaks.*

The district south of the Landak river, and within a day's travel, contains a population of about three thousand souls. To these the labors of the missionaries will be principally confined. The degraded and miserable condition of this people, as well as their need of missionary labor, may be inferred from the following statements.

The more we become acquainted with this people, the more we witness the oppression to which they are subject, as also their poverty, improvidence, superstition, and ignorance of God, the more we feel for them, and are convinced of their need of elevation physically, intellectually, and spiritually. Their superstition is very great, and their religious notions and observances seem to be more systematic than we at first supposed. The people of Karangan, with the exception of some five or six families, are extremely poor, and some of them are likewise deeply in debt to their Malay masters. When we first went there in September, their stock of rice of the preceding year was consumed; this was full five months before the coming harvest. All they had to depend upon for sustenance, therefore, independent of the aid we afforded them by employing them, was the leaves and roots of some plants found in their forests, and the avails of a little atap and ratan which they carry to Landak to exchange for rice; but by this means they are scarcely able to keep themselves from starvation. When employed by us, we were always obliged to furnish them with food previous to their commencing labor. What would have been the condition of many, had they not been employed by us, may be readily conceived. Sickness and perhaps death would in many cases have ensued from their almost constant eating of leaves and roots. As it is, many have become weak, emaciated, and some sick, for want of wholesome food, especially the aged females. Aged men frequently, and sometimes females, come to us, and beg for a sufficient quantity of rice for a single meal. A few of them readily acknowledge that it would have gone very hard with them, had we not come among them; in the majority of cases, however, not the least spark of gratitude is manifest for aid in any way rendered to them, but they seem rather to consider past favors as a reason why they should ask for more.

At the same time the people of the surrounding districts seem to envy them the advantages they possess, in being able to procure their sustenance by working for us. All the surrounding kampongs are suffering for want of food, but not to the same degree as the people of Karangan, their former crop having been exhausted only from two to four months, while their means of purchasing, in most cases, have been greater; but in many instances even among these, suffering for want of food has been such as to excite our deepest commiseration. The cause of this great want of food is attributed by the Dyaks themselves to their war with Tyan, and their difficulties with the Chinese; but it is very evident that it arises chiefly from the system of oppression under which they labor, and their own indolence and improvidence. There is reason, however, to believe that the two latter, in a great degree, grow out of the former. The people seem to have no heart to work, knowing that much of what they obtain will be, in some way or other, wrested from them.

*Views of the Missionaries—More Laborers Needed.*

The principal aim of the missionaries, for some time to come, will probably be to visit the people in their villages for the purpose of making known to them the truths of the gospel. Difficulties are anticipated, for the present, in the establishment of schools; parents already say that the Malay chiefs will not allow the children to be instructed. The most serious impediments, next to the native opposition of the human heart, are expected to grow out of the conduct of these chiefs.

But amid all opposition, and all the difficulties to which we are exposed, and which we expect to meet, we would not despond, or be discouraged, but like David of old, in a most trying season, "encourage ourselves in the Lord our God." The hand of God we think has been strikingly manifest in bringing us to this island, and we trust that there is a great work for us to do here. To prosecute this work aright, much patience, faith, and love to souls will be requisite; and we trust that many and fervent prayers from our patrons and the church, will ascend to heaven in our behalf, and in behalf of the multitudes of those who are perishing around us.

Now from the extent of the field before us you will perceive that if we do

not meet with decided opposition from the Dutch and native authorities, many more laborers will be needed for the interior. For more men, therefore, humble, ready to endure privations and hardships for the Master's sake, full of faith and the Holy Ghost, we still earnestly ask. Especially would we again reiterate our call for a physician of the proper qualifications to locate in the interior.

### Ahmednuggur.

#### REPORT OF MR. BALLANTINE.

#### *Boys' Common Schools—Girls' Boarding School—Persecution.*

INSTEAD of a joint abstract of the proceedings of the mission, the different individuals connected with it have given concise accounts of the operations under their immediate supervision. The period embraced in the communication of Mr. Ballantine, as well as in those which are to follow, is six months, extending from July 1st, 1842, to January 1st, 1843.

The report of Mr. Ballantine first adverts to the condition of the common schools for boys. In one respect only, he says, has there been any material change. In consequence of the baptism of the three girls, mentioned in the Herald for February, the parents of some of the boys took them away, while others refused to permit their children to attend the services of the chapel and the Sabbath school. This is one of those trials which the missionary must expect to encounter in the earlier stage of his operations. On other days, however, religious instruction is given as heretofore.

The most interesting events which have occurred in connection with the girls' boarding school, have been fully described in previous numbers of the Herald. The baptism of the three girls, referred to above, was the signal for a general attack on all the operations of the missionaries. Nearly all the larger girls were immediately removed from the boarding school; among them were two or three who had given evidence of a change of heart, but who, in consequence of extreme youth, or other hinderances, were not received into the church. One of these—a sister of the blind girl who had been already baptized—will be particularly mentioned in a subsequent letter of Mr. Ballantine.

The facts detailed in the following extract make a strong appeal to our christian sympathy.

Another girl who was removed, and with regard to whom we felt great interest, is now twelve or thirteen years old. For several days previous to the baptism of the three girls, she begged us to receive her with them. We told her that we did not feel prepared to do so, as both of her parents were absent from home; and besides she had been but a short time thinking of becoming a Christian, and we wished for farther opportunity to try her character. On the day the other girls were baptized, she saw them partaking together of food in the house of a Christian, which of course was a violation of caste, and she of her own accord took some, and ate with them, saying that she wished to show them that there was no deceit in her heart. This came to the ears of her grandmother, under whose care she was at the time, and she in great terror took her away from the school at once; and, pretending to have heard that the girl's mother was very sick, she sent her to her parents, fifty miles distant. She has never been allowed to return. In a few days after she was sent away, however, her mother was here, and confessed that the girl was very anxious to return, and for some days cried constantly to come; but that her father had threatened her life if she said another word on the subject, and that this was the only way they were able to quiet her. They were endeavoring to get her married to a heathen. A few days ago, Haripunt and two other native Christians were sent to the place where her parents reside, and saw the poor girl. She told him that she wished very much to return; but her parents prevented him from having any farther conversation with her except in their hearing. They also fell to beating her, and forced from her the declaration that she would not come back to us, and that she did not wish to be baptized. We know not that we can do any thing for the poor girl, except to pray for her. The seed sown may still bear fruit to the glory of God.

Several other members of the boarding school were in an interesting state of mind at the time of their removal, and the missionaries were indulging the hope that they would soon become candidates for admission to the privileges of the church. But exposed as they

now are to all the temptations of heathenism, withdrawn at the same time from the care and watch of Christians, it would not be strange if they should be of "them who draw back unto perdition."

### *Good Effected by the Girls' Boarding School.*

The number of girls now in the boarding school is about twenty-five. The events of the past four months will probably lead to the adoption of some plan which will give greater permanency to this department of labor. The present system, however, with all its inconveniences, has yielded some fruit. The happy death of one little girl, the baptism of four others, and the hopeful conversion of two or three more, show that the missionaries have not labored in vain. Nor is the influence exerted upon the parents of the scholars to be overlooked.

In reference to what has now been said it may be added, that the parents of Jaya—the little girl who died last July—are evidently happy that their daughter died trusting in Jesus. The mother often speaks of it; and she says that during the recent troubles her neighbors have often abused her, saying that if Jaya had lived she too would have been baptized with the others, and brought disgrace upon her family. It is doubtful whether both the parents, though afraid to confess him before men, do not put all their confidence in Jesus as their Savior. Many remarks which they make, show us that they have no confidence in the gods of the heathen. This may not be altogether owing to the influence of this school; still there are many parents of girls now here, and of those who have left, who owe all their knowledge of christian truth to being brought into connection with us by means of it. The conversion of the mother of Ramkoor may also be mentioned among the fruits of the school.

### *Treatment of the Girls who were Baptized.*

The Herald for March described an attempt made by the parents of one of the three girls, who had been recently baptized, to induce the magistrate to restore her to their control. The decision was adverse to their claim, and she has since remained unmolested.

The parents of the other two girls adopted a different course. Instead of

abusing their daughters, and using violence towards them, they endeavored to excite their feelings of affection, which in the bosom of a Hindoo are generally very strong, and succeeded in persuading them to visit their homes, on the pretence that some of their relations were sick—the common plan pursued in every part of India to accomplish the same object—and although we told them that we feared the consequences of their going home, they thought there was no danger, and promised to return soon. The blind girl soon found, however, that her parents were not intending to let her come back. Indeed her mother told her before she reached home that she should never see us again. She remained at home eight or nine days, carefully watched all the time by her friends, but not allowed to come into the house, not even to sleep, in consequence of having violated her caste. Her parents were intending to have her purified, when she would again be admitted to the privileges of caste, and be received into her father's house. But before they had accomplished their object, the poor girl found an opportunity of getting out of their sight, and finding a little girl who before belonged to the school, she begged her to bring her back to us; and they both came running here as fast as they could, expecting every moment to be pursued. But no pursuit was attempted, and for a long time no inquiries were made after her by her friends. She has since remained here very happy in the enjoyment of christian privileges, and has no desire of returning home again. Being a girl of good mind, and having made good progress in the various studies of the school, she is employed in it as a teacher, and entrusted with the work of teaching the smaller girls the lessons which they are required to commit to memory.

The history of the third girl is more melancholy. She was taken home by her mother, and although at times apparently very desirous of returning to us, she seemed unable to come to the decision of leaving her friends entirely, and attaching herself to the people of God. Her parents kept a constant watch over her for some time, fearing that she would escape from them, and return to us, and at length took her away to Malligaum, a place 120 miles distant, where she still remains. She wrote us several letters from there, which encouraged us to hope that she would return to us soon. She utterly refused to

be married to the heathen, to whom her parents proposed to unite her, and said that she would marry only a Christian. She also expressed great happiness to hear from her christian brethren and sisters. But Mr. Abbott, on visiting Malligaum a few weeks ago, did not find her prepared to leave her friends, although she expressed a desire to come and remain with us, and he returned without her. We fear that she will continue where she is to her own ruin. "Nevertheless the foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are his." We feel great concern for this poor girl, but know not that we can do any thing more to restore her again to the enjoyment of christian privileges.

### *The Mission Church—Day of Thanksgiving—The Prospect.*

Mr. Ballantine next proceeds to the condition of the mission church.

The last year has been characterized by a greater degree of religious inquiry, and by a larger accession to the church, than any previous year. Seventeen individuals were received into the church during the year on the profession of their faith in Christ, all of whom, with the exception of one Roman Catholic, were originally heathen. Fifteen of these were received during the last six months of the year. Three other individuals became connected with our church who belonged originally to the mission church at Bombay; the whole number of native members at the close of the year was, therefore, more than double what it was at the commencement. One individual was baptized in December, who had been in the service of a *bheel*—a robber and murderer by profession. He told us that he had often been guilty of murder in obedience to the commands of his master. He expressed himself as weighed down with the sense of his sins, and declared his conviction that none but Christ could save him from the punishment due to him, that without such a sinless Redeemer, who had borne his punishment in his stead, there was no hope for him.

In view of the circumstances of mercy which our mission church had experienced the past year, we felt called upon as a church to make a public expression of our thanks to God; accordingly we set apart the last day of 1842 as a season of thanksgiving and praise.

We had a public service on that day, at which the history of the mission from its commencement was recounted, the various dispensations, both merciful and afflictive, which it had received were mentioned, and especially the mercies enjoyed the past year. It was a pleasant season to us all.

After the service, which was in Mah-ratta, we had a dinner in which all the missionaries and their families and the families of the native converts joined. We were desirous to bring all together in this way, to show that we all felt as one family, and that no occasion might be left to say that the distinctions of caste prevailed among our converts.

But it is not so much in view of the past as in prospect of future success that the missionaries feel themselves more particularly called upon to rejoice.

The conversion of a few Christians in the villages seems to be producing the results we might naturally expect. The knowledge of truth, and to some extent the love of it, seem to be spreading from one to another, and like leaven bids fair to leaven the whole lump. The knowledge of the fact that Jesus Christ is the only Savior of man, and that no system whatever exhibits a sinless Redeemer and Surety like him, is fast gaining ground. As this glorious truth, that Jesus Christ came into the world to save sinners, becomes more and more known, we feel that we have more and more reason to hope in the extension of true religion. Many will believe this truth who will be unwilling to cast themselves upon this Savior; but some will be found here and there, men of good and honest hearts, in whom the seed sown will spring up and bear fruit, some thirty, some sixty, and some an hundred fold.

This animating view of the prospects of the mission will be more correctly appreciated, when taken in connection with the communication of Mr. Ballantine respecting the mahars, which was published in the last number of the Herald.

### *Native Assistants—The Monthly Concert.*

A prominent aim of every well conducted mission to the heathen will be to raise up a native ministry, fully qualified to preach the gospel of Christ. Without such helpers, indeed, the world can never be converted to God. It is a most propitious circumstance,

therefore, that just at the moment when so many in India are turning their attention to the claims of Christianity, there are several native helpers, who, though not prepared to do the entire work of the ministry, can render important assistance to the missionaries.

Among the blessings received the past year, not the least is the addition to the number of those who are prepared to assist us in the work of proclaiming the gospel to their countrymen. The two school teachers whose conversion has been mentioned in a previous letter, are both intelligent young men about twenty years of age, and well acquainted with the great principles of the gospel. With a course of systematic instruction which we have determined to give them, we hope that they will become well qualified for their work. Of the mahars who were admitted to the church during the year, Kondoo, who is about thirty-five years old, and the head of a family, a reader also, and one who appears more than usually intelligent, has been employed in going round, with the other native assistants, to make known the truth. Thus we have now five young men as native assistants, and also two older men from among the mahars, who are prepared to labor particularly among the people of their own caste. With the assistance of these latter, we can generally draw around us, when we visit the villages, large congregations of mahars, in some respects the most interesting class we can address. In sending out our native assistants to the villages, we always send one of the mahars with one or more of the former, and we derive great advantage from this course. During the latter part of last year, frequent tours were made by these native assistants in different directions, but especially towards the north, in the villages where our christian converts reside, and where many others are seriously thinking of joining them.

Some Christians in this country may be provoked, if not to good, at least to better works, as they read the following account of a monthly concert among the heathen.

In our previous reports we have neglected to mention our arrangements for the monthly concert. To these we attach great importance, as we believe that they are exerting a happy influence upon our little church and others connected with us.

At nine o'clock in the morning of the first Monday of every month, our native Christians meet together, while the members of the mission families assemble separately, and spend an hour and a half, or more, in religious exercises. In the afternoon, at four o'clock, we meet with them, and with the other members of our usual congregation who feel interested to attend, and we then have one of our most interesting meetings. After reading a portion of Scripture, we spend the time in communicating religious intelligence found in the *Missionary Herald*, the *New York Observer*, and the religious publications of this country, and more especially in such letters as we may have received containing intelligence from different parts of India or America. The native assistants also report publicly the results of tours which they may have made, during the preceding month, in the adjacent region. We take up a collection at the close of the meeting, and many who are not Christians give a little for what they call the Lord's work. The children of our schools also feel interested to give one or two pice for the object proposed. Since we commenced making this contribution in August, 1841, we have collected more than fifty dollars. We are happy to see the willingness of our native converts to give for the extension of the gospel among their countrymen, and their interest in the work, as exhibited and strengthened at the monthly concert.

#### REPORT OF MR. BURGESS.

##### *English School—Girls' Common Schools—Preaching.*

THIS report first describes the state of the English school. The circumstances already alluded to have somewhat reduced the number of the pupils. There is evidently an increasing fear of the influence of the missionaries. The average attendance at the close of the year was about twenty-five.

Soon after the late excitement, the Bible lesson embraced that passage of Scripture in which Christ applies the words of the prophet to the unbelieving Jews. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and



should be converted, and I should heal them." The class were asked if they had ever seen any persons to whom these remarks were applicable. They all smiled, and immediately mentioned those who had left the school for fear of being converted.

The common schools for girls have been materially affected by the opposition recently raised against the operations of the missionaries. The enemies of the mission resolved to destroy the schools, if possible; but their success has been only partial.

Miss Farrar has commenced a small family boarding school for girls. It is designed for a class that could not, for various reasons, be admitted into the other boarding school. The members of it are less under the influence of their heathen friends, and more under the control of the mission. It promises to be very useful.

In respect to the more direct exhibitions of divine truth, Mr. Burgess writes as follows:

We have two exercises on the Sabbath, and one during the week in the chapel. We have likewise a weekly exercise in rotation at our houses for the members of our church. Quite a number, however, who are not church members, attend this exercise. Our regular congregation on the Sabbath is not as large as it was at the beginning of the year; but the number of those who appear interested to hear the truth, is increased. The diminution is mostly, or entirely, owing to the falling off of scholars in the schools. The average attendance is not far from two hundred. Our opportunities for giving religious instruction, aside from the regular exercises above alluded to, have been increasing during the year. The influence of our native Christians, in bringing others to hear the Word, is a powerful auxiliary to our labors. Almost all those admitted to the church have relatives, who through their influence are brought more or less under the sound of the gospel. These become interested in the truth, and in their turn exert an influence upon others. "The kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

About one hundred villages in the vicinity of Ahmednuggur have been visited by the missionaries and their assistants.

#### REPORT OF MR. ABBOTT.

#### *The Seminary—Village Free Schools—Dialogue with an Astrologer.*

THE seminary is under the immediate instruction and oversight of Mr. Abbott. Speaking of the condition of this institution, he says that there has been no material change since the last report, except in the reduction of its numbers. Forty-four boys are now enjoying its advantages.

The village common schools are also committed to the oversight of Mr. Abbott. The number of these at the present time is three; one has been suspended in consequence of the incapacity of the teacher. The introduction of the Mahratta newspaper—published by the mission—into the schools has added to their interest and influence. The children take the paper to their homes, and thus a very considerable amount of religious truth finds its way to their respective families. The parents are generally pleased with its contents; occasionally, however, they come to the schools to state their objections to it.

At an examination at which a brahmin—an astrologer—was present a few months ago, one of the classes read an article from the paper, giving a ludicrous account of an affair which took place at a heathen temple. The astrologer was very much displeased, and the following dialogue ensued.

*Astrologer.* Of what use is all this stuff? You teach our boys to despise our religion and our gods.

*Superintendent.* These are merely facts of which a person was an eye-witness at the temple. What harm is there in letting the boys understand the deception practised at these temples? Should we not expose error and deception?

*A.* Who knows what is error and what is truth? And here is your geography. Of what use is it to these mere babes?

*S.* Mere babes to be sure; and yet I will venture to say they know more of geography than you do.

*A.* Why, half of them have never seen Ahmednuggur, and what do they know?

*S.* You have often been there. Can you tell me the number of its inhabitants?

*A.* Oh me! Have I ever counted them?

*S.* (turning to the boys) Can you tell me?

*Boys.* Twenty-four thousand three hundred and eighty-seven.

*S.* Can you tell me, friend, who built Ahmednuggur?

*A.* It was built hundreds of years ago, and no one can now tell who built it.

*S.* Can you tell, boys, who built it?

*B.* Ahmed Shah.

*S.* You see now that though these boys have never seen Ahmednuggur, they know more about it than you do.

*A.* Be it so. But of what use is this wisdom? Can any one get a living by it? If your boys were taught arithmetic it would be of some use. But they do not know even their multiplication table.

*S.* I suspect you get a living by figures; but there are higher objects to be aimed at than a mere livelihood.

*A.* I came to hear an examination, but I hear nothing but preaching; so I will go home.

*S.* Stay. I am now going to examine them in your favorite study—arithmetic.

*A.* Then I will stay.

*S.* I shall examine you with the boys. Now who will tell me first the sum of 1-3 and 1-4 and 2-5?

*Several Boys.* 59-60.

*S.* Could you have answered that question, astrologer?

*A.* What do I know of arithmetic? I only know enough for my business. Your boys are very smart, and I am much pleased with the examination.

The boys were delighted with this conversation. The parents of those boys, who answered the questions put to the astrologer, were also much pleased.

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#### REPORT OF MR. FRENCH AT SEROOR.

#### *Common Schools—The Boarding School—Encouragement.*

At the last report from this station, there were four common schools in operation; now there are only two. The obstacles in the way of conducting such schools with efficiency and success have been various. The difficulty of procuring suitable teachers is always great, and the want of funds has proved an additional hindrance of late. The influence of the religious excitement at Ahmednuggur has also been felt at this distance. But schools of this description are too important an auxiliary to the missionary to be abandoned. So long as only one in fifty of the entire population

can read the publications which he may issue for their instruction in the way of life, education will continue to demand a large share of his attention.

The girls' school, spoken of in my last report, continued to prosper till the last of August. At that time nearly all left the school, where they were receiving no means of support, for the purpose of cutting grass which, in consequence of the rains, had begun to grow. By this employment they could earn four or five pice a day, a sum quite sufficient for their support. Feeling more sensibly the need of food for the body than for the mind, they were driven by their poverty to this course. When urged to return to the school, they replied that they would gladly do so, in case we would give them a compensation for the loss they would sustain in leaving their work. But this we could not do without violating mission usage.

The boarding school is still in successful operation.

I am much pleased with the intellect exhibited by these Hindoo children. Their progress in knowledge is quite as good as that of boys of their age in America with the same privileges. Of the moral impressions they are receiving, it is impossible to speak definitely. We hope that the salutary principles of the gospel they are studying, will supplant the foolish and ruinous superstitions of Hindooism, and that under the divine blessing the seed that is now sown, will one day bring forth a blessed harvest.

The number of regular attendants on the services of the Sabbath is about thirty-five; before the suspension of the village school the congregation was larger. Meetings held during the week are almost as fully attended as those of the Sabbath. "At times," says Mr. French, "we have hoped that some have been profited by the hearing of the word."

Since the cold season commenced, I have made two short preaching tours in the neighboring region. I have visited seventeen villages, and have usually spent a day in each, addressing, for an hour or more, two or three audiences of from twenty to one hundred. The attention usually given by my hearers, and the readiness with which, in many instances, they pronounced the message "true" and "very good," was encouraging. There is but little difficulty in

leading the mass of the people to confess that their idols are vanity and lies, and that all their schemes of salvation are utterly fruitless. Very few are disposed to advocate the Hindoo system, or dispute the claims of the gospel when once understood. So far as I can learn there has been a perceptible change for the better, in this respect, during the past ten years. Nor am I alone in this opinion. The same change has been remarked by other missionaries who have traversed this part of the country. The signs of the times in this dark land are certainly encouraging, and call for more faith and extended effort. Each of the numerous villages, which are easily accessible from this station, ought to be visited three or four times a year; but this is utterly impossible, unless men and means are much more liberally thrown into the work. Within twenty-five miles there are probably one hundred villages. But what is a single missionary among so many?

In two instances, Mrs. French has accompanied me to the near villages which are easy of access. The object was to carry the gospel to the female part of the community, which I am able to do only to a very limited extent. And certainly no one who knows the influence of woman, even in India, on the destinies of the race, can doubt the importance of this department of labor. As to the success of these efforts, I can say that in one instance, at least, Mrs. F. had larger and more interested audiences than myself; and I do not doubt that the influence upon the people was greatly increased in consequence of her labors. She has occasionally made similar efforts in behalf of the females of this place, and has always been received with attention, and invited to come again.

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LETTER FROM MR. ABBOTT, FEB. 25TH,  
1843.

*Ram Krishna—Renunciation of Caste by  
his Brother.*

THE February number of the Herald, p. 51, contained a notice of the baptism of a brahmin named Ram Krishna. A younger brother, by the name of Vishnool, has recently renounced caste, and professed his belief in Christianity. The history of this interesting occurrence is given in the letter of Mr. Abbott.

In consequence of Ram Krishna's renunciation of Hindooism, it became necessary for the whole family to regard him as dead, and to perform the funeral services, and also to purify themselves by "receiving an atonement." It was necessary that these rites should be performed at Poona, where some of the family lived. The father came and expostulated and endeavored to reason with his son; and on the other hand, the son endeavored to show the father the importance that he himself should become a Christian. The father could say nothing against Christianity, excepting that it was obnoxious to the people of his caste. Under the cover of the night, the mother, with wild lamentations, endeavored, as she expressed herself, to bring her son to his senses. I attempted to converse with her, but received only abuse in return. After several fruitless attempts to reclaim their son, they gave him up as lost. They did not allow Vishnool to see him alone; but when the father sent the lad to make preparations for leaving Ahmednuggur, he took that opportunity to come and see his brother. He had a long conversation with Ram Krishna, and told him that he was determined to remain with him, and not go back to his father. He went back, however, to his father, and finished making arrangements for leaving town, and again returned to his brother. After further conversation he addressed his father, by note, in substance as follows:

"I have concluded to stop with my brother. The reason for this is that I am convinced that the christian religion is the true religion, and that there is no Savior but Christ. Do not think that this change in my mind has taken place to-day. A long time ago, when my brother was teaching a school in Wam-booree, he and I had frequent conversations about Christianity, and I then told him if he would become a Christian, I would also become a Christian. And while I was at Oojein with you, when I heard of my brother's conversion I was rejoiced; and you must have seen by my conduct that I had no faith in the Hindoo religion. When you determined to come by way of Ahmednuggur, I was glad. You did well to come this way. And now, dear father, do not be distressed on my account. I have fully made up my mind to stop here, and shall not return to you."

On receiving this letter, the father and mother came immediately to see

him. The father strove to preserve a respectful deportment, but showed that he was greatly agitated. He blamed no one, and made the greatest effort to sustain himself by the consolations the Hindoo religion affords. "It is useless to fight against our fates. What was to be has come to pass." This was all the consolation he had. With regard to the older son he remarked that "it was a consolation to know that he did not become an outcaste for money, or for any vile purpose, but simply for his salvation. He regretted that he had made such a mistake, his motives were good." The mother was frantic. She attempted to dash out her brains on a rock; but her son caught her, and thus prevented her using violence on herself. Some ten or twelve brahmins came, and attempted to take away the boy by force, but the servants and boys of the seminary stood ready to protect him. The father addressed the mob, and told them it was of no use to employ violence. He said he was ashamed to see them act so foolishly.

The native magistrate was then called. He asked the boy if it was his wish to remain with his brother, or to go with his parents. The boy replied that he wished to remain. After asking him three times, and receiving the same answer, he said to the people, "Disperse; the boy has liberty to go or remain as he pleases." The next day the brahmins tried to persuade the father to petition government for the boy, but he would not consent to do it. He left for Poona with a heavy heart. He remarked, as he left my house, that he came to Ahmednuggur to reclaim a son, and by that means had lost another.

An older brother, a lawyer at Poona, petitioned the civil magistrate to reclaim Vishnoo, averring that he was yet a minor, under sixteen years of age. The boy sent in a counter petition, in which he stated that if he was not sixteen years of age, he was old enough to know that the Hindoo religion was false; and requested permission, therefore, to worship God according to the dictates of his conscience, which was granted.

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LETTER FROM MR. BALLANTINE, MARCH 28TH, 1843.

*A Heathen Mother and her Christian Daughters.*

THOSE who have read the report of Mr. Ballantine in the present number, and the forego-

ing letter of Mr. Abbott, cannot fail to sympathize with heathen children who desire, in opposition to the will of their parents, to embrace Christianity. That any should be willing, in such circumstances, to forsake father and mother and brethren and sisters, is conclusive evidence that the gospel has lost none of its constraining power and efficacy.

The facts detailed in the following communication will place in still clearer light the strength of that opposition which children, acting in accordance with their own convictions of duty, must sometimes encounter. In October last, a blind girl, of heathen parentage, was received into the church at Ahmednuggur. Her younger sister, a recent convert who had been in the boarding school, was immediately taken home; and the missionaries feared that she would never be allowed to return.

In January and February, however, the mother sent her several times to visit her sister, and, if possible, induce her to return home. On one of these occasions, she determined to remain, and gave as a reason for not returning home, that her parents were about taking her to a distant village to marry her to a heathen, and that this would be her ruin. In these circumstances, we could not take the responsibility of giving her up to her parents, against her will; and therefore we allowed her to remain, promising to protect her from violence until the magistrate could examine and decide the case.

The same day efforts were made by the mother to take the girl away by force, but this was prevented. The next day a petition was presented to the assistant magistrate by the mother, begging that her daughter might be given up to her; but he dismissed it at once, as a case which did not call for his interference. The friends of the girl afterwards presented their case to the collector, or principal magistrate, telling him that the girl was only four or five years old. He wrote to us wishing to know the circumstances, and suggesting that if the girl was as young as had been represented to him, he did not see how we could retain her without the consent of her parents. We informed him, in reply, that the girl was eleven or twelve years old and had been six or seven years in the mission school, and that she had remained here of her own accord in order to avoid being compelled to marry a heathen and follow the Hindoo religion. We have not heard

from him since, and suppose the matter has been dropped.

On the 15th of March, the mother brought some nicely prepared food for her two daughters, it being a great feast day among the Hindoos, and they ate of it very freely. In less than an hour, they were seized with giddiness, and soon lost the power of speech and the use of their reason. The physician was immediately called, and means used for their recovery. They continued all night without much improvement, the younger one perfectly restless and wild, the elder stupid and insensible. In the morning they were much better, and in a few days perfectly well.

The evening they were taken ill, I informed the native police officer of the circumstances, and he immediately took the mother into custody. The matter is now undergoing an investigation by the magistrate. The day after the mother was put in confinement, the girls came to me in great anxiety, and begged that their mother might be released. The fear that she would be punished for what she had done, made them very unhappy. On their examination before the magistrate, they were asked what they wished in regard to their mother. The eldest one replied, "My mother should not have done so; still I hope the magistrate will pardon this fault and release her." The younger one also begged that she might be released.

On the third of March, Marootee, a native assistant, was married to Saloo, one of the girls received into the church from the boarding school in October last. The ceremony took place before a large assembly of natives. The reciprocal duties of husband and wife were explained, and several hymns were sung, which had been composed for the occasion. All seemed to be pleased with the christian mode of marriage.

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### Nestorians.

#### JOURNAL OF DOCT. WRIGHT.

#### *Invitation to Public Worship—Terrors of the Law—Superstition.*

THE period embraced in this journal is the last half of the year 1842. The incidents selected are mainly designed to illustrate the character and customs of the people, in the midst of whom the missionaries dwell.

June 26. Sabbath. I went this afternoon with priest Abraham to preach at Charbâsh. In this place, it is the custom to call the people to church, not by striking a board with a mallet, as in other villages, but by calling aloud from the top of some high house. Upon inquiring why the custom was different here, I was told that Mohammedans, who live near, were offended when the board was struck.

I asked a deacon, what the crier was saying. He replied, that now he was calling, "Arise, enter the church, and give glory to God;" but that in the morning, when he summoned the people to prayers at the dawn of day, he said, "Awake, arise, praise God." It is well known that bells, trumpets, etc., when used to summon people to prayers, are an abomination to Mohammedans. The human voice is alone employed by them for this purpose.

After service, when returning home, I said to the priest, I suspect that your people wonder why we hold up to them the terrors of the law so frequently. Do they not say, "We are Christians; we are in the way of Christ; such preaching is for the heathen and for Mohammedans?" The priest replied, that the people were not so apt to say this as the priests and deacons assembled in the seminary. They say daily, "Do not preach to us. We know all this. Go and preach to the ignorant in the streets."

The following extract shows very clearly that the Mohammedans of Persia have not succeeded as yet in emancipating themselves from their superstitions.

July 9. Called with Doct. Grant upon Jehangir Khan. He has been absent at Tehran two or three years. It is now five days since his arrival, and he has not yet seen his father. He has pitched a tent in a garden near the city walls, where he will remain until tomorrow, when he will enter the city, and call upon his father. All this is because the stars were not favorable; he did not arrive at a propitious hour. Thus it was when the governor was going to Tabreez last spring. He left the city at a good hour, and pitched his tent just outside of the walls, where he remained three or four days, waiting for another good hour to enter upon his journey. If a man be ready to set out upon a journey, or be about to commence building a new house, or to have a tailor take his measure for a suit of clothes, or to en-

ter upon any new business, he looks for an hour, when the stars are thought to smile upon his undertaking.

#### *Vaccination—Suicide.*

*August 9.* We have been long trying to obtain some good vaccine matter, that we might, if possible, arrest the progress of the small-pox, which makes such sad ravages among the children of this province. Scarcely a child, it is said, grows up without having the disease. In the Nestorian quarter of this city, which is not large, nearly twenty children died last summer. In a small village near, about as many more died. The sum total of the deaths from this cause in the province of Oroomiah, were it taken yearly, would be frightful; many also become entirely blind. A few days ago some vaccine matter arrived from Constantinople, and from Tabreez, which was ordered by prince Malek Kassim Meerza, who enters fully into the plan of diffusing the blessings of vaccination. The common people, however, in their ignorance are slow to avail themselves of it. Being at our summer retreat at Syr, I sent out a few days ago for some of the parents to bring in their children to be vaccinated. Only one poor woman, with an only son, was found who could be persuaded to come. Some were afraid; and some said, that the small-pox was sent among them by God, and why should they try to stay its progress. Their children would not die until the time appointed arrived. A variety of such logic as this was employed. But to-day the prince, being near Syr in his tents, sent to a neighboring village for all the children to be brought, giving out, at the same time, that he would fine every man twenty-five dollars who should not bring his child, and that if it should happen that any one died in consequence of being vaccinated, he would give money for the life of the child. This order was obeyed. Some fifteen or twenty children were brought. They all came into the prince's tent, and were vaccinated, the prince aiding in the work with his own hands.

The foregoing scene made a strong impression on the minds of some of the mothers. As soon as they fairly comprehended the beneficent design of the operation, they said to Doct. Wright, "This is suwâb enough for you;" by which they intended to intimate, "This good work is sufficient of itself to purchase paradise for you."

*22.* To-day I was called to the house of death. A young woman of a Mussulman family, in a fit of passion, brought on by being reproved by her father for some misconduct, had swallowed a quantity of opium, and was not discovered until the vital spark was extinguished. As her friends began to wash the body according to custom, in preparation for the grave, they discovered, as they thought, some signs of life. Being summoned, I made haste that I might be in time, if possible, to restore her. As I entered the yard, I found a large multitude of men and women assembled, and all in a state of high excitement, intensely anxious to know the result. A tent had been pitched in the yard, and the body laid on a table beneath it. Upon examination, it was evident that life had departed, and I could only say to the assembled multitude, who were waiting for our opinion in painful suspense, it is vain for you to think of seeing her again among the living; she is dead.

*26.* Two men came to-day from the father of the ill-fated girl, alluded to above, wishing a written statement of my opinion as to the cause of the sudden death of his daughter. It appears that the case has been reported to the governor of this province, who has imposed upon him a fine of \$1,250.

The father was guilty of being rich!

#### *Fasts—Intemperance—Policy of the Romanists.*

*Nov. 28.* At Ada the church was well filled. While preaching I asked the assembly, What is the foundation of your hope of salvation? Is it baptism? Is it that you have partaken of the Lord's supper? Is it that you fast and pray? If you trust in any one of these, it will fail you; if you trust in any thing beside the Lord Jesus Christ, you will be lost. Upon this an old man with a white beard, sitting near me, said in a low tone of voice, "I would say a word but I am ashamed." The priest and bishop saw at once that he thought I was attacking their fasts, forms, etc.; and they spoke earnestly, therefore, assuring him, and all others who thought like him, that our intention was not to destroy their fasts, etc., but only to prevent their trusting in them.

The statements made by Mr. Perkins and others respecting the prevalence of intem-

perance among the Nestorians, are confirmed by Doct. Wright.

On the way to Supurgan, in the afternoon, we met a party, carrying a bride from that village to another. The bishop remarked that we should find the people full of wine. We were not disappointed. In the first house we entered we found the man of the house quite drunk, so much so as not to notice us. A considerable number had assembled; but to our sorrow many of them were foolish from wine. One—a deacon—was so much intoxicated, that, after talking foolishly awhile, he lay down upon the ground, and fell asleep during the services.

Wine still stands in the way of success to our labors among this people. We trust that some, however, connected with the mission, see the evils of intemperance, and are ready to do what they can to stay its progress. A few are in the habit of drinking so little, that a priest, who has long been inimical to us, said, on a public occasion the other day, that we had already put down wine, and that the next thing would be to put down their fasts.

The closing sentence of the subjoined extract discloses the subtle policy of the Man of Sin.

*Dec. 10.* Was called to visit M. Derris, a French catholic missionary, who has been ill for some time. He remained in the country after the king's order was issued, commanding all French Romanists to leave his dominions, and has not been disturbed. He has been recently joined by another of his order, who came up from Ispahan. They are not attempting much at present. We have reason to believe, however, that their plans will not be materially affected by the shah's late order against them. They will keep quiet until the storm blows over a little, when they will resume their plans to subject this people to the rule of the pope.

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### Independent Nestorians.

LETTER FROM DOCT. GRANT, DEC.  
26TH, 1842.

### Death of Mr. Hinsdale.

THE decease of Mr. Hinsdale was briefly announced in the May number of the Herald,

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p. 208. It was there stated that the communication of Doct. Grant, containing the particulars of his death had not arrived. In consequence of some detention, as yet unexplained, this letter did not reach its destination till within the last few days.

Mr. Hinsdale was a native of Torrington, Connecticut. In the autumn of 1827, at the age of twenty years, he became hopefully converted; in June, 1828, he made a public profession of religion. In the following year he entered Yale College, where he continued till 1833, when he graduated. He pursued his theological studies in the seminary at Auburn; he was ordained a minister of the gospel in 1838. On the 18th of January, 1841, he sailed from Boston, for the purpose of laboring among the Independent Nestorians.

The letter of Doct. Grant, already referred to, gives the following account of Mr. Hinsdale's sickness and death.

I have just returned from the last solemn rites of our departed brother. He died this morning at half past four o'clock, after a sickness of twenty-four days. During ten days only was I able to give him my personal attendance, in consequence of my absence in the mountains, and the miscarriage of a letter which was sent to me. When I first saw him, his fever had assumed a decidedly typhus form, whatever may have been the character of its earlier stages. His strength was greatly reduced; his lungs and head were much affected; and the supervention of intractable hemorrhage, from his nose, throat, and bowels, ere long placed a cadaverous seal upon his countenance, which proved but too faithful a premonition of his approaching dissolution. His mind, until near his last hours, was, for the most part, calm and composed; but from the time of my arrival his great weakness prevented his holding any connected conversation. He said enough, however, to evince the most entire resignation, and a sweet foretaste of heavenly peace.

On the night of his decease, while his deeply afflicted wife and Mr. Laurie were sitting by him, he was heard to say, amid the wanderings of his disordered intellect, "I should love to have the will of my Heavenly Father done!" It was his "ruling passion, strong in death." Desiring to do the will of God, and to have it done throughout the earth, he had toiled, with no ordinary perseverance, to fit himself for the highest usefulness; and with a burning

love, and a quenchless zeal, which heeded not the greatest sacrifices and trials, he had come to a field, rich, indeed, in promise, but full of hardships and dangers, evincing a spirit which, in its developments in all departments of our work, made me feel that he was just the man for this portion of the Lord's vineyard.

But pleasant as would be the task, I may not stop to eulogise the character of our departed brother. A faithful soldier has fallen at his post; and you will deeply feel the loss which the cause of missions has sustained. Who will fill his place? I will not doubt that some kindred spirits will promptly respond to the call. God speed them on their way.

### *Visit to the Hakary Chief.*

In the latter part of November, Doct. Grant received a letter from the Hakary chief at Julamerk, written in very friendly terms, and requesting his professional services. The patriarch and malek, who are at enmity with the chief, strenuously resisted a compliance with this request, alleging their fear of some evil design. But Doct. Grant felt it to be his duty to make the required visit, and accordingly went, committing his way unto the Lord.

The chief received me with his usual appearance of friendship, and treated me with great kindness and cordiality during all the time I remained at his castle. I found him suffering from intermittent fever with its attendant evils, which, however, soon yielded to appropriate remedies, under the blessing of God; for which he appeared to be sincerely thankful. In the course of my visit, he said that he had heard various reports designed to destroy his friendship for me, but that he had not listened to them. He said also that the reports did not agree together; for while one said I was building a castle, another said I was erecting a bazaar with the design of drawing away the trade, etc. etc. I explained again, and more fully than before, the nature of our work, appealing to facts connected with our labors in Persia, with which he was already acquainted. That I should build castles when I had neither gun or sword to defend them, or markets without an article of merchandize to put in them, seemed to call for the laugh of irony, rather than for argument. He said that he was quite satisfied; but for the sake of others he would request

from me a paper stating that I would not build markets, or take any part in government; also that I would—in consideration of his protection—attend him in my professional capacity, in case of need, which I gave him.

I had reason to be thankful for the result of this visit, and to rejoice that I had made it, as I received the plainest intimations that the chief would have been as much displeased had I refused to see him, as he was gratified by my visit. My return to the patriarch, and to Asheta, was hailed with general joy.

Doct. Grant was informed, after he had left Tyary, that the pasha of Mosul had sent orders to a Koordish chief, directing him to procure the doctor's assassination. "But," he adds, "that ever watchful Providence, which has preserved me amid so many dangers, was still my shield."

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LETTER FROM DOCT. GRANT, APRIL  
18TH, 1843.

### *Journey from Mosul to Asheta—Reception by the Patriarch—Rumors—Perils.*

ON the 4th of April, Doct. Grant and Mr. Laurie left Mosul to visit Asheta, the new station among the Koordish mountains.

Between Mosul and Amadiéh, we pursued a more direct, but also more difficult route than any I have before travelled, visiting Sheikh Adde, the sacred pilgrimage temple of the Yezidees, and two small Nestorian villages on our way. The Nestorians residing in these villages had, with individual exceptions, become papists the present year, but without any intelligent or strong attachment to their new faith. In one of the villages, where we spent the night, we were informed that the Chaldean bishop of Elkosh, to which see they were formerly subject, threatened them with his ecclesiastical malediction, in case they refused to turn. Without a single priest of their own, "What," exclaimed they, "could we do? We were destroyed, nothing remained!" Thus the last remnant of the Nestorians upon the Mosul frontier are dwindling away, year after year, and adding to the papal ranks. Shall nothing be done to save those that still remain, who continue to adhere, with a feeble grasp, to their ancient faith?



At Amadiéh, Doct. Grant had some interesting interviews with a few Nestorians and some Jews; there are about twenty families of the former, and forty or fifty of the latter in the village. On the arrival of the missionaries at this place, the road beyond was deemed impassable for mules, on account of the snow; but a heavy rain, which detained them one day, enabled them to finish their journey. They reached Tyary on the 12th of April.

Our reception by the patriarch, who is spending some weeks at this place, was apparently very cordial, and he continues to treat us with the same friendly regard as on former occasions. Nor do I perceive evidence that our hold upon him, or his people, is essentially weakened. The wild reports of my building castles, which originated in a jealousy indulged by the surrounding Koords of the influence of foreign Christians, and their own belief in the final and near triumphs of Christianity upon the ruins of Islam, appear to have given place to others still more ephemeral and extravagant. It has been said that the pasha of Mosul had made me a prisoner, and cut off my hands; and that I was in the employment of the same pasha, in all that I did here, which was made the basis of a request by a reckless Koordish bey, that the Nestorians would kill me, when I came again. In consequence of such idle rumors, the patriarch ordered a party of fifty or one hundred Nestorians to meet us beyond their frontiers, but more as a mark of his attention and consideration, than for any need of their protection. This indeed we found quite unnecessary, as we arrived unmolested before they had started. To all the reports originated by the Koords, regarding our objects, I attach less and less importance, scarcely doubting but they will pass harmlessly away, unless the increasing jealousy of the Turkish government should be alarmed—an evil which I have taken suitable measures to counteract. The danger was that I might fall a victim to the secret machinations of jealous Koordish, or even Turkish governors, in the first excitement of unfounded reports, while the whole country was in that state of anarchy with which these mountains were convulsed the last year. Instance the peril to which I was exposed in my last visit to the Hakary chief, and the private orders of a certain Turkish dignitary for my assassination, of which you have had the particulars in a former letter.

The present absorbing topic of prospective war between Turkey and Persia will tend to direct attention from such petty beings as we are; and although it is impossible to foresee what perils may arise to your missionaries from such a war, it may be that these almost inaccessible mountains will afford, in that event, the most secure asylum. Though the difficulties, privations, and danger of our field urge upon us to make God our continual portion and hope, I feel that we are called upon to go forward, and to enter at once upon our work, already so long delayed by the mysterious providences of God.

At the close of the letter, Doct. Grant says:—

I have just received a very friendly letter from the Hakary chief, with many kind inquiries and welcomes. As he has received assurances from the prince at Oroomiah and the governor of Salmas, founded upon their personal knowledge of our labors, that we have no political or secular objects, I trust that we may place as much reliance on his personal friendship as ever.

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### BROOSA.

#### JOURNAL OF MR. SCHNEIDER.

##### *Comfort in Sickness—An Inquiring Teacher—An Inquiring Priest.*

It is well known that the religious movement which commenced at Constantinople some time since, has extended, in some instances, to other portions of the Turkish empire. There have been some pleasing indications of a similar movement, as yet much less marked, however, at Broosa. In previous numbers of the Herald, facts have been mentioned, from time to time, which show that the minds of many in that and the neighboring places are turning to a purer faith than they have yet found. Indeed the attempt to sustain the public preaching of the gospel at Broosa is considered as the most successful which has been made in all Turkey. The journal from which the subjoined extracts are taken shows that there is much, particularly in the adjacent country, to animate and encourage.

October 4, 1842. Called on a poor sick Armenian, as I often do, who has been confined to his room by disease for more than two years. I found with him a copy of the Psalms in Armeno-Turkish,

which I had given him; as soon as I had taken my seat, he read the sixth psalm, remarking at the same time, "I read this psalm last night with tears. It appeared to have been made for me. I prayed very earnestly to God." I wonder not that his heart was touched, as he came to the passage, "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears;" etc. The language could not have been more appropriate to his case.

At the Bible class conducted by Mr. Schneider, there were present, on the 13th, an Armenian priest and teacher from two villages in the vicinity of Nice. Both appeared to be interested in the exposition of divine truth. The priest, who teaches a school of about eighty Armenian girls, purchased different kinds of books as specimens.

18. The teacher, above referred to, has just left, having taken more than eighty different portions of the Bible, books, and tracts, to sell and distribute in his own and neighboring villages. He has been to my house frequently during his short stay in Broosa, and I have had much religious conversation with him. He appears to have an honest desire to know the truth, and has always listened, in private interviews as well as on the Sabbath, with much interest to its exposition. Some one having endeavored to dissuade him from coming to me, he mentioned it to the native brethren here, and said, "How favored are you in enjoying the privilege of going there and receiving instruction. If I were in your place I would go, even if they should behead me." I trust his visit to this city will prove a great blessing to him, and through him to many others over whom he has influence.

From subsequent information respecting this individual, it appeared that he was engaged in disposing of the books which he had purchased. He also expressed himself much pleased with his visit to Broosa.

20. The Armenian priest, above referred to, has just left me with about seventy copies of portions of the Bible, and of tracts, and books, in addition to those which he previously purchased. During his visit to Broosa, he has called on me several times, and we always had profitable conversation on religious topics. As I quoted different passages of Scripture, and remarked upon them,

he appeared to realize the truths inculcated by them, and sometimes he seemed to be particularly impressed. He manifested a remarkable readiness to receive the truth. It was enough simply to state and illustrate it; he apparently gave his immediate cordial assent to it. When I explained to him one or two passages, which he quoted to ask their meaning, he was greatly delighted in being enabled to comprehend their import. He seems to have a candid and sincere desire to learn the truth; and it does appear to me that he wants nothing but instruction, with the aid of the Spirit, to bring him to a saving knowledge of the gospel. I have been exceedingly interested in his case, and I doubt not that many others in his nation, who have not yet been reached by missionary influence, are equally ready to receive, and yield to the force of the truth. He has urged me very much to visit his village, as well as the vicinity. At some future time, I hope to make a tour through the nine Armenian villages on the lake of Nice.

#### *Jews Searching the Scriptures—Books of the Missionaries read in an Armenian Church.*

The following statement—especially when viewed in connection with the efforts to be made in behalf of the Jews, in consequence of the liberal donation of the Jews' Committee of the Church of Scotland—will be interesting to many.

Nov. 2. I have still calls for the Hebrew-Spanish Old Testament from the Jews. Though I have already sold them more than fifty copies of the Pentateuch, and about fifteen of the entire work, more are demanded. In itself considered, this is not a very large number; but taking into consideration their poverty, it indicates a gratifying desire for these Scriptures. And they seem disposed to read the Bible, as appears from the following circumstance, which I have recently learned. After the services of the synagogue on Saturdays, they assemble at the house of one of their number, for the purpose of reading together. One reads while the rest listen. The number thus assembled varies from thirty to fifty.

5. A young Armenian, previously mentioned in my journal as an enlightened and serious minded person, has become teacher in a village in this vicinity. He had begun the study of the English; and whenever present at

the Sabbath service, or the Bible class, was always an attentive hearer. He has recently been on a visit to Broosa; he tells us that on the Sabbath, at the request of the villagers, he reads to them in their church the New Testament, with our tracts and books. As none of their priests are able to do any thing like preaching, he has been asked to read to the people something as a sermon. In complying with this request, he has selected our books and tracts; and the villagers, it would seem, are pleased with this course. On leaving he took copies of such tracts as he had not yet in his possession, and also a few portions of the Scriptures. It is truly interesting to think of this enlightened young man, standing up in their church, reading to the people the word of God, and presenting to their minds the great truths of salvation as exhibited in these little treatises. Here is another little focus from which the light of the gospel is beginning to radiate.

### *Opposition of the Bishop.*

It is melancholy, however, to find those resisting the spiritual illumination of their nation, who ought to be most active in promoting it.

12. The Armenian bishop, recently appointed to this place, has called H. and S., two of our native brethren, into his presence, and reprimanded them for having intercourse with me. He very peremptorily, and with great sternness, prohibited H. from having any thing more to do with us. With S. he had a long conversation, and was on the whole more mild in his censures. The nature of his remarks, and the turn the conversation took enabled S. to defend himself, and also to give the bishop more correct views as to our real motives and designs. Among the reasons which he gave for not wishing them to visit us, he said that we were infidels, the followers of Voltaire, and that their learning English of us would prepare the way for their becoming infidels. To this S. replied, in substance as follows: "They are by no means infidels. I have now been in connection with them six years, and I have never perceived the least thing in them like infidelity. On the contrary, they are followers of the Bible. Their great object is to conform their doctrines and conduct as exactly as possible to the Word of God. And in coming among us their aim is not to destroy our sect as such, but to teach us

the gospel; not to build up their own religious denomination as such, but to lead us as a nation, as a church, to understand and practise fully the precepts of Christ and his apostles. And as for any danger from learning English, there is not a language in existence which has so many excellent religious and devotional books as this; or which embodies more treasures of science."

The bishop also objected to us on the ground that we did not believe in the perpetual virginity of Mary, the intercession of saints, the real presence of the body and blood of Christ, etc. He also said that our books must not be used in their schools. "Why not?" said S.; "there is no error in them, and they are cheap. If these books were prepared and sold by our own people, they would be much dearer, and who would then buy them? Even cheap as they are, some of the poorer class cannot purchase them." The bishop replied that books having Smyrna on the title-page could not be used or sold; and added, that he would cause the people to purchase the books of their own nation, though they were dear. But this is not at all likely to be done. While they can obtain the Scriptures, of which they make a free use in their schools, at so cheap a rate from us, they will not pay three or four times the amount for the same books. And while the Scriptures are thus distributed among them, our other books will find more or less circulation.

Another remark of his shows the probable reason of these measures on his part. He observed, "I had an interview with two American bishops—(Mr. Ladd and myself)—but how can I visit them or receive calls from them? If I should be on terms of intimacy with them, the people would say that even their bishop had become Protestant. How can I encourage any intimacy?" From this it would seem, that it is more out of regard to his popularity among the people than from any settled hostility to us and our operations that he has taken these steps.

In a letter, dated January 10th, Mr. Schneider remarks that the distribution of books is becoming increasingly interesting and important. The number put into circulation during 1842 was 1,516. Public preaching in Turkish is continued as usual.

Mr. and Mrs. Ladd arrived at Broosa on the 2d of September. They will devote their time to the Greeks of that and the neighboring

places. Of these there are supposed to be six thousand in the city, and nearly thirty thousand within a day's ride.

Mr. and Mrs. Powers arrived at Broosa on the 18th of February; they will labor among the Armenians, in the midst of whom Mr. Powers has already spent several years. "The native converts," he says, "appear remarkably well."

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### Erzerroom.

#### JOURNAL OF MR. JACKSON.

#### *Armenian Assistant—Gospels too Holy to be read—Ignorance of a Priest.*

THE missionaries at this station have not hitherto seen those cheering and decisive results which others, laboring among the Armenians, have been permitted to behold. The movement which has been going forward so quietly and hopefully in other places, has scarcely been felt, except in its more unobtrusive developments, in this distant city. Still there are signs of promise. There is a spirit of inquiry, even in the priesthood, and a dissatisfaction with the mere externals of a religion which has lost its vitality, that may be contemplated with pleasure and hope. There are many, doubtless, who would at once profess their attachment to the gospel in its simplicity and purity, were they not restrained by their fears. But the Spirit of the Lord can easily raise them above such considerations, and make them valiant defenders of the truth. That this time may speedily come, should be the prayer of every friend of missions.

May 21, 1842. Our Armenian assistant has lately been very sick. At times he had no hope of recovering. He was very anxious last evening respecting his soul. He manifested the deepest contrition for his past life, and his sins came up as mountains before him. He expressed his deep conviction that no created arm could save him; as for his own works of righteousness, he had none. Christ alone he felt could deliver him; but his fear was, that so heinous had been his transgressions, and this too while he was professing the name of Christ, and knew many of the truths of the gospel, the Savior would say to him, "Depart from me thou worker of iniquity." In the morning this fear had passed away, and he was able, he said, to rejoice in Christ as one who is willing to save. We cannot speak with certainty of his spiritual state; but we

hope that he has in heart given himself to the Savior.

June 8. Received calls from six individuals in the course of the day. Was told by one of them that his people do not practise reading the gospels, and approve not of those who do. It is because the gospels are so holy, that if the reader should make a mistake, it would be sin.

Sept. 27. Called on a merchant of this city, who related a conversation he had held with his priest. "Why have you taken these books?" said the priest; they are the work of the English." "But are they not correct? Are they not the true Word of God?" "Yes, but they are in the vulgar tongue." "Well, I can understand that, while the ancient dialect I cannot understand." The merchant then turned examiner, and asked the priest, "What was the first miracle that Christ wrought?" The priest could not tell. "What was the inscription placed over the head of Christ at his crucifixion?" The man in holy orders could not recollect, and soon closed the dialogue by saying to the merchant, "Well, these books are forbidden in our church; but how much money will you give me, and I will give you permission to read them?"

#### *Fear of Man—Absurd Idolatry—Bible Class.*

Nov. 25. Met a priest at the room of our assistant. He was discussing the doctrine of their church, that the Old Testament saints were in hell till the time of the crucifixion of Christ, and wished to know of me what the Scriptures contain on that subject. This priest is often at the assistant's room, and sometimes spends hours with him in religious conversation. He indeed made an attempt at learning English. He acknowledges some of the errors of his church, and seems to be in an inquiring state of mind. Were it not for his fears, I doubt not he would openly avow evangelical sentiments in opposition to their ancient system.

26. During the week past our assistant has had two or three interesting conversations with Z. Agha and two merchants, his friends. He read portions of Scripture with them, making explanatory remarks. They inquired with much interest about our religious belief, and heard with approbation some of our views and customs, which differ essentially from those of their church.

I doubt not there are many among this people who have very little love for their priesthood, or their traditions. It is fear of the unpopularity of religious change, and of the priestly power "to bind and to loose," which keeps them where they are.

Dec. 14. Our assistant lately had a long conversation with an individual who is in point of rank the second man among the Armenians of this city, in which he confessed that many things practised at their monasteries, and other holy places, were erroneous and absurd. This man had made pilgrimages to thirty monasteries. Among other abominable practices which he related, worship was paid at one monastery to a picture of the cock that crowed at the denial of Peter, and in another to a large kettle, which had such a miraculous power, that a mess cooked in it, at one time, might be eaten by one man, or suffice for a thousand, according to the number for which it was designed.

Other persons of influence have acknowledged that the spiritual condition of their nation is exceedingly low. A conviction of this is surely the first step towards amendment.

25. Had four Armenians at our bible exercise. This number have attended for several successive Sabbaths. I expounded Mark 8: 27—9: 13, dwelling considerably on our denying ourselves, taking up the cross, and losing our lives, if need be, for Christ's sake. They listened with attention. In the evening two of those who frequently attend our meeting, called at Mr. Peabody's. They expressed a special desire to "talk about the gospel;" we spent about two hours in interesting and, I hope, profitable conversation.

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#### JOURNAL OF MR. PEABODY.

#### *The Scriptures Prized—A Dissatisfied Priest—Opposition of the Bishop.*

MR. Peabody has been a fellow laborer with Mr. Jackson about two years. Their journals of course must be somewhat similar. Amid all the obstacles thrown in their way by the bishop and his priesthood, Mr. Peabody says that they are not straitened in respect to opportunities of doing good. "We can go out into the highways and market places, and preach the gospel to the villagers and others who are always to be found there."

June 8, 1842. A merchant of this city visited me to-day. We read the New Testament together, and he purchased a few Psalms in modern Armenian. He said he had been desirous to find the Scriptures, in a language he can understand, for ten years. He hoped this portion of them, now obtained, would do his soul good.

Sept. 12. A priest called to-day, who, with another priest, visited me last winter—for which crime they received such a rebuke from the bishop, that, while they retained their friendship for us, they dared not receive a call from us, nor scarcely treat us with common civility in the street. But now this priest seems to have lost his fear. He appears to be dissatisfied with his religion; he sees the folly of many of the rites and ceremonies of his church. He is sensible of the ignorance both of the priests and people.

Mr. Peabody thinks that intemperance is increasing among the Armenians and also among the Turks. The former are in the habit of going to the wine-shops several times every Sabbath to drink wine. A nominal Christian, physician of the pasha, keeps a shop where, it is said, he is making a fortune by selling intoxicating drinks to the Turks as a medicine, they being prohibited from using them as a beverage.

23. The bishop of this city, before he was promoted to his present office, was considered quite enlightened and liberal in his views; so much so, indeed, that the fears of some ecclesiastics were excited to such a degree that they procured his banishment. This punishment had its desired influence. When he was invested with the power he now possesses, he solemnly bound himself not to receive any of the "new light books," prepared by "the infidel Americans," at Smyrna. He is not even willing that we should learn the Armenian language. He pronounces his anathemas against our books, and is not willing that his people should have any intercourse with us.

This bishop even went so far as to prohibit an Armenian teacher from giving the missionaries any further assistance in the acquisition of the language.

#### *Singular Tradition—The Bible the conceded Rule of Faith.*

Nov. 4. Found two priests and a merchant at our assistant's room this

morning. When I entered, he was reading the tract, "What is it to believe in Christ?" All appeared to listen attentively. One of the priests opposed the doctrine of justification by faith alone, without the deeds of the law. He contended that men are justified, in part at least, by works. The other priest and the merchant gave their assent to evangelical truth. The latter entered into a warm discussion in respect to the traditions of the church, and the pride and dogmatism of its ecclesiastics. Speaking of what he regarded as an objectionable form of expression, used by the priests on certain occasions, he inquired, "By what authority do they use it." The priest replied, "After Adam was created, he was with God, and so much resembled him, that when the angels came to visit them, they could not distinguish him from the Lord, until he used this form of expression."

*Merchant.* "But how do you know that this story is true? Where do you find authority for using such an expression?"

*Priest.* "No matter where. This is not necessary for you to know."

*M.* "Open the Word of God, and point it out to me, and then I will believe it. If you cannot do this, I will not, for it is only a fiction, and why do you wish to impose such fictitious traditions upon us as sacred truths? You priests are just like the old Scribes and Pharisees, not only in this, but also in your placing so much stress upon the externals of religion, fasts, etc. etc., while you neglect the more important matters."

He then read the twenty-third chapter of Matthew.

8. Found three priests at the room of our assistant to-day. He was contending earnestly for the faith once delivered to the saints. One of the priests is of the "old school," and dislikes exceedingly to relinquish the traditions of the church, however much they are opposed to the truths of the Scriptures. But it is not a little amusing and gratifying to see how much the priests are perplexed, when plain declarations of the lively oracles are brought forward in diametrical opposition to their favorite errors. They pause and think, and at length yield an unwilling assent. They cannot avoid doing this, because they acknowledge the Bible as the rule of their faith. This affords us a great advantage.

## Sandwich Islands.

LETTER FROM MR. HITCHCOCK, JAN., 1843.

### *Progress of Christianity—Revival on Molokai.*

THE post which Mr. Hitchcock occupies is the island of Molokai. Besides the mission family, the entire population is composed of natives. At the date of this letter, Mr. Hitchcock, in consequence of the impaired health of his wife, had been obliged to leave his station temporarily, and visit Honolulu. He was expecting to return, however, by the first opportunity. In common with almost all the communications which come from the Islands, this letter contains an earnest and urgent appeal for additional laborers.

The fact stated in the subjoined extract is cheering, and the inference deduced from it is worthy of particular attention.

The Lord is still calling upon the American churches to put forth their mightiest exertions to possess this pleasant land. In his providence he seems to be constraining them to this course, by continuing to give unwonted success to the feeble efforts which have already been made. So far as I am acquainted with the different stations, the actual advance made the past eighteen months in our great object—the conversion of men to the Savior, and the diffusion of light through the medium of books and schools—exceeds all that we have hitherto beheld in the same period.

Mr. Hitchcock next proceeds to give an account of the remarkable revival recently enjoyed at his station.

The past twelvemonth has been one of the right hand of the Lord. No year since the commencement of the station has been more fruitful in the conversion of souls, no one more remarkable for the manifestation of the fruits of righteousness. Even previous to the series of meetings which we held last spring in different parts of the island, the Lord had been preparing the way for the great work he has wrought. The house of God had become well filled; meetings in other districts were numerous attended; an unusual interest in divine truth had existed for some time; and a few cases of hopeful conversion had

occurred. If we are not deceived, the grand characteristics of the descent of the Spirit on the day of Pentecost were to be found at these meetings; the preaching of Christ and him crucified, the conversion of many, followed by their open, ingenuous confession of faith in him as the Savior of the world. Had I time I would be more particular in describing the work; but I can only say that it has proved itself to be of God, not only by its similarity to the operations of the Spirit generally, but by the fruits of obedience in which it has issued.

I had for some time before met a company of inquirers in my study for the purpose of giving them catechetical instruction. The revival soon swelled the number to more than seven hundred, very few of whom, so far as is known, have returned to their former sinful practices. I have the names of all of them so arranged as to be easily referred to, and I have conversed with them as often as possible. I have practised meeting with one division of them each day, so that the greater part of them have had the benefit of my instructions once in the week. Many of them have committed to memory the articles of faith and the church covenant. On Friday before the first Sabbath in every month, they all meet at the station, and remain till after the Sabbath; during this time they receive such attention as the case requires. Out of the whole number, 317 have been admitted to the church, and twelve more stand propounded; want of time to go through the requisite examination is the only reason why the number has not been greater. Our church now consists of between six and seven hundred members, and only one or two disciplinable offences had occurred for more than a year previous to my leaving for this place.

#### *Readiness to make Sacrifices—Education—Sabbath Schools.*

Instances of self-denial practised in heathen lands for the gospel's sake, like those mentioned below, should incite Christians in this country to redoubled zeal and effort. It is evident that what has been done already, has not been in vain in the Lord.

We have recently commenced the erection of a meeting-house; the foundation is already laid; but when the superstructure will go up I know not.

Sickness obliged us to leave the island, and nothing can be done until my return. It is a great and arduous work, and I sometimes feel that I have not strength to go through with it. Still Providence has seemed to smile on the enterprise. The number of laborers is greatly increased, and "the people have a mind to work," and with their own hard labor they have raised between two and three hundred dollars in cash, besides stone and lime and timber. Much of this money has been obtained by transporting fire-wood across the channel to Lahaina—twenty miles distant—in canoes. They carry seven sticks to a load, on an average, and sell them for eight cents a stick. The women also have worked hard and cheerfully in making mats.

It is gratifying to find that christian education is making progress.

Our schools, both at the station and throughout the island—though by no means what we wish them to be—are doing more at present for the good of the people than they have done perhaps at any former time. Education of the young is advancing slowly; all parts of the island have schools and teachers, such as they are, so that the whole juvenile population will be able to read the Bible. Several scholars of the seminary, belonging to Molokai, are about to graduate; these, I hope, will take hold of the schools and improve their character. The school at the station has probably been, for the past year, equal to any native school. It has averaged more than two hundred scholars daily for several years. Not a few of the former members are now respectable heads of families, and sending out an influence altogether superior to that exerted by those who have not had similar privileges. The community could not dispense with our schools, defective as they are, without sustaining a great loss in good order and morals.

Our Sabbath schools for children continue much as they have been for several years. That at the station numbers, on an average, four hundred, a good part of whom commit the Scriptures to memory. These meet twice each Sabbath; at one of the meetings they read the Scriptures in course. Many of the children, as well as adults, have committed the New Testament from John to the middle of Revelation

since we have been with them. And all our children of ten or twelve years of age have the Scriptures so familiar to their minds, that it cannot fail to exert a powerful and favorable influence through life.

The adult Sabbath school is much larger and more interesting than usual. Great numbers carry their "Daily Food" in their hats when travelling, or at work in the field, and learn by heart the seven verses for the week. This they have done ever since the station was commenced. In short, I may safely say, that the prospects of Molokai were never more encouraging than they were when we left them; nor have we ever had more cause to bless God, and go forward in our work.

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### New-York Indians.

LETTER FROM MR. BLISS, CATTARAUGUS, MAY 22D, 1843.

#### *Interesting Revival.*

THE revival, of which a brief account is given below, occurred in a small Indian settlement about nine miles from the mission-house. One year ago there were in this neighborhood three members of the church in good standing, two others had been suspended, and one—an aged chief—had been excommunicated. In July last, the chief, having given evidence of repentance, was restored to the church.

Through his influence, together with that of the other professors there, the whole neighborhood usually attended

our meetings. In fact they esteemed the privilege of having a meeting in their school-house so great, that it was not uncommon for every individual to be present. In the early part of the winter, there began to be more marked evidence of the presence of the Spirit. The members of the church often expressed their desire for the salvation of their families. The two suspended members confessed their faults, the young people began to speak, and avowed their belief in the gospel and a desire to share its benefits.

One young woman, as early as December or January, seemed to be under pungent convictions, and confessed her sins with sighs and tears. The interest was increasing rapidly when I was prevented from visiting them for a number of weeks by sickness. The minds of the young were still tender, and some were decided to be on the Lord's side. The interest increased from week to week. Mr. Bradley often spent the Sabbath with them, and exhorted them to the performance of their duty. Miss Bond also, who taught the school, conversed with the children, visited the families, and held female prayer meetings, etc.

The result has been that the two suspended members have been restored, and nine others came forward on the first Sabbath of this month, and entered into covenant with the church. There are now, in six families, fifteen members of the church, including every one over fifteen years of age. The parents brought their children at the same time, and dedicated them to God in baptism. I am not aware that there is a single person belonging to the six families who has not been baptized.

## Proceedings of other Societies.

### Foreign.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THIS society held its thirty-ninth annual meeting on the 3d of May, the president, Lord Bexley, in the chair. The meeting was addressed by the Bishop of Winchester, Lord Morpeth, Professor Sack of the university of Bonn, the Dean of Salisbury, Rev. A. Tidman, Rev. Peter Jacobs, an Ojibwa missionary, Rev. F. Close, Rev. Dr. Hannah, Rev. Augustus Hanson, a native African and chaplain to the Gold Coast, and J. Milson, Esq., of

Lyons, France. Rev. A. Brandram, one of the secretaries, read an abstract of the annual report. The total receipts of the society during the past year were £92,476; of this sum £52,257 were received from sales of Bibles and Testaments. The issues of Bibles and Testaments from the commencement of the society in 1804 have amounted to 15,020,994. During the last year they have been 727,830 from the depository at home, and 254,230 from foreign depots. Of these 135,841 have been distributed in France, 57,000 in Italy, 12,546 in Belgium, 8,428 in Greece, and 19,935 in Stockholm. In Finland 40,000 families have received the Bible; 60,000 copies have been



sent to Calcutta; 20,000 have been issued from Hanover. Three editions of the Scriptures have been printed in Mexico since 1837. One hundred new Bible societies have been organized within the year.

#### CHURCH MISSIONARY SOCIETY.

THE annual meeting of this society was held on the 2d of May, the Earl of Chichester in the chair. Addresses were made by the Bishop of Winchester, Archdeacon Shirley, Lord Sandon, Rev. Augustus Hanson, a native African and chaplain to the Gold Coast, the Dean of St. Patrick's, Dublin, Rev. J. J. Weitbrecht missionary to India, J. C. Colquhoun, Esq., M. P., and Rev. F. Close.

Rev. Messrs. Davis and Venn read the report, from which it appeared that the debt of the society, which amounted to £13,500 at the commencement of the year had been reduced to £1,000. The receipts of the year were £115,100; while the expenditures were only £92,446. The report speaks of the New Zealand mission as follows:

The Northern Island, which is now divided into four districts, were all progressing favorably. The accounts from Waimate were most gratifying. On one occasion the number of persons present at the administration of the Lord's supper was so great that it was found necessary to hold the service in the churchyard. There were upwards of 1,000 natives present, and 457 partook of the Lord's supper. At Tauranga, 193 persons have been baptized during the past year, being an increase of seventy on any preceding year; the congregation amounted to 1,575 persons, being an increase of 238; the number of those who read the Scriptures in their own tongue exceeded by 100 the last return; four chapels had been erected at the expense of the natives. In the eastern and western districts there were increasing evidences of usefulness and of real faith. War was almost entirely given up, and the old chieftains spoke of it with disgust. The munificent grant of 10,000 copies of the Scriptures from the British and Foreign Bible Society having been exhausted, another edition had been printed, and 5,000 copies granted to the society. The desire to possess copies of the New Testament was general and intense. A lofty mountain, Tongoriro, was visited by strangers, who offered gold to natives to guide them; but they refused it, and said that gold could not break the charm of tapu, but if they would bring Testaments next time, the tapu should be removed from the mountain. Within the last four years, the number of natives who had embraced Christianity had increased from 2,000 to 35,000, and not a few to the saving of their souls. Of the character of their Christianity, the committee would say with their missionary, Mr. Brown, "We look not upon our infant church as all glorious within, and as consisting wholly of those who count all things

loss for Christ; they are yet but babes in Christ, and as such we commend them to the prayers of the church, that they may grow in grace, till they shall arrive at the measure of the stature of the fulness of Christ."

Of the India mission the report says:

At the station of Calcutta the good work has prospered, and at the out-stations great success had followed the efforts of the missionaries. These stations comprise eighteen villages, and the converts amount to 300, of whom 96 have been baptized during the last year. From Krishnaghur the accounts were not quite so encouraging; many in this district had gone back to idolatry. Still the number of the baptized is 3,000, and 660 have been added within the year. In Southern India also, particularly at the Tinnevely station, it has pleased God to visit the church with violent persecution, and many have drawn back. The whole number of baptisms at this station amounts to 13,604—of these 1,221 have occurred during the past year; the present number of communicants is only 1,138. At Mallapalli, on the Travancore hills, a wild and desolate region, where the people are fierce, brutish and ignorant, many converts have been made. At Ceylon the prospect is encouraging.

The necessity for missionary effort is more urgent than ever. The bishop of Calcutta says that twenty-four missionaries are wanted immediately. "Oh!" says he, "what can England be about, with her drivelling contests about tradition and the Fathers, when India is stretching out her arms to England for aid?" New and sudden openings have been made of late, particularly in Central Africa and in China. In the former even kings and chiefs had visited the residence of missionaries.

#### LONDON MISSIONARY SOCIETY.

THE forty-ninth anniversary of this society was held on the 11th of May, Sir George Grey in the chair. After an address from the chairman, an abstract of the report was read by Rev. A. Tidman. The total amount of receipts was £78,450; the expenditures amounted to £85,442.

After referring to the French aggression upon Tahiti, it stated that, in the islands where the gospel had been introduced in later years, and which had hitherto been preserved from the evils of popery, the rich reward already realized had been abundant, and the prospects of extensive success were most cheering. In the island of Tanna, the spot on which the enterprising Williams planted the christian standard on the day before his martyrdom, two missionary brethren from England were now stationed. It had been decided to send to China, as soon as possible, ten or twelve additional laborers; and the best endeavors were now making to engage men duly qualified for that important enterprise. Though still called to mourn over the obstacles to the progress of the gospel in India, presented by the debasing idolatries of the country, the directors were permitted to rejoice in the pro-

gressive diminution of the difficulties with which their brethren had to contend. In South Africa, the desert had begun to blossom as the rose. The stations north of the colony had been visited with gracious manifestations of divine mercy. Madagascar still remained under the cloud of that dark and mysterious dispensation which deprived the people of their teachers, and exposed them to the cruel vengeance of their inveterate and powerful enemies. Five additional martyrdoms had taken place during the year. The directors had sent forth to various parts of the world, missionaries with their families amounting (exclusive of children) to twenty-three individuals.

Addresses were delivered by C. Hindley, Esq., M. P., Rev. Edward Bickersteth, Rev. J. J. Freeman, Rev. W. Bunting, Rev. James Parsons, Rev. Joseph Angus, Rev. J. B. Condit, Portland, U. S., Rev. J. Sherman, and Rev. A. F. Lacroix.

### **Domestic.**

#### **ANNIVERSARIES AND REPORTS.**

##### **BAPTIST HOME MISSION SOCIETY.**

THE eleventh anniversary of this society was held in the meeting-house of the Pearl-street Baptist church, Albany, April 25th, the president, Hon. Heman Lincoln, in the chair. After the meeting had been opened with prayer, R. W. Martin, Esq., presented the treasurer's report, and Rev. B. M. Hill, corresponding secretary, read an abstract of the annual report of the executive committee.

The receipts for the last year, including the sums in the treasuries of auxiliaries, amount to \$40,553 12, of which \$11,806 57 have been paid directly into the treasury of the society.

The whole number of agents and missionaries employed by the society and its auxiliaries is 363; these have performed 215 years of labor, travelled 175,035 miles, and preached 35,605 sermons. They have baptized 4,920 individuals; under their superintendence 11,742 pupils have been instructed in Sabbath schools and Bible classes.

In the evening of the same day, addresses were delivered by Rev. R. W. Cushman of Boston, and Rev. O. N. Sage of Ohio.

##### **BAPTIST BOARD OF FOREIGN MISSIONS.**

THE twenty-ninth annual meeting of this Board commenced its session in the Pearl-street Baptist Church, Albany, April 26th, Rev. Dr. Kendrick, one of the vice presidents, in the chair. The meeting was opened with prayer by Rev. Dr. Wayland. The treasurer,

Hon. Heman Lincoln, submitted his report; after which the report of the acting board was presented.

The receipts of the year ending April 1st, were \$47,151 06, and the expenditures were \$55,138 43. The debt of the board is now \$14,559. In addition to the receipts already mentioned, \$4,000 have been received from the United States for the support of Indian schools, \$6,000 from the American and Foreign Bible Society, and \$2,200 from the American Tract Society.

The number of missions in connection with the Board is 19, of stations and out-stations about 80. There are 103 missionaries—of whom 44 are preachers, and 52 are female assistants. Of native preachers and assistants there are 114. The number of churches is 77; the whole number of church members is about 4,000, of whom nearly 900 were received during the last year.

##### **PRESBYTERIAN BOARD OF FOREIGN MISSIONS.**

THE annual meeting was held in the Duane-street Church, New York, May 6th. Dr. Miller, president of the Board, opened the meeting with prayer. After an address from the president, Hon. Walter Lowrie, corresponding secretary, read the report.

The entire receipts of the board during the year amounted to \$63,334 95; of which \$3,000 were from the Bible Society, \$2,200 from the Tract Society, and \$3,375 were contributed toward the Mission House. The expenditures exceeded the receipts by the sum of \$65 42.

After recess addresses were made by Rev. Drs. Alexander of Princeton Theological Seminary, Spring of New York, Rev. Messrs. Murray of Elizabethtown, N. J., Smith of Waterford, N. Y., Boardman of Philadelphia, and others.

On the next (Sabbath) evening, a large meeting was held in the Grand-street Church, at which Rev. Dr. Miller presided, and Rev. Dr. Krebs conducted the devotional exercises. Addresses were delivered by Rev. Mr. Smith of Waterford, N. Y., and Prof. J. Addison Alexander of Princeton Theological Seminary.

##### **AMERICAN SEAMEN'S FRIEND SOCIETY.**

THE fifteenth anniversary of this society was held in the Broadway Tabernacle, New York, May 8th, the president, captain Richardson, in the chair. The meeting was opened with prayer by Rev. Mr. Peck. Rev. John Spaulding, the secretary, read the annual report. The total receipts of the society for the past

year were \$12,992 70, and the expenditures amounted to \$13,785 62.

The temperance cause has done much for seamen during the past year. A large portion of our merchant and whale ships, many of the vessels employed on the lakes and in our fisheries, together with many steamboats, have discontinued the use of intoxicating liquors as a beverage. On the 13th of November there were twenty-eight vessels at Cleveland, Lake Erie, not one of which carried intoxicating drinks.

A successful effort has been made to supply sailors with books. A library of sixty well selected volumes has been prepared under the direction of the executive committee; it is sold for twenty-five dollars. Of the *Sailor's Magazine*, 3,400 copies are circulated.

In the city of New York there are 163 sailor boarding houses, of which sixteen are known to be temperance houses. The *Sailor's Home* in New York received 2,978 boarders during the last year.

The intelligence from Cronstadt, Gottenberg, Stockholm, Amsterdam, Havre, Cape Town, Sidney, Constantinople, China, Lahaina, and Honolulu, is encouraging. At Havre there has been an interesting revival since the completion of the Seamen's Chapel.

The efforts made in behalf of the sailor in this country have been followed with happy results. "The Holy Spirit has descended on the sea and along its shores."

The meeting was addressed by Rev. Mr. Holmes of New Bedford, Ms., Mr. Welch, a sailor, and Rev. Dr. Wyckoff of Albany.

#### FOREIGN EVANGELICAL SOCIETY.

THE fourth anniversary of this society was held in the Reformed Dutch Church, on Washington-square, New York, May 9th, Hon. Theodore Frelinghuysen, the president, in the chair. Prayer was offered by Rev. Dr. Yale of Kingsboro', N. Y. W. W. Chester, Esq., presented the treasurer's report, and Rev. Dr. Baird, corresponding secretary, read the report of the executive committee.

The balance on hand at the commencement of the year was \$1,457 49; the amount since received is \$9,308 90. These sums do not include the contributions for the Swiss Mission at Grand Ligne, L. C. The expenditures have been \$9,801 70. To the Committee of Correspondence at Geneva \$3,000 have been remitted.

Addresses were delivered by Rev. Dr. Bacon of New Haven, Rev. E. N. Kirk of Boston, and Rev. Dr. Adams of New York.

#### AMERICAN TRACT SOCIETY.

THE eighteenth anniversary of this society was held at the Broadway Tabernacle, New York, May 10th, the president, Hon. Theodore Frelinghuysen, in the chair. The exercises were introduced by a prayer from Rev. Mr. Pomroy of Bangor, Me. Moses Allen, Esq., presented the treasurer's report; Rev. Messrs. Hallock and Cook, secretaries of the society, read the annual report.

The receipts of the year have been \$96,240; this sum exceeds the expenditures by \$290. The amount remitted to foreign lands is \$15,000, and \$12,454 97 have been expended in the gratuitous distribution of the society's publications.

The number of pages distributed gratuitously, principally in this country, is 18,683,456, of which nearly 6,000,000 have been circulated by colporteurs and agents. The whole number of pages put into circulation during the year, including 157,478 volumes, is 80,806,460. The whole number distributed during the eighteen years of the society's operations is 1,300,000,000. Fifty-four new publications have been added to the previous list; the whole number is 1,069.

Addresses were delivered by Rev. Henry R. Hoisington, missionary of the American Board at Ceylon, Rev. Mr. Kincaid, Baptist missionary to Burmah, Rev. Mr. Scudder, missionary of the American Board at Madras, Rev. Dr. Nevin, president of the German Reformed College, Pennsylvania, and Rev. Dr. Beecher, president of Lane Seminary, Cincinnati.

#### AMERICAN HOME MISSIONARY SOCIETY.

THE seventeenth anniversary of this society was held in the Broadway Tabernacle, New York, May 10th, the president, Rev. Henry Dwight, in the chair. After the meeting had been opened with prayer, Rev. Mr. Badger, one of the secretaries, read an abstract of the annual report.

The balance in the treasury at the last annual meeting was \$991 29, and the subsequent receipts amounted to \$99,812 84, being \$7,349 20 more than the receipts of the previous year. The amount expended during the year is \$98,215 11.

The number of ministers of the gospel in the employment of the society during the year has been 848, being 57 more than in any previous year. Of these 623 were in commission at the time of the last, and 225 have been appointed since. The whole amount of labor performed is 637 years, 63 more than the

amount of the preceding year. The gospel has been preached to 1,047 congregations and missionary districts, 60 more than the number visited during the previous year. The missionaries have labored in twenty-four states and territories, also in Canada and Texas.

The number of pupils in Sabbath schools and Bible classes under the supervision of the missionaries is not far from 68,400.

About 145,000 individuals, living in the communities which have been blessed with the labors of the missionaries, have pledged themselves to total abstinence from every thing which intoxicates.

Revivals have been enjoyed in 233 churches under the care of the missionaries, and 6,858 have been hopefully born again during the year in connection with their labors. The whole number added to the churches on profession of their faith is 5,853, by letters from other churches 2,370, in all 8,223—being 2,709 more than the additions of the previous year.

The contributions to different objects of benevolence in 308 congregations have amounted to \$13,000, which is forty per cent on the sum appropriated to them.

Addresses were made by Rev. Henry Little of Madison, Ia, Rev. Mr. Pomroy of Bangor, Me., and Rev. Dr. Beecher, president of Lane Seminary, Cincinnati.

#### AMERICAN BIBLE SOCIETY.

THE twenty-seventh anniversary of this society was held at the Broadway Tabernacle, New York, May 11th, Peter G. Stuyvesant, Esq., one of the vice presidents, in the chair. Rev. Dr. Fisher of New Jersey, opened the meeting by reading the second chapter of the Epistle to the Ephesians. The address transmitted by the president, Hon. John C. Smith, was read by Rev. Dr. Milnor; after which the assistant treasurer, Joseph Hyde, Esq., presented the treasurer's report. An abstract of the annual report was read by Rev. J. C. Brigham, corresponding secretary.

The receipts of the year amount to \$126,448, being \$7,908 less than those of the preceding year. The deficiency has been chiefly owing to the smaller number of legacies received during the past year.

The number of Bibles and Testaments printed—excepting those which have been printed abroad at the society's expense—is 233,000, being 43,000 less than the number of the previous year. The number of Bibles and Testaments issued in the course of the year has amounted to 215,605, being a decrease of 41,462 from the issues of the previous year. The whole number issued since the organization of the society is 3,268,678.

To the library of the society—consisting of rare Bibles, versions, and other books relating to the Scriptures—160 volumes have been added during the year, chiefly by donation. Among them is a folio in ancient Syriac, presented by Doct. Grant; it is in manuscript and of great antiquity.

In the preceding year the New Testament and the Psalms were stereotyped in raised letters for the use of the blind. During the year which has just closed, the remainder of the Bible has been stereotyped in the same manner.

About \$18,000 have been appropriated for foreign distribution.

The meeting was addressed by Rev. Drs. Vermilye of New York, Tyng of Philadelphia, Olin, president of the Wesleyan University, Ct., Rev. Messrs. Johns of Baltimore, Cheever of New York, Green of Pennsylvania, and Charles H. Reed, Esq., of Troy.

#### AMERICAN SUNDAY SCHOOL UNION.

THE nineteenth anniversary of this society was held in the church on Washington-square, Philadelphia, May 23d, the president, Alexander Henry, Esq., in the chair. After a prayer had been made by Rev. Henry A. Shultz of the Moravian church, portions of the annual report were read by one of the secretaries.

The whole sum received by the society during the year was \$68,200 68; of this amount \$55,695 40 were realized from the sale of books, and \$12,305 45 from donations.

The London Sunday School Union have made a grant to the society, from which \$376 78 have been realized. The London Religious Tract Society have also made a donation, valued at \$450, to supply needy schools with libraries, as far as practicable, in districts where there are British emigrants, on condition that this society add to it an equal amount.

The Youth's Penny Gazette has been commenced during the year; the Sunday School Journal is to be published for twenty-five cents a year after the 1st of July next. Eighty-four distinct publications have been issued during the year, twenty of them being bound volumes varying from 24 to 324 pages.

Addresses were delivered by Rev. Mr. Peck, Rev. Drs. Beecher, Huggins, and Tyng.

#### PRESBYTERIAN BOARD OF DOMESTIC MISSIONS.

THE annual report of the board was submitted by the secretary, Dr. W. A. McDowell, to the General Assembly under whose supervision

its operations are conducted, at Philadelphia, May 24th.

The amount of receipts, including the balance on hand at the commencement of the year, is \$33,760 99. The expenditures have been \$29,999 44.

The number of missionaries employed is 303. The number of congregations and districts aided is 750; these are in twenty-three states and territories, and the amount of labor performed is equal to 212 years. It is supposed that 5,000 have been added to the churches under the care of the missionaries. About two thirds the number joined by profession. The houses of worship erected or in progress amount to 70, and 50 churches have been organized. The number of Sabbath schools connected with the congregations in which the missionaries have labored is 900; these have 30,000 pupils. More numerous and powerful revivals than heretofore have been enjoyed in connection with the labors of the missionaries.

After the report had been read, Rev. Mr. Murray, Rev. Drs. Leland, Hoge, and Lord addressed the assembly.

#### AMERICAN EDUCATION SOCIETY.

THE twenty-seventh anniversary of this society was held in Park-street Church, Boston, May 29th, the president, Hon. S. T. Armstrong, in the chair. The meeting was opened with prayer by Rev. Dr. Pond of Bangor, Me. An abstract of the annual report was read by Rev. S. H. Riddel, corresponding secretary.

The receipts of the society during the last year, including the income from the permanent fund, have amounted to \$33,759 33; the expenditures have been \$29,290 54. The sum refunded is \$2,157 05. The permanent fund amounts to \$73,006 31. The parent society has made quarterly appropriations during the year of ten dollars to each student in colleges and theological seminaries, and seven dollars and fifty cents to those preparing for college.

The whole number of young men assisted in their preparation for the ministry is 3,452; the number assisted during the last year is 468. Of new applications 26 have been entertained; eight have died during the year, six have been dropped, and thirty-one have entered the ministry.

The American Quarterly Register, after having completed a series of fifteen volumes, has been discontinued.

The meeting was addressed by Rev. N. Adams of Boston, Rev. Drs. Humphrey, president of Amherst College, and Bacon of New Haven.

#### AMERICAN PEACE SOCIETY.

THE fifteenth anniversary of this society was held in the Central Church, Boston, May 29th, the president, S. E. Coues, Esq., in the chair. After the meeting had been opened with prayer by Rev. Mr. Kirk of Boston, extracts from the annual report were read by Rev. Mr. Beckwith, corresponding secretary.

New editions of all the society's tracts and nearly all its volumes have been issued during the year; of its periodical there have been published monthly from 5,000 to 8,000 copies. The whole number of tract pages circulated during the year is between five and six millions. A still larger amount of matter has reached the public through the weekly press.

Rev. Andrew P. Peabody of Portsmouth, N. H., then addressed the meeting.

#### PRISON DISCIPLINE SOCIETY.

THE eighteenth anniversary of this society was held in Park-street Church, Boston, May 30th, Hon. Wm. B. Bannister in the chair. After prayer by Rev. Willard Child of Norwich, Ct., the report of the treasurer was read. Rev. Louis Dwight, corresponding secretary, presented the report of the board of directors. The meeting was briefly addressed by Rev. Orin Fowler of Fall River, Ms., S. E. Coues, Esq., of Portsmouth, N. H., and Rev. Gorham D. Abbott of Boston.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

GREECE.—Mr. Benjamin, writing from Athens, May 8th, says that a religious service, held at his house on the Sabbath, is regularly attended by a number of young men connected with the gymnasium and university. They listen to the truth with respect and apparent interest. Eight bishops of Greece have died within a few months.

SYRIA.—To enable this mission to commence a station at Abeih on Mount Lebanon, its operations at Jerusalem will be suspended for the present. Messrs. Whiting, Thomson, and Van Dyck are expected to occupy the new station; Messrs. Smith, Lanneau, De Forest, Keyes, and Hurter will carry out the plans of the mission at Beyroot.

Under date of April 28th, Mr. Whiting says, "My own deliberate conviction is, that looking

at our whole field in Syria, there never was more encouragement to persevere in our enterprise than there is now."

CONSTANTINOPLE.—In a letter, dated April 5th, Mr. Dwight says, "We hear very satisfactory accounts of the progress of evangelical doctrines in Nicomedia and Ada Bazar; as to Constantinople, there is no diminution of interest."

TREBIZOND.—Mr. Perkins, writing from Trebizond, May 16th, describes the state of things at that station as follows: "There has apparently been a rapid advance in the progress of truth and light here, since we passed through on our way to America. I was then much encouraged by the religious state of a 'few' Armenians; but the number of such is much increased, and the interest of many has been deepened and quickened in the interval. Yesterday I was present at Mr. Johnston's Sabbath service, which was attended by about twenty natives." "I was much impressed with the tenderness of feeling manifested by those who were present. Their deep solemnity, attentive ear, and tearful eye, plainly testified that no vain errand had brought them to the missionary's dwelling. It was to me a precious privilege to unite with them in that season of worship, and address them after Mr Johnston's discourse. Mar Yohannan also addressed them. I felt assured that the Holy Spirit was with us."

MOUNTAIN NESTORIANS.—Mr. and Mrs. Bliss and Doct Azariah Smith, who sailed from Boston on the 1st of March to join this mission, have concluded to spend the summer at Trebizond. They have been induced to take this step in consequence of the obstacles to an immediate entrance into the Koordish mountains. The Turkish government has refused to grant *firmans* to Julamerk; it will merely give *passports*. The former are protective, the latter permissive.

NESTORIANS.—Mr. and Mrs. Perkins, Mr. and Mrs. Stoddard, Miss Myers, and Miss Fisk, with Mar Yohannan, left Trebizond for Oroomiah on the 16th of May. All were in good health.

CEYLON.—On the 25th of February, Mr. Aphorpe received one individual into the church at Varany.

It was stated in the Herald for July that, on the 12th of March, fifteen members of the female boarding school at Oodoville were admitted to the mission church. Their names are Susan H. Bennett, Martha L. Davis, Betsey Pratt, Sarah Woodhull, Jane S. Purviance,

Elizabeth Abbott, Susanna B. Shober, Diana Isham, Louisa Park, Susan Huntington, Mary C. Oxnard, Anna Maria Henry, Mary Smith, Mary Riggs, Jane Wallace. Mr. Spaulding says that a few more members of this school "are under the teachings of the Holy Spirit."

### Home Proceedings.

#### APPROPRIATIONS FOR NEXT YEAR.

THE receipts for the month of June were \$25,260. The receipts during eleven months, ending with the 30th of June, amounted to \$216,608; this sum is \$86,000 less than that realized within the corresponding portion of 1842, and \$732 less than the average receipts of the five years prior to the last.

The appropriations for the different missions have heretofore been made in the month of July; for example, those for the current year—1843—were made in July, 1842. It has heretofore been necessary that the appropriations should be made then, and that will continue to be the usage. But, in consequence of the increased facilities afforded by steam navigation for communicating with the missions, letters written in the latter part of September may reach most of the missions by the first of the following January. The Committee have, therefore, decided to subject the missions to whatever inconvenience may arise from delaying the appropriations for 1844 till after the annual meeting of the Board. They will then know—what cannot be known in July—the precise amount of the deficiency of the closing year; they will be in a better position to estimate the probable receipts of the coming year; they will also be able to avail themselves, should it be necessary, of the wisdom of the Board. The character of the receipts during the next few weeks will doubtless have some influence upon the final decision.

#### ANNUAL MEETING OF THE BOARD.

THE *Thirty-fourth Annual Meeting of the American Board of Commissioners for Foreign Missions* will be held in Rochester, New York, to commence on Tuesday, the 12th day of September next, at four o'clock in the afternoon. The annual sermon is expected to be preached on the evening of that day by the Rev. Bennet Tyler, D. D., of East Windsor Theological Institute. The meeting will probably adjourn on Friday.

## Donations,

## RECEIVED IN JUNE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. sab. sch. in Ref. D. chh.	
Harlem, for schs. in Ceylon, 18; 609 76	
<i>Auburn and vic. N. Y., H. Iverson, Jr., Agent,</i>	
Auburn, JOB ALLING, which	
const. him an Hon. Mem. 100;	
A. Lyman, 2; Rev. T. R.	
Townsend, 5; 107 00	
Bristol, Cong. chh. 8 50	
Danby, Cong. chh. bal. 7; 81; la. 19 25	
11, 44; Hannibal, Coll. 9 31	
Ludlowville, Presb. chh. 11 70	
Marcellus, 1st presb. chh. relig. so. 21; la. 15; Rev. A. K. Barr, 7; 43 00	
Sennett, Presb. chh. 9 58	
Summerhill, do. 27 00—235 84	
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Harwich, Cong. chh. and so. mon. con. 15 63	
<i>Berkshire co. Ms. Aux. So. Thomas Green, Tr.</i>	
Dalton, 32 05	
Egremont, Cong. so. 34 69	
Hinsdale, 131 12	
Lee, Gent. 171, 86; la. 69, 97; mon. con. 37, 56; (of which to const. Rev. WILLIAM B. BOND an Hon. Mem. 50); 279 39	
Lenox, 73, 77; mon. con. 33, 20; 106 87	
North Adams, 37 43	
Peru, 26 30	
Richmond, 56 05	
South Williamstown, 24; mon. con. 6; 30 00	
Williamstown, Gent. 30; la. 171, 77; 201 77	
Windsor, 10 50	
An aged widow, 50 00	
	1,076 27
Ded. loss on remit. 4 20—1,072 07	
<i>Boston and vic. Ms. By S. A. Danforth, Agent,</i>	
(Of which fr. Mrs. Cunningham, for	
<i>Augusta Kehoe, Ceylon, 20; J. Amos,</i>	
1; Miss L. Adams, 12c.) 290 91	
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Buffalo, J. C. for M. E. C., Ceylon, 40 00	
<i>Caledonia co. Vt. Confer. of chhs.</i>	
E. Fairbanks, Tr.	
Burke, Indiv. 2 00	
Lyndon, Dea. Goodell, 10 00	
St. Johnsbury, A friend, 50;	
Plain, mon. con. 96, 10; E. and	
T. Fairbanks and Co. which	
const. HORACE FAIRBANKS an	
Hon. Mem. 100; L. Clark, 20; 266 10—278 10	
<i>Charleston and vic. S. C. Aux. So. R. L. Stewart, Tr.</i>	
Charleston, Cir. chh. 117; 3d presb. chh. mon. con. 16, 94; less dis. 67c. 133 17	
<i>Chautauque co. N. Y. Aux. So. I. H. Taylor, Tr.</i>	
Westfield, Presb. chh. mon. con. 9 00	
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Dublin, Sub. 16 69	
Fitzwilliam, La. extra coll. 12 00	
Hinsdale, Mon. con. 37 10	
Jaffrey, Coll. 25, 03; contrib. 12, 82; 37 85	
Keene, By E. Adams, 13, 34; 18 34	
Miss Withington, 5; 8 77	
Marlboro', Trin. chh. mon. con. 7 00	
Sullivan, Coll. 15 00	
Swanzey, Mon. con. 50 00	
Westmoreland, Coll. 40; J. Sawyer, 10; 202 75	
Ded. exp. paid by aux. so. 3 39—199 36	
<i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
Burlington, Presb. chh. and so. 29, 50; mon. con. 43, 45; 72 95	

Charlotte, Mater. asso. 3 00	
Essex, Presb. chh. mon. con. 10 30	
Williston, Gent. 18, 55; la. 21, 55; 40 10—126 35	
<i>Coos co. N. H. Aux. So. Dea. Farrar, Tr.</i>	
Colebrook, Mrs. S. M. 50c. H. M. 50c. 1 00	
Dalton, Cong. chh. 5; Rev. H. Wood, 3; 9 00—9 00	
<i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>	
Baldwin, Sub. 25 00	
Bethel, Cong. chh. and so. 16 28	
Bridgeton, La. 11 00	
Cumberland, Mon. con. 19, 70; la. 15, 46; 35 16	
Lewiston Falls, Cong. chh. 10 83	
Lovell, Cong. chh. 3 34	
New Gloucester, Coll. 34, 59; mon. con. 22, 25; juv. asso. 5, 30; Mrs. P. Nelson, 2; 64 13	
N. Yarmouth, Miss. asso. 25, 62; 1st so. mon. con. 31, 41; la. 25, 59; 2d par. gent. 9, ann. con. 6, 47; mon. con. 6, 37; la. 26; Rev. C. Hobart, 12; Miss E. L. 3; Dea. S. 1; 146 46	
Portland, La. 55 50	
Waterford, Mon. con. 13 95—381 65	
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newbury, Young la. Ceylon so. for a sch. in Ceylon, 25; Belleville, mon. con. 39, 15; 64 15	
Newburyport, Mr. Campbell's so. coll. 110, 65; mon. con. 39, 15; Dr. Dana's so. mon. con. 60, 90; coll. 60; la. 15; Mr. Dimmick's so. mon. con. 36, 12; 321 02—385 17	
<i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Hamilton, Cong. so. 21 92	
Ipswich, Rev. C. Kimball, 10 00	
Lynn, Mr. Cook's so. 17; a methodist, 2; 19 00	
Manchester, La. 20; cong. so. mon. con. 13, 42; contrib. 4; 37 42	
Rockport, Sew. cir. for a fem. schol. at Wailuku, 20 00	
Salem, S. so. gent. 119, 10; la. 110, 18; sab. sch. 5, 07; Crombie-st. mon. con. 12, 01; Tab. 6; 252 96—361 30	
<i>Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.</i>	
Darien, G. W. Waterbury, 6 00	
Greenwich, 2d cong. chh. special coll. 148 43—154 43	
<i>Franklin co. Vt. Aux. So. J. Titcomb, Tr.</i>	
Montgomery, Mr. H. 25	
<i>Geneva and vic. N. Y., By C. A. Cook, Agent,</i>	
Geneva, Presb. chh. L. L. Woodruff, 25; G. C. Seelye, 10; F. W. C. 5; la. 74, 82; 114 82	
La Fayette, Chh. 39, 10; Rev. P. Terry, 5; 44 10	
Junius, Rev. J. Merrill, 13 00	
Marion, Cong. chh. 3 00	
Ovid, Presb. chh. 20 00	
Palmyra, do. 30 00	
Prattsburgh, E. and B. Bridges, 60 00	
Rushville, Cong. chh. 23 00	
Trumansburg, Presb. chh. 13 00	
Wolcott, Presb. chh. L. Hendrick, 10; indiv. 28, 16; 38 16—359 06	
<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Campton, Cong. chh. and so. 30 34	
Groton, E. Colburn, 1 00	
Plymouth, Mon. con. 33 65—64 99	
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Pine Orchard, A friend, 100 00	
<i>Hampden co. Ms. Aux. So. C. Merriam, Tr.</i>	
Monson, Members of acad. 15 00	
<i>Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.</i>	
Amherst, Officers and students of Amherst coll. 32 30	
Cummington, Hubbardville so. mon. con. 13 00	
East Hampton, La. 21, 56; I. Clark, 2; 23 56	
South Hadley, Teachers in Mt. Holyoke Fem. Sem. 277; pupils in do. 368, 36; which const. Misses EMILY BRIDGE, SUSAN	

REED, LUCY T. LYON, and FIDELIA FISKE Hon. Mem. Mrs. Ann M. Hayes, 20;	665 36
Profits of Herald agency, 1842, viz. Ashfield, 3; Buckland, 1,50; Charlemont, 6; Chester- field, 1,50; Conway, 50c. Cum- mington, 1,50; Easthampton, 50c. Goshen, 1; Granby, 4; Hadley, 12; Hatfield, 6,50; Hawley, 1,50; Northampton, 16,17; Norwich, 1; South Had- ley, 2; Southampton, 50c. Westhampton, 1,50; Whately, 5; Williamsburgh, 2; Wor- thington, 1; ded. freight, 6;	61 67—795 89
<i>Hartford co. Ct. Aux. So. H. A. Perkins, Tr.</i> Farmington, J. T. Norton, 1,000; cong. so. special effort, 72,08; gent. a bal. 11,56; mon. con. 1,28;	1,084 92
Hartford, A friend, to const. Mrs. CECILIA LYMAN an Hon. Mem. 100; 1st so. mon. con. 5,21;	105 21
Simsbury, Coll.	61 54
Suffield, Mon. con.	15 00
West Avon, Coll.	3 25-1,269 92
<i>Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.</i> Kensington, Mon. con.	2 14
<i>Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.</i> Greenfield, Evan. chh. and so.	
20; Rev. B. Fowler, 5;	25 00
Merrimack, Cong. chh. and so.	75 33
Nashua Village, E. Parker, to const. Mrs. NATHAN LORD of Hanover, an Hon. Mem.	150 00—250 33
<i>Kennebec co. Ms. Confer. of chhs. B. Nason, Tr.</i> Litchfield, Cong. chh. mon. con.	20 00
Winthrop, A. Stanley	2 00—22 00
<i>Lamoille co. Vt. Aux. So. S. Merriam, Tr.</i> Morristown, Mrs. L. Bingham,	4 00
<i>Lincoln co. Ms. Aux. So. Rev. J. C. Goss, Tr.</i> Bath, 1st chh. miss. asso. (of which fr. J. W. Ellingswood, for John W. Hyde, Ceylon, 50;) 100,95; mon. con. 37,05;	147 00
Dixfield, Mon. con.	3 00
East Thomaston, Cong. chh.	9 18
New Castle, do.	3 00
Warren, 2d cong. so.	15 00
Washington, Indiv.	10 72—187 88
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i> A lady,	68
New Hartford South,	1 00
Watertown, La. for fem. orph. sch. at Bombay, 12; chil. of mater. asso. 3;	24 32
	15 00—41 00
<i>Lowell and vic. Ms. Char. So. W. Davidson, Tr.</i> Lowell, John-st. chh. (of which for sup. of Mr. Wheeler, 50;)	140 00
<i>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</i> Canterbury, Cong. so.	24 00
Concord, S. cong. so. 29,11; mon. con. 180,29; E. vil. cong. so. 9,57;	199 27
Dunbarton, Mon. con.	2 37
Epsom, Mon. con.	20 00
Henniker, Gent. 35,38; la. 42,23; A. Connor, which and prev. dona. const. Mrs. MARY L. N. CONNOR an Hon. Mem. 50;	127 61
Loudon, Mrs. Ayer,	1 00
Salisbury, Cong. so.	59 21
Warner, do.	13 81
	447 27
Ded. dis. on \$3 Phoenix bank,	90—446 37
<i>Michigan Aux. So. E. Bingham, Tr.</i> Ann Arbor, Mon. con. 19,46; coll. 18,04; Mrs. C. Taylor, 10; fem. sew. so. 2,50;	50 00
Detroit, A friend, 30; 1st presb. chh. 254; mon. con. 12,12;	298 12
Fenton, W. F.	1 00
Homer, 1st presb. chh.	31 86
Mishawaka, la. do.	16 00

Monroe, Mrs. N. Snideur, 10; indiv. 4,50;	14 50
Northville, 1st presb. chh.	6 00
White Lake, do.	7 52
	423 00
Ded. dis.	4 25—418 75
<i>Middlesex North and vic. Ms. Char. So.</i> J. S. Adams, Tr.	
Groton, A friend,	10 00
<i>Middlesex South, Ms. Conf. of chhs.</i> O. Hoyt, Tr.	
Concord, A friend,	10 00
Holliston, La. benev. read. so.	
a bal.	15
Saxonville, Chh. and so. special effort,	50 00
Sudbury, Evan. union so.	19 25
Unionville, Rev. J. Haven,	10 00—89 40
<i>Monroe co. and vic. N. Y. By E. Ely, Agent,</i> Bergen, Presb. chh.	2 00
North Bergen, do.	15 78
Riga, Cong. chh.	5 00
Rochester, A. Champion, 1,300; 1st presb. chh. 174,04; Brick do. which const. Rev. DAR- WIN C. CHICHESTER and DA- VID DICKEY Hon. Mem. 205; Washington-st. do. 5,70; la. sew. so. for Sarah Boardman, Ceylon, 40;	1,724 74-1,747 32
<i>New Haven City, Ct. Aux. So. A. H. Maltby, Agent,</i> New Haven, Union mon. con. 42,73; Yale coll. do. 25,56; Chh-st. do. 6,15; 3d chh. do. 9,77; United so. sab. sch. 50; a lady, 12; 1st chh. and so. 4;	150 21
<i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i> Clinton, Cong. chh. mon. con.	38 72
<i>New Haven co. Ct. Western Conso.</i> A. Townsend, Jr., Tr.	
Orange, C. Phillips,	10 00
<i>New London and vic. Ct. Aux. So. C. Chew, Tr.</i> East Lyme, Cong. chh. 11; mon. con. 7,42; fem. benev. so. 7;	25 42
Groton, Cong. chh.	15 00
Ledyard, A fem. friend,	10 00
New London, 1st cong. chh. la. sew. so. 30; P. Bolles, 34;	64 00—114 42
<i>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</i> (Of which fr. Mrs. W. J. Armstrong, to const. Miss SARAH M. ARM- STRONG an Hon. Mem. 100; TRUMAN PARMELE, which const. him, Mrs. HELEN PARMELE of New York, and Rev. WILLIAM A. SCOTT of New Orleans, La. Hon. Mem. 250; a friend, to const. HENRY W. TAY- LOR of Marshall, Mich. an Hon. Mem. 100; Allen-st. presb. chh. to const. LATIMER R. SHAW an Hon. Mem. 100; J. C. Baldwin, to const. Mrs. JOHN C. BALDWIN an Hon. Mem. 100; Mrs. Ritter, 25; chil. of Mrs. O. Phelps, for Olivia E. Phelps, Ceylon, 19;)	1,650 79
<i>Norfolk co. Ms. Aux. So. Rev. S. Harding, Tr.</i> Brookline, Kingsbury sew. so.	23 00
Dedham, 1st chh. and so. 139,06; mon. con. 12,13;	151 21
Dorchester, Gent. 100; mon. con. 34,56; 2d chh. gent. 148,50; la. 106,50; juv. so. 21,85;	411 41
Foxboro', Chh. and so. which const. Mrs. SUSAN T. POOR an Hon. Mem.	304 32
Medfield, Chh. and so.	18 00
Medway, E. par. 119,50; Village chh. and so. which const. Rev. D. BARNES of N. Wrentham, and Mrs. S. F. SANFORD of Medway, Hon. Mem. 100,50; W. par. indiv. 1;	281 00
Milton, Mr. Cozzens's so. gent. and la. 71,90; fem. miss. so. 34; mon. con. 21,41;	127 31
North Wrentham, Rev. C. Sim- mons,	3 00



Roxbury, Elliot chh. and so. gent. 12; mon. con. 20,57; a friend, 50;	82 57
West Medway, by Dr. Ide,	4 00-1,405 82
<i>Norwich and vic. Ct. Aux. So. D. L.</i>	
Trumbull, Tr.	127 18
Colchester, Gent.	17 70-144 88
<i>Old Colony, Ms. Aux. So. H. Coggeshall, Tr.</i>	
Fairhaven, 1st cong. chh. and so.	220 00
New Bedford, N. chh. mon. con.	124 13
Rochester, Centre chh.	41 00-385 13
<i>Orleans co. Vt. Conf. of chhs. T. Jameson, Tr.</i>	
Barton, 11,44; mon. con. 10,93;	22 37
Craftsbury, Cong. chh. and so.	11 09
Irasburgh, Cong. chh. and so. mon. con.	47 91
Westfield, By C. Willey,	3 30-84 67
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Abington, 1st par. gent. 23,04; la. 1; mon. con. 3,75; S. par. gent. 73,90; la. 36,70; mon. con. 33,91; E. par. gent. 19,57; la. 17; mon. con. 10,93; N. par. gent. and la. 21; mon. con. 12; a lady, 5;	262 80
Braintree, S. par. gent. and la. 28,18; mon. con. 16,44;	44 63
Braintree and Weymouth, Un- ion so. gent. 26,62; mon. con. 23,41;	50 03
Bridgewater, Trin. so. mon. con.	20 50
Hanover, Gent. and la.	11 60
Hanson, Gent. and la. 16; mon. con. 33,20;	49 20
North Bridgewater, 1st par. gent. and la. 134,75; mon. con. 24; S. par. gent. 21,16; la. 21,98; mon. con. 7,86; fem. benev. so. 9;	218 75
Randolph, 1st par. la. 33,10; 2d par. mon. con. 44,63;	77 93-735 44
<i>Penobscot co. Me. Aux. So. E. F. Duren, Tr.</i>	
Bangor, 1st cong. chh. and so.	20 41
Dexter, Cong. chh.	31 05-51 46
<i>Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.</i>	
Halifax, Mon. con.	14 28
North Marshfield, Evan. cong. so. mon. con. 4,50; Rev. D. D. T. 3;	7 50
Plymouth, 3d chh. la.	29 50
Plympton, Gent. 21; la. 31,25;	52 25-103 53
<i>Rockingham co. N. H. Conf. of chhs.</i>	
S. H. Piper, Tr.	1 00
Plaistow, A friend,	25 90-26 90
South New Market, Mon. con.	25 90-26 90
<i>Rutland co. Vt. Aux. So. W. Page, Tr.</i>	
Av. of unc. mon.	3 70
Castleton, Juv. miss. asso.	10 12
East Rutland, Mon. con. 18,87; gent. 19;	37 87
Middletown, Mon. con.	9 25
Pawlet, Mon. con.	11 95
Pittsford, Cong. chh. and so. 30; A. Leach, 10;	40 00-112 89
<i>Somerset co. Me. Aux. So. C. Selden, Tr.</i>	
Solon, A friend,	1 00
<i>Stratford co. N. H. Aux. So. E. J. Lane, Tr.</i>	
Rochester, Cong. chh. and so.	49 30
Sanbornton, do.	18 50
Sandwich, do.	6 00-74 70
<i>Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.</i>	
Croydon, Rev. J. Davis,	5 60
<i>Taunton and vic. Ms. Aux. So.</i>	
Attleboro', 1st chh. extra coll.	11 50
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
Bolton, Gent. and la.	28 66
Marlboro', M. Isham,	5 00
South Coventry, Gent. (of which fr. J. L. Hinckley, to const. A. J. HINCKLEY of Mans- field, an Hon. Mem. 100);	146 62-190 28
<i>Union, Me. Conf. of chhs. S. Andrews, Tr.</i>	
Andover, Cong. chh.	3 75
Fryeburg, J. Colby, 10; indiv. 6,58; 16 53-20 33	
<i>Valley of the Mississippi, Aux. So. G. L.</i>	
Weed, Tr.	1,898 06
<i>Washington co. N. Y. Aux. So. M. Freeman, Tr.</i>	
Middle Granville, Union so.	26 69

<i>Watertown and vic. N. Y. By A. Ely, Agent,</i>	
Champion, 1st cong. chh. 5; fem. char. so. 17;	22 00
<i>Western Reserve, O. Aux. So. By Rev.</i>	
H. Coe, Agent,	
Maumee City, Miss. so.	8 29
Plain, Chh.	5 78
Waterville, Chh. 4,53; la. 2,27; H. Reed, 4,13;	10 93-25 00
<i>Windham co. Vt. Aux. So. A. E. Dwinell, Tr.</i>	
Brattleboro' East, Gent.	2 00
Fayetteville, Coll.	8 88-10 88
<i>Windham co. South, Ct. Aux. So. Z. Storrs, Tr.</i>	
Westminster, Gent. 23,50; la. 32;	55 50
Windham, Gent. and la. to const. Rev. JOHN E. TYLER an Hon. Mem.	50 00-105 50
<i>Windsor co. Vt. Aux. So. J. Francis and E. C. Tracy, Trs.</i>	
Hartford North, 12,50; juv. so. 2; White River, cong. chh. and so. 25,13;	39 68
Hartland, Mon. con. and sub.	16 12
Norwich North,	34 00
Sharon, Cong. chh. and so.	27 00
Windsor, Gent. 33,25; la. 27; mon. con. 28,91;	87 16
Woodstock, Cong. so.	50 00-253 96
<i>Worcester co. Central, Ms. Aux. So.</i>	
A. D. Foster, Tr.	5 00
Oxford, A lady,	
<i>York co. Me. Conf. of Chhs.</i>	
Alfred, Cong. so. mon. con.	6 00
Limington,	1 25
Shapleigh, Rev. A. Loring,	3 00
Wells, S. Curtis,	5 00-15 25
<i>Total from the above sources,</i>	\$17,924 32

## VARIOUS COLLECTIONS AND DONATIONS.

<i>A friend,</i> 47,53; do. 5; do. a tythe, 4,83; do. 1, a lady for <i>Joan Maine</i> , Ceylon, 20;	73 36
<i>Albany, N. Y. 4th presb. chh.</i>	50 00
<i>Alton, Ill. Presb. chh.</i>	20 00
<i>Babylon, N. Y. Presb. chh.</i>	35 55
<i>Baltimore, Md. 5th presb. chh. mon. con.</i> 35,85; Mrs. Thomson and Miss Robert- son, 67;	102 85
<i>Belfast, Me. Head of the Tide, mon. con.</i>	2 00
<i>Bennington, N. H. Abby M. Whittemore,</i> dec'd, for <i>Abby Maria Whittemore</i> , Ceylon,	20 00
<i>Benton, Missi. J. H. Kain,</i>	15 00
<i>Bethlehem, N. Y. Presb. chh.</i>	23 14
<i>Boxford, Ms. 1st par. gent. and la. miss. so.</i> which const. Mrs. MARY COGIN an Hon. Mem.	106 38
<i>Canandaigua, N. Y. 1st cong. chh. mon.</i> con. 30; Rev. E. Johns, 20; J. Willson, 10; A. B. Field, 10;	70 00
<i>Carthage, N. Y. Rev. C. Wadsworth, 50;</i> presb. chh. 20;	70 00
<i>Carlsile, Pa. 1st presb. chh. 124,37; R.</i> McF. 5;	129 37
<i>Cedars, E. C., J. B. Mills,</i>	10 00
<i>Chelsea, Ms. Winnisimmet chh. and so.</i> coll. 95; mon. con. 18,71;	113 71
<i>Chesterville, Me. Mon. con. 7,77; Mrs. H.</i> Pierce, dec'd, 10;	17 77
<i>Clinton co. Pa. Mrs. C. McC.</i>	15 00
<i>Clodonsville, Ga. Rev. R. Holmes,</i>	14 90
<i>Dandridge, Ten. Hopewell chh. 12; H.</i> Martin, 3;	17 00
<i>Donafacie, S. C. John Stoddard,</i>	500 00
<i>East Whiteland, Pa. Presb. chh.</i>	9 26
<i>Elizabethtown, N. J. Sab. sch. miss. so. of</i> 3d presb. chh. for sup. of a lad to be se- lected by Mr. Wood,	21 02
<i>Elizabethtown, Ten. Presb. chh.</i>	15 00
<i>Guildhall, Vt. A friend,</i>	5 00
<i>Hanover, N. Y. Cong. chh.</i>	10 00
<i>Harrisburgh, Pa. Mrs. Neilson,</i>	5 90
<i>Harrisonburg, Va. Sab. sch. to const. Rev.</i> THOMAS L. HAMNER an Hon. Mem.	50 00
<i>Hickory Grove, N. C., S. Burgess,</i>	10 80
<i>Kinsman, O., J. Christie,</i>	5 00

<i>Little Osage</i> , Mo. Presb. chh.	17 00	<i>Yerdun</i> , France, Evan. so. 290 fr.	54 37
<i>Little Rock</i> , Ark. Presb. chh. mon. con.	2 75		
<i>Lisbec</i> , Me. S. Thayer,	10 00		
<i>Lyons Farms</i> , N. J., A widow's mite,	5 00		\$21,550 63
<i>Maine Miss. So.</i> Dutton, 59; ackn. in June.			
<i>Marathon</i> , N. Y. Miss. so.	15 25		
<i>Maumetan</i> , Mo. Presb. chh.	8 00		
<i>Montgomery</i> , N. Y. do.	25 00		
<i>Montreal</i> , L. C. Am. presb. chh. mon. con.	100 00		
<i>Moravia</i> , N. Y. Cong. chh.	6 00		
<i>Morristown</i> , N. J. Mrs. C. B. Arden,	100 00		
<i>Nashamony</i> , Pa. Presb. chh.	17 00		
<i>Newark</i> , Del. Village chh.	20 00		
<i>Newark</i> , N. J. 1st presb. chh. sab. sch. for			
W. T. Hamilton, A. D. Eddy and Joseph			
Christmas, Ceylon, 25; T. 5; a friend, 5;			
Mrs. J. Keene, 5; 2d presb. chh. Miss			
Jane Ward, 50; 3d presb. chh. 14; mon.			
con. 29,48; three chil. 2;	135 48		
<i>New Glasgow</i> , L. C., J. Lloyd,	10 00		
<i>New Market</i> , Ten. Chh.	18 00		
<i>Newport</i> , R. I. A friend,	10 00		
<i>Newville</i> , Pa. Presb. chh.	22 50		
<i>Northern Liberties</i> , Pa. Central chh.	30 00		
<i>Onondaga Hollow</i> , N. Y. Presb. chh.	30 00		
<i>Penn Furnace</i> , Pa. J. Lyon,	10 00		
<i>Philadelphia</i> , Pa. Clinton-st. chh. C. S.			
Wurt, 50; fem. so. for ed. of hea. youth,			
50; 1st presb. chh. A. P. D. 5; 3d presb.			
chh. McLeod, 5; Miss S. 3;	113 00		
<i>Pine Plains</i> , N. Y. Presb. chh.	10 00		
<i>Pleasant Valley</i> , N. Y. Mr. Wile's chh.	9 37		
<i>Port Kent</i> , N. Y. Mon. con.	5 00		
<i>Poughkeepsie</i> , N. Y. Cong. chh. mon. con.	26 00		
<i>Praitsburg</i> , N. Y. Presb. chh. mon. con.			
13,20; juv. miss. so. 5,75;	18 95		
<i>Prospect</i> , Me. 2d cong. chh. and so.	20 00		
<i>Rahway</i> , N. J., A friend,	50		
<i>Reading</i> , Ms. La. cent so. 18,25; N. par.	26 25		
mon. con. 8;	3 00		
<i>Rensselaerville</i> , N. Y. Mr. Dayton,	6 17		
<i>Rockaway</i> , N. J. Presb. chh.	81 60		
<i>Roudout</i> , N. Y. Presb. chh.			
<i>Sag Harbor</i> , N. Y. Presb. chh. coll. 100; la.	193 00		
30; gent. 38; sab. sch. miss. asso. for	270 00		
Wickham sch. Ceylon, 25;			
<i>Savannah</i> , Ga. Fem. Chinese so. for sup.			
of Mr. Abeel,			
<i>Schaghticoke</i> , N. Y. Presb. cong. which	150 00		
const. PETER ACKART, Jr. an Hon. Mem.	31 89		
130; sab. sch. 20;	25 50		
<i>Schwaube</i> , R. I. Cong. chh.	6 00		
<i>Smithfield</i> , N. Y. Presb. chh. mon. con.	2 62		
<i>South Greenburg</i> , N. Y. Miss. so.	20 00		
<i>South Orange</i> , N. J. Presb. chh. mon. con.			
<i>St. Catharines</i> , C. W. Presb. chh. 14,77;	15 00		
juv. benev. so. in do. 5,23;	6 00		
<i>St. Thomas, Southwold</i> , Can. Mrs. E. D.	9 00		
Johnston, for the Jews,	32 00		
<i>Stanstead</i> , E. C., P. Hubbard,	10 00		
<i>Stockbridge</i> , W. T. Fem. cent so. for Ore-	5 00		
gon miss.	8 50		
<i>Strawberry Plains</i> , Ten. Chh.	10 00		
<i>Sullivan</i> co. Ten. Fork chh.	6 00		
<i>Tecumseh</i> , Mich. Presb. chh.	9 00		
<i>Tewerton</i> , R. I. Cong. so. indiv. 20; mon.	32 00		
con. 12;	10 00		
<i>Troy</i> , N. H. Rev. E. Rich,	150 00		
<i>Troy</i> , N. Y., E. Wickes,	1 00		
<i>Turin</i> , N. Y., M. L. Cumming,	5 00		
<i>Waldo</i> , Me. H. Davidson,	15 00		
<i>Wantage</i> , N. J. 2d presb. chh.	10 00		
<i>Washington City</i> , D. C. Miss M. Cleaves,	10 00		
<i>West Brooksville</i> , Me. J. Wasson,	24 51		
<i>West Dracut</i> , Ms. Cong. so. contrib. 9; mon.	10 00		
con. 15,51;	1 00		
<i>West Hanover</i> , Pa. Rev. J. Snodgrass,	58 89		
<i>West Tisbury</i> , Ms. H. Look,			
<i>Wheatland</i> , N. Y. 1st presb. so.			
<i>White Hall</i> , N. Y. Presb. chh. mon. con.	271 00		
60; special coll. 88; MICHAEL J. MYERS,	15 00		
which const. him an Hon. Mem. 100;			
sab. sch. miss. asso. for ed. in Persia, 23;			
<i>Woodstock</i> , Va. Cong.	42 00		
<i>Wythe and Pulaski</i> , Va. Miss. so. 16,25;	13 75		
fem. tract so. 25,75;			
<i>Woomsocket</i> , R. I. Mon. con.			

## LEGACIES.

<i>Boston</i> , Ms. Mrs. Margaret Gibbens, by S.			
H. Walley, Jr. Ex'r, (prev. rec'd, 1,800);	905 41		
<i>Douglass</i> , Ms. David Fairbanks, by E.			
Washburn, (prev. rec'd, 175);	235 00		
<i>Foxboro'</i> , Ms. Miss Polly Bullard, by B.			
Sumner, Ex'r, which const. BENJAMIN			
MANN an Hon. Mem.	100 00		
<i>Grafton</i> , Ms. Henry W. Harrington, by O.			
Adams and R. E. Warren, Ex'rs,	500 00		
<i>Northampton</i> , Ms. Lemuel Clark, by H.			
Ferry, Ex'r, (prev. rec'd, 500);	100 00		
<i>St. Louis</i> , Mo. John Shackford, by W. M.			
Shackford, Jane S. Shackford and G.			
R. Shackford, Trustees, (prev. rec'd,			
6,550,75;)	1,214 64		
<i>Strongsville</i> , O., J. Whitney, by O. Smith,			
Ex'r,	100 00		
<i>Warren</i> , Ms. Miss Martha E. Watson, by			
J. Draper, Ex'r,	50 00		
<i>Waterford</i> , Vt. Abel Cheney, by S. G.			
Brackett, Ex'r, (prev. rec'd, with prem.			
695; ) 205; dis. 1,02;	203 98		
			\$3,408 03

Amount of donations and legacies acknowledged in the preceding lists, \$25,259 71. Total from August 1st, to June 30th, \$216,608 77.

## DONATIONS IN CLOTHING, &amp;c.

<i>Berlin</i> , N. Y., A box, fr. cong. so. 21,50;			
la. asso. in do. 39,77;	61 27		
<i>Cheshire</i> , Ct. Two blankets, fr. E. F. H.			
Churchville, N. Y., A barrel, for Mr. Robin-			
son, Bankok.			
<i>Concord</i> , N. H. (via) 12 r'ms paper.			
<i>Eddytown</i> , N. Y., A box, fr. fem. sew. so.			
of presb. chh.	32 76		
<i>Fair Haven</i> , Vt. 40 r'ms printing paper, fr.			
14 indiv.	103 00		
<i>Geneva</i> , N. Y., A box,	65 44		
<i>Grafton</i> , Ms. A box, 56; do. fr. la. sew. cir.			
for Choc. miss. 43,58;	99 56		
<i>Halsfax</i> , Vt. A box, fr. la. for Western			
miss.	46 00		
<i>Henniker</i> , N. H. 2 reams paper, fr. A.			
Connor.			
<i>Humphreysville</i> , Ct. Clothing, fr. la.			
<i>New Alstead</i> , N. H., A bundle; 4 prs.			
socks, fr. Miss L. Kent.			
<i>New Haven</i> , Ct. A bundle of sheeting.			
<i>Northfield</i> , O. A bundle, fr. la.			
<i>Paxton</i> , Ms. A keg, fr. H. Morse, for Mr.			
Smith, Ceylon.			
<i>Philadelphia</i> , Pa. A box, fr. Miss Linnard,			
for Miss Ogden, Sandw. Isl.	10 00		
<i>Saco</i> , Me. A box, for Mr. Ayer.			
<i>Stoddard</i> , N. H. 4 sets awls, fr. R. G.			
Thurston.			
<i>Sullivan</i> , N. H., A box, fr. sew. cir.	29 14		
<i>Terryville</i> , Ct. A bundle, shirts and mit-			
tens, fr. fem. benev. so.			
<i>Ware</i> , Ms. W. par. A box, fr. la. asso.	21 23		
<i>Unknown</i> , A. pr. of shoes.			

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

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No. 9.

## American Board of Commissioners for Foreign Missions.

### Ceylon.

#### ANNUAL REPORT OF THE MISSION.

#### *Condition of the Churches—Education— The Press.*

THIS report has been made in a tabular form, and though accompanied with explanatory remarks, it is not adapted to the pages of the Herald. Some of the facts, however, which it embodies, will be interesting, particularly to those who have been familiar with the history of this mission. The results recorded are less cheering than those of some previous years; still the friends of missions will doubtless feel called upon to give thanks to the great Head of the church, that the labors of his servants have not been wholly in vain.

There are connected with this mission at the present time seven stations and five out-stations. The number of American missionaries and assistant missionaries is twenty-two; there are also three native preachers, and thirty native assistants. At twenty-four different places the gospel has been steadily preached; in 1841 there were only ten such places. The average congregations upon the Sabbath at the seven stations amount together to 2,100; two of them are estimated at 450, and two others at 400. There are seven organized churches—one at each station; twenty-seven individuals were admitted to the privileges of the church during the last year—making the number of communicants, at the close of the year, 358; sixteen have been

since added. Harmony and good feeling have prevailed among the members to as great an extent as in any former year. But the truths of the gospel do not exert that habitual and constraining influence upon their minds which their teachers desire to witness; consequently their zeal in extending the knowledge of these truths is feeble and unsteady.

The number of scholars in the seminary at Batticotta is 184; the female boarding-school at Oodooville has 100 pupils, that at Varany has 20. There are seven English day schools for males, in which instruction is given to 393. The free schools amount to 76; in these there are 2,129 male pupils, and 1,201 female pupils. Thirty-two of the schoolmasters are members of the church. From this statement it will be seen that more than 4,000 children and youth are in the different stages of a christian education.

The amount of printing done by the four presses employed by the mission, during the past year, has been considerably less than that of 1841. The whole number of pages printed during 1842 in the native language was 10,362,600; the pages of Scripture amounted to 3,826,000, and the pages of Tracts, to 4,240,000. The whole number of pages printed from the beginning is 106,270,350.

From the foregoing statements, it is evident that the way is prepared for a glorious work at Ceylon. Only one thing—the descent of the Holy Spirit—is needed to bring this benighted people to a speedy and saving acquaintance with the gospel of Christ. A great change has already been effected in the feel-

ings of the native population in respect to the object of the missionaries. One of them remarks, "There is scarcely any open opposition manifested by the heathen to the truths of the Bible; these are all admitted to be good and wholesome, but altogether too strict for their observance." With what constancy and strength of emotion should Christians bear every such field—white unto the harvest—upon their hearts? With what frequency and importunity should they implore the favor of him who alone can give the early and the latter rain?

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LETTER FROM MR. SPAULDING, OODOOVILLE, APRIL, 1843.

*Boarding School—Exercises of the Sabbath.*

THIS letter contains Mr. Spaulding's report for the quarter ending with April, 1843. There are eleven native free schools under the care of the station at Oodoo-ville, in which 164 boys and 163 girls are receiving instruction. These are taught by six males and six females; four of the former and two of the latter are members of the church—"in this sense also," Mr. Spaulding remarks, "the fruits of village schools." Two other teachers are desirous of joining the church. "On the whole," the report concludes, "I consider our native free schools quite encouraging."

The Female Boarding School at Oodoo-ville was established for the purpose of elevating the women of Ceylon. The blessing of God has hitherto rested upon this institution in a remarkable manner. The statements which follow, afford gratifying evidence, it will be perceived, of the continuance of the divine favor.

The female boarding school contains one hundred pupils. Their progress in learning is as good as it has been in former years. The awakening, mentioned six months ago, has been, I trust, a savor of life to many. Some who at times before had been very anxious about their souls, were more permanently impressed, and others were led to Jesus as it were for the first time. On the 12th of March, fifteen of the pupils, together with one of the women employed as cook, were received into the church. We have reason to believe that a few more are under the teachings of the Holy Spirit. They are all—even the least of them—in the habit of prayer, which has been charac-

teristic of the school from its commencement. When a girl is admitted to the school, this is the first lesson taught by her little associates, not by our request or interference, but as a thing of course.

The names of the girls received into the church, as already mentioned, are Susan H. Bennett, Martha L. Davis, Betsey Pratt, Sarah Woodhull, Jane S. Purviance, Elizabeth Abbott, Susanna B. Shober, Diana Isham, Louisa Park, Susan Huntington, Mary C. Oxnard, Anna Maria Henry, Mary Smith, Mary Riggs, and Jane Wallace.

In the following extract an account is given of the ordinary exercises of the Sabbath, and also of the appearance of the congregation as seated in the sanctuary.

Our Sabbath school commences at half past seven, A. M., and our forenoon service at half past nine. The studies of the children are confined to the catechisms and to the Bible. The congregation are always seated in the same order. On both sides of the pulpit are neighboring women. In front there is a small space, on either side of which is a pew for the accommodation of the mission families. In front of these, and seated on mats of a better sort, are those females who have been educated in our boarding school, and some of the more respectable neighboring women. Directly in front of the pulpit are the children in our female boarding school. Beyond these from the pulpit are seated schoolmasters, assistants, with the respectable men from abroad; and beyond these, on one side of the aisle, are one hundred and ten boys, and on the other side one hundred and forty girls. The whole congregation is generally from 380 to 400.

Preaching in this country resembles "Todd's Sermons for Children" more than any thing else I have seen in the English language. The exercises occupy nearly two hours, and generally all seem interested.

In the afternoon, either Niles or myself remains at the station (the other going among the people) to preach or exhort or reason with the children in the boarding school, and with a few others; after which we hear the lessons of one class, while Mrs. Spaulding hears another, Miss Agnew another, and our Tamil teacher a fourth. At four o'clock in the afternoon, the native assistants at the station generally hold three meetings at the different school bungalows,

and at the house of some of the church-members. In the evening we hold a meeting with the children in the boarding school.

### *The Church—Power of Example.*

The state of the church, which now numbers seventy-one members, is encouraging, though nothing like a revival is seen at present. Indeed there are two or three members whose frequent absence on the Sabbath, or on lecture days, shows that there may be occasion for discipline. Of the general aspect of the Oodoville station I can state some progress. At least I have a hope which keeps the heart from sinking.

The woman recently admitted to the church with the girls of the boarding school, was formerly the wife of an astrologer from the continent. Although two of her sisters were educated in the boarding school, and although a person of kind feelings herself, she never attended church, and her mind, when she first came into our service, seemed as dark as astrology and demonology could well make it. For nearly a year she seemed incapable of receiving a thought which conveyed the faintest idea of Christianity. She was, however, shut up to be an eye and ear witness of its fruits. She saw the children reading and praying, alone and in companies; heard what they said and what they sung, by day and in the night-watches. After nearly a year's residence here, she appeared somewhat disposed to inquire after the truth. She was in this state at the commencement of the awakening, and in a few weeks was taught, I trust, to make supplication for the pardon of her sins.

In view of the moral state of this people, and speaking after the manner of men, nothing but the same amount of labor can break through this darkness, and secure the salvation of a very large class of the people in this land. Will the churches at home furnish us with the men and means?

### *Interesting Incidents.*

The fact stated below shows that the value of missionary labor is not to be estimated by its immediate results. "In due season we shall reap if we faint not."

When at Manepy, in 1827-8, I was pleased with the progress of a lad who was once a monitor in a village school. He had left the school, and gone to his

fields and gardens. I used to see him at work on the Sabbath, and always re-proved him; but he used generally to return some saucy answer. One Sabbath afternoon, I was riding to the place of meeting, and seeing him at work, I began to repeat the fourth commandment. In a moment he caught it out of my mouth, and looking significantly at my horse, said, "Nor thy cattle," and then stopped. After preaching at Manepy, a few days ago, I proposed to meet those who profess to be inquirers, and was surprised to see this very monitor boy, who was so apt fifteen years ago. On inquiring the cause of his wishing to be a Christian, he told me that it was simply the truth which he had formerly learned in the school, adding, "He who knows his master's will, and does it not, must be beaten with many stripes." He quoted many passages from the Bible readily and appropriately, thus giving evidence that he still remembers what he then learned, and that the husbandman has encouragement to wait in hope.

A few days ago one of the girls in the boarding-school wished to sell her silver rings—fifteen in number—to purchase a Tamil Bible. As I had none on hand, I sent to a neighboring station, and purchased three for three shillings sterling each, (probably about one fifth of the real cost.) The rings were sold for two shillings and six pence, and the rest she has paid for out of the small premiums allowed to her for extra work in the school. Encouraged by this circumstance, others came for the remaining two Bibles. More have come since, until I have sold twenty Tamil Bibles.

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### *Madura.*

JOURNAL OF MR. TRACY AT TIRUMUNGALUM.

### *Heathen Miracles.*

THE two following extracts strikingly illustrate the grossness of the impositions which are practised on the deluded idolaters of India. Secundermalie has been mentioned in previous communications of Mr. Tracy as a place of great resort, particularly at the time of the monthly feasts. The number in attendance at the November festival sometimes amounts to 200,000.

August 5, 1842. One of the catechists, on his way to Madura, fell in company

with several men with whom he spoke on the subject of Christianity. They contended earnestly for their religion, and pointing to Secundermalie—a sacred hill and the residence of the celebrated god Supramanion—which was just before them, they affirmed that by ascending the hill, a standing miracle, an irrefragable evidence of the truth of their religion might be witnessed; for the fish in a tank on the top of the rock, taught by the god, understand the human language, and come and go at bidding. The catechist told them it was all a trick to deceive the people, and that instead of being a supernatural occurrence, the fish had been uniformly fed on being called, until they learned to come at every call; but as his companions still asserted that it was miraculous, and an evidence of the divine origin of their religion, it was determined to put it to the test. But on ascending the rock, the sacred fish refused to make their appearance, notwithstanding all their vociferations; and the poor heathen were greatly chop-fallen at the failure of their miracle. They were not, however, at a loss for a reason; the catechist was a Christian, and the god in anger had refused to let the fish appear for the edification of an unbeliever.

Near the foot of this sacred rock, there is an artificial lake, almost six miles in circumference, which the people are taught to regard as a work of superhuman power. It is generally supposed to have been excavated in a single night, as such supernatural works always are, by a company of genii or demons.

17. Seeing to-day several companies of people passing the house, I inquired the cause, and was told they were going to the annual feast at Sathurakiri-malie, a mountain about twenty miles to the southwest. At this festival rice is furnished to all who attend; and it is said that though there is no waste, or superabundance of food, there is never any lack, whatever numbers unexpectedly may come. To show the truth of this miracle, it is affirmed that some time ago a zemindar, who it appears had some doubts on the subject, called together in the night some thousands of his dependants, and presenting himself and his followers at the temple early in the morning, demanded food for them all. A few small pots only of rice were on the fire cooking at the time; but the priests, without hesitation or delay, drew out of these an abundant supply for the

wants of the hungry multitude. Since that time the miracle has never been called in question, but large contributions of rice, etc., are made to the temple from various parts of the district.

### *Opposition—Opening of the Seminary.*

The readers of the Herald are already apprised that for a number of months there has been much excitement among the Tamil people, growing out of the obviously waning prospects of their religion. There seems to be a very strong and very general apprehension that Christianity is soon to triumph. In consequence of this feeling, as might have been expected, the missionaries have been obliged to encounter considerable opposition. The nature of this opposition may be partly inferred from the subjoined statements.

19. The old story that the missionaries are intending to carry off and make slaves of the children in the schools, has again been put into general circulation; but by whom no one can tell. This morning when one of the catechists went to examine a school a few miles distant, the women of the village came and fell down at his feet, and begged him with tears not to take away their children. They knew, they said, that none had been kidnapped from Madura and such large places, but their village was a small one; and if their children should be carried off, what could they, poor people, do? The teacher had told them that there was no truth in the report, but they would not believe him. They were comforted, however, by the assurance of the catechist that the missionaries would leave all their children to take care of them in their old age. The rumor has been probably put in circulation by the brahmins, to frighten the people from having any thing to do with us. If this were the object, it has signally failed; for the schools are not at all lessened by it.

Sept. 1. To-day the seminary was opened for the first time in this place, where it is to continue till suitable buildings can be erected in Madura. Much difficulty was anticipated in bringing the boys from the schools to this distant place; the more so as, at present, the whole country is full of reports and rumors hostile to the mission. On this account it would not have been strange if but a very small number had been induced to leave their homes. But our anticipations were not realized; for not a boy of the classes we intended to

bring, has refused to come or been detained by his parents; and the seminary commences with thirty-four scholars. Thus the hand of the Lord seems to be with us in the very commencement of our undertaking. May his favor ever continue to rest upon it. Of the thirty-four pupils, ten are already members of the church; most of these give good evidence of sincere piety. On the whole we feel that we have great cause for encouragement and gratitude.

### *The Cholera—Romanism.*

Nov. 15. The cholera still continues to carry off its victims in this place, but the plague has not come nigh our dwelling. So evident has been the divine protection, that even the heathen have noticed it, and say that our domestics are highly favored to be under such a safe-guard.

The following incident affords additional proof of the inflexible consistency of Romanism.

Dec. 15. I have conversed with several individuals in the course of the day, in one of whom I was much interested. He is a young man of considerable intelligence, and apparently of much influence in his own village and neighborhood. He is a Roman Catholic, as are most of his people. About three years ago, while transacting business at Madura, he met with one of our native assistants, who conversed with him, and read to him portions of Scripture, etc., by which his mind was in some degree opened to see the truth. On leaving Madura, he took with him portions of Scripture and tracts, and studied them with such effect that he saw and abandoned several of the errors of popery, and used his influence, in a quiet way, to spread the truth among his people. The priests, however, soon heard of his new views, and endeavored by threats to make him relinquish them, but without effect. Finally two Romish priests cited him to appear before them; and when he did so, they reviled him in the most opprobrious manner. He attempted to reason with them, but this made them only the more angry. They demanded the portion of the Bible which he had received from heretics, that they might destroy it, saying it was full of errors. He replied that he found nothing in his Bible that was not holy, and bore the marks of truth; but if they would

make a correct translation of the Bible, and distribute it among the people, he would then give up to them what he now had, but not before. This, though mildly spoken, enraged them still more, and they threatened to excommunicate him, and forbid every one to give him either fire or water, and then pouring upon him a torrent of abuse, drove him from their presence.

He continued firm, however, and being a man of influence, they feared to put their threats into execution. He did not hesitate to say that the priests were destitute of honesty, and he mentioned several facts which fully corroborated his statement. He was very desirous that a catechist and schoolmaster should be sent to his village to instruct the people, and lead them to a knowledge of the truth, and this will probably be done. The pope seems determined to strengthen his interest here, where formerly such multitudes acknowledged his authority; a number of European priests have been recently sent into the district, and as the manifest tendency of popery is the same here as every where else, we shall hereafter, no doubt, find these priests the most determined adversaries to the truth.

### *Ahmednuggur.*

JOURNAL OF MR. FRENCH.

### *Readiness to Hear the Word.*

MR. French is stationed at Seroor, which is on the great road from Ahmednuggur to Poona, twenty-eight miles from the former and forty from the latter. In the vicinity of this station there are many villages which, in common with the whole of the Mahratta country, are regarded as offering much encouragement to missionary effort. Mr. French has recently performed several tours among these villages, a full account of which is contained in the journal from which the following passages are taken. In the first three extracts, several incidents are mentioned which occurred during a tour of eleven days, commencing on the 7th of December, 1842. These will exhibit the character of the work performed by the missionary, and also the readiness of the people to listen to the truth as it is in Jesus.

Dec. 9. Before sunrise we reached Kothool, a small village of fifty houses, two miles and a half distant. Taking a

position near the gate we secured the attention of those who were starting for their fields, as well as of those who staid behind. A large portion of the population must have been together, as our audience numbered one hundred, besides the women who stood and gazed at a distance. It was an interesting sight to behold almost a whole village listening, probably for the first time, to the blessed gospel. They heard us patiently as long as we staid, and I would hope that some of the seed fell on good ground. But we have no right to expect much fruit where so little seed is scattered. I would gladly have left with them the Word of God; but there were few or no readers.

10. Our next stage was to Addulgow, distant six miles, which we reached before sunrise. This village is about the size of the one last mentioned; but it furnished a much more favorable field for sowing the good seed. We had an interesting season with a hundred attentive hearers. Narayan and myself, for nearly two hours, alternately read and explained the Scriptures. Among our auditors were two gooroos, one a brahmin and the other of the wanee caste. They both repeated Sanscrit verses, rather in confirmation of what we said than to oppose it. I was much pleased with their general appearance, and especially with the manner in which they treated the truths of revelation. They gladly received portions of the Scriptures, and said they would read them to their people. I was also much interested in an old man, who is just descending into his grave. He made some very sensible remarks, and proposed some important queries, such as the following: "How can I know the true God?" "In whom shall I trust?" I gave him a tract with this last question for its title. He seemed much pleased with the idea of obtaining a book of this description. May the Lord apply the truth to his heart, and make this tract the means of his salvation.

11. Sabbath. I took my seat this morning in one of the principal streets of the town. The people soon began to assemble, and among the first inquiries was that of a young man who wanted a book on the healing art. I told him I had a book which gave an account of a very celebrated physician, and of the wonderful cures he performed. Upon this I proceeded to read the story of the woman healed of an issue of blood, contained in the eighth chapter of Luke, and commented upon the

skill and power of that Great Physician, not only in healing bodily diseases, but the great disease of the soul. They heard this account with astonishment, especially the young man. Having obtained this favorable introduction, I continued to read the Scriptures, and unfold the plan of salvation through Jesus Christ. The people gave gratifying attention, and many of them followed me to the tent. I now commenced distributing books which were received with eagerness, at the same time giving oral instruction as circumstances allowed. These labors were continued at intervals during the day, so that I hardly enjoyed the rest of the Sabbath.

At the close of this tour, Mr. French remarks, "In these eleven days I have visited thirteen villages, distributed 242 books, including fifty portions of the Scriptures, and proclaimed the gospel to many attentive and interested audiences. If the fruit of these labors shall be proportionate to the pleasure with which they have been performed, the time will have been well spent."

#### *Interest among Females—Mahars.*

The interview with the mahars, mentioned below, will remind the reader of the interesting statements contained in the journal of Mr. Ballantine, and published in the Herald for July.

30. I returned this evening from Kanjungow, ten miles on the Poonah road, where I have spent four days with my family. From some experience we have had, I thought Mrs. French might render herself useful to the females, and my hopes have been more than realized. She has had one or two congregations of women of different classes daily. Most of them receive her instructions with a good degree of interest, though a few, especially of the brahmin caste, seemed more inclined to inspect her dress, and inquire about European habits. This morning she had an interview with the women of the mahar caste. There were thirty or forty present, besides an equal number of children. They seemed much interested in what they heard, and asked many sensible, practical questions which indicated that labor bestowed upon them would be productive of good.

While she was talking with the women, the men of the same caste assembled to the number of forty or fifty to hear me. They listened with good attention, and raised several important



queries which I was glad to answer. They were so well pleased with my replies that they would often say to each other, "Well, what more? It is finished now." Upon this I would proceed in reading the Scriptures and explaining the great doctrines of salvation till other questions arose. One man wanted to know whether there are castes in America as in India. I replied that we had no such system; that the shoemaker and the husbandman and the merchant all ate together; that it often happens that children of the same parents pursue different employments, and sometimes the same individual, at different times, engages in different pursuits. This fact made them marvel. Here, as a general thing, no one pursues more than one avocation, which is that of his ancestors. Another wished to know which, according to the christian religion, was superior, myself or my wife. In reply I took occasion to explain to them the scriptural views of the conjugal relation, and conjugal duties. They seemed much pleased. The hour I spent with this people was a profitable one, and I regretted that I had not visited them before. They said they were afraid to come to us, lest they should offend the brahmins of the temple near which our tent was pitched.

*Playactors—Pilgrims—Admission of a Brahmin—Attentive Hearers.*

On the 16th of January, Mr. French commenced another tour of nine days, during which he visited a number of villages which lie in a southeasterly direction from Seroor. An occurrence at Yelputh throws some additional light on the castes of India.

Jan. 18. On one occasion, when we had gathered a little audience, we were interrupted by the arrival of a company of play-actors, who literally grind the face of the poor. They go from village to village to perform their feats of agility as a profession which they have inherited from their fathers. I showed them the folly and sin of their course, and urged them to forsake it. "But if we forsake it how shall we gain a livelihood?" I replied, "If you will come to Seroor and work in my garden I will support you." "But the ground will not produce if we cultivate it." "That is nothing to you; I will risk that." "But if we forsake the practice of our fathers, our name will become extinct, as the gods in anger will give us no children." After having all their objections an-

swered, they still adhered to their position, that they never would leave the calling of their caste. This incident will explain the nature and strength of the bonds in which Satan holds this people captive. To nothing but life do they cling with more tenacity than their caste.

I paid a visit to Khundoba at his temple, about a quarter of a mile from town. He is represented in human shape, in a sitting posture, with crossed legs, and is about three feet high. He has four hands and a full face, from which stare out two glaring eyes of frightful appearance.

At Chempla, two miles from Yelputh, Mr. French saw a great number of pilgrims returning from a visit to one of the sacred places of that region. One of them came to his lodgings for some books. He could not read himself, but he was pleased with the idea of taking the books to his gooroo or teacher, who, he said, would read and explain them. On receiving the books, he remarked, "Now I have obtained some benefit from this long pilgrimage, though it has been fruitless hitherto." Mr. French adds, "I know not when I have seen a man more rejoiced on receiving a book, and this in view of the fact that it would tell him about the true God and the way of salvation."

On the evening of the 21st, Mr. French reached Wurdgow, a village of about one hundred houses. The chief man of the place soon called on him, and sent a herald to announce his arrival and invite the people to come and hear his message. A congregation of forty or fifty was collected, who listened patiently to the truths explained to them.

22. Sabbath. The pateeel told me last night that the people would be so much engaged that I could not collect an audience this morning. Still I determined to make an effort, and taking my seat at sunrise before the principal gate in Marotee's temple, I sent word into town that I had come to make known the message of eternal life. I soon had the privilege of addressing fifty hearers who listened with the best attention. Almost every eye was fastened on the speaker for an hour. After we had shown the absurdity of trusting in idols, and made known the distinctive characteristics of Christianity, the pateeel called out to an old brahmin who seemed to be the chief oracle in religious matters, "Why do you not reply to these things?" He very sensibly answered, "Because there is no need of a

reply; it is all true, every word of it." This declaration from such a source was peculiarly gratifying, especially in connection with the ocular evidence I had that the whole audience were of the same opinion.

At Alegow, Mr. French was obliged to discuss the merits of the Jain religion, the grand peculiarity of which is that it prohibits the taking of life in all cases. "The venomous serpent that enters your house and inflicts a deadly wound, must not be killed, but quietly expelled. The killing of a moth or an ant is sin. To abstain from taking of life is the substance of the Jain religion."

23. In the evening we had a fine opportunity for declaring the message of God at our lodgings. About one hundred were present and listened with fixed attention, as long as we were able to talk to them. They were mostly of the class of cultivators, who had just come in from their fields, and had not heard us before. It was a delightful task to proclaim the gospel to hearers who seemed to swallow every word that was uttered, and pronounced it all very good. Among those who applied for books was a Jew, who is in the employment of the government as a "native doctor." He wanted a portion of the Scriptures which taught his religion. I gave him, however, a book prepared especially for the Jews, containing an account of the principal prophecies relating to the Messiah, and their fulfilment in the person of Jesus Christ. He is the only Jew I have met in this region; and it was a fortunate circumstance that I had with me a book of the above description.

Mr. French reached home on the 24th; the villages which he visited contained a population of 6,000 or 7,000, but he did not find one hundred persons who were able to read.

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### Nestorians.

LETTER FROM MR. JONES, MARCH 8TH,  
1843.

#### *The Seminary—Description of the Scholars.*

As the time of Mr. Jones is principally devoted to the seminary, he has furnished in this letter a particular account of its arrangements, success, and prospects. It will be remembered that this institution was commenced in

January, 1836, to afford facilities for a christian education of a much higher order than had been previously known among the Nestorians. A considerable number of priests and deacons—some of them far advanced in years—have already availed themselves of its advantages. The value of such an institution, in its bearings upon the intellectual and moral improvement of this interesting people, must be apparent to all.

The seminary building consists of two rooms; one of them is the school-room, and the other is used as a sleeping apartment for those boys who come from too great a distance to return to their homes every night. The school-room is provided with strong benches sufficient to accommodate eighty scholars. It has a pulpit also, and is used as a chapel.

The following statements respecting the number of the scholars, their position in society, and their probable influence, cannot fail to commend this seminary to the sympathies and the prayers of the christian community.

The number of scholars at the present time is about seventy-five. More than a hundred different individuals have been in attendance this term. Many who have been two or three years in the seminary, have been sent to the villages to teach schools.

Among the number of present attendants, are six priests and eight or ten deacons. One of the priests is a lad thirteen or fourteen years old from Jelu, a relative of the patriarch, and designed for the office of bishop. He is amiable, and promises to become a good scholar. One or two other lads will probably succeed to this office, if they outlive the present incumbents, who are old men. The other priests are too far advanced in life to promise much for this world. If they can be brought to feel that influence which will fit them for heaven, it is all that we can ask. Some of them are decrepit, and their locks have been whitened by three score winters, but they are always in their place. They present an interesting spectacle, as they stand in a class with the lads to read the tracts that we have published in the modern language, and are seen by hours together bending over the sacred Scriptures, with an apparent desire to understand what they teach.

The scholars are gathered from all parts of the plain, and several districts of the mountains. They will carry to their homes the truths they learn here, and most of them will, probably, ere

long, sustain ecclesiastical offices. Who can estimate the influence they are destined to exert on their people for good, if they become pious, or for evil, if they remain impenitent? Will not the churches remember this seminary when they pray for the colleges of our land?

### *Support—Instruction.*

The scholars, instead of receiving their board, as in other seminaries, are allowed a small sum, with which they board themselves. The priests receive fifty cents a week, and the others twenty-five cents. A larger sum is given to the priests for the two-fold purpose of inducing more of this class to attend, and of securing their aid when the missionaries go to their villages to preach, without an additional gratuity.

The course of study pursued at the seminary is given below. The theological class has been discontinued for the present.

The principal study is translating the Scriptures, grammatically, from the ancient Syriac into the modern. All that we print in the modern language is read in the seminary. The whole school is taught to write and spell. Arithmetic and geography have also been taught to some extent. We hope to extend this list of sciences, as ability to comprehend them, and interest to learn, increase. In addition to the branches attended to by the whole school, there is a small class in Persian, and also in English. Hebrew and Greek are not taught now, partly for want of time.

I have gone through with the first volume of Newcomb's Questions, as the basis of daily religious instructions, and purpose to proceed with the second volume, as nothing seems better adapted to their wants than truth thus brought out, and fortified at every step, by the testimony of God's word. We have a Sabbath school, and an expository exercise, or a sermon, every Sabbath morning, and another exercise in the afternoon, at which the Nestorians from this part of the city attend. To give those who wish an opportunity to come into our yard to worship, we permit the scholars who belong in the neighboring villages, to go to their homes, where they can many of them hear the gospel preached by some member of the mission; in this way only can we make room for others. Every Thursday afternoon, a sermon is preached by the members of the mission who speak Syriac in rotation. These sermons are

prepared with care, that truth may be brought with the greatest force to the mind and heart. In these sermons the plainest truth is presented without disguise, and listened to with fixed attention. We trust the light thus exhibited will ere long dispel the gross darkness that covers the people, and the way of the Lord will be prepared for the regeneration of this once christian church.

### *Morals of the Scholars—Prospects.*

Where religion has not taken possession of the heart, the state of morals is never very good. We think, however, there is a decided improvement going forward; and when compared with past years, we may say that a great advance has already been made. I have known but one instance of theft this term, though it has formerly been not unfrequent on our premises.

The seminary has regularly advanced from the first both in numbers and in standing. The present year has witnessed a greater increase in the numbers than any preceding one; and probably the next will witness a still greater increase, unless we raise the requirements for admission. Our village schools have been doubled, and are rapidly fitting scholars for the seminary. These will expect to enter as soon as they are able to sustain the required examination. As the ability to read becomes more general, few will expect to take an ecclesiastical office, who have not enjoyed the advantages of the seminary. This is what we wish and expect, and what we must be prepared to meet. Are the churches ready to furnish the support necessary to sustain the seminary in its onward progress? We ask no additional assistance at present, except that aid which prayer alone can procure, the aid of the Holy Spirit. Do not deny us this.

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LETTER FROM MR. PERKINS, MAY  
25TH, 1843.

### *Disputes between Turkey and Persia— Earthquake—Prospect at Erzeroom.*

THIS letter was written from Erzeroom, at which place Mr. Perkins, and the reinforcement destined to Oroomiah, arrived in good health on the 23d of May. The interesting and important occurrence, mentioned below, was expected to render their journey to Persia safer than usual.

The commissioners from England, Russia, Turkey, and Persia, now convened here, to settle the disputed boundaries and arrange other differences between the two latter countries, are said to be making encouraging progress toward an amicable adjustment. This instance of two bloody Mohammedan governments, abandoning the sword and referring their political difficulties to the arbitration of christian powers for settlement, is a striking index of the progress of civilization, and of the general influence of the gospel in Asia.

A frightful earthquake has recently occurred in Azerbaijan, and destroyed the town of Khoy, which contained about twenty thousand inhabitants. It is not yet known how great was the destruction of human life, as the survivors have fled and scattered themselves among the villages in the region. Providentially, however, the major part of the population were without the walls of the city, at the time of the catastrophe, attending the funeral of a much venerated moollah. The Persians are said to attribute this earthquake to the recent appearance of the comet; and the astrologers are clamorous in their predictions of other dire calamities as likely to follow that phenomenon. Khoy, you are aware, is directly on our route, about ninety miles this side of Oroomiah. Previous earthquakes which have occurred in northern Persia during my residence there, have seemed to have their centre in Mount Ararat. Khoy, where this was most severely felt, is about one hundred miles south-southeast of that mountain. These earthquakes, as well as the face of the country, indicates, as I have before suggested, the highly volcanic character of those regions. It is painful to us, who dwell in these dark lands, to contemplate the sudden destruction of so many lives, and the untold sufferings of the many thousands of survivors.

The following statement respecting the station at Erzeroom, is in accordance with the latest accounts of Messrs. Jackson and Peabody. It is gratifying, however, to receive the testimony of a competent witness, who has the means of instituting a comparison between the past and the present.

Our missionary brethren and sisters at Erzeroom are well. They have, within a few months past, as you are doubtless informed, had a good deal of encouragement in their work. The

presence of twelve or twenty intelligent Armenians, assembled at the missionary's house, to be instructed from the Scriptures, is a scene which I could not have anticipated when we passed Erzeroom, less than two years ago, as so soon to be witnessed here. Almost as a matter of course, there is opposition from the hierarchy; but here, as elsewhere, it will only tend to the furtherance of the gospel. The good work at Erzeroom is less advanced than at Trebizond; but though quiet, it is of the same deep and genuine character. There is no striving nor crying in the streets, but the word of the Lord, like the silent leaven, is evidently spreading. I find the state of things, both here and at Trebizond, far more encouraging than I had anticipated.

Mar Yohannan enters with much interest into the religious state of the Armenians here, as he also did at Trebizond.

## Broosa.

### JOURNAL OF MR. LADD.

#### *Greeks in Broosa and the adjacent Villages.*

Mr. Ladd, it will be remembered, was formerly stationed at Cyprus. On the 26th of June, 1842, he left his former station, and removed to Broosa. While at Smyrna he suffered a severe bereavement in the death of an only child. He arrived at Broosa on the 2d of September. His first impressions respecting this place, and its importance as a station for a missionary to the Greeks, are given in the following language.

Sept. 22. We are delighted with the beautiful natural scenery of this city, its towering mountain on the one side, and wide fertile plain on the other; its numerous fountains, and its abundant vegetation, all so much in contrast with the place of our residence in Cyprus. But what claims our first and special attention, is the encouragement it affords, viewed as a field of missionary labor.

The two most important questions relating to this subject are, 1. What is the population of the Greeks here? 2. Are they accessible to the missionary? As to the urgent need of missionary labors among them, there can be no doubt; nor can there be any question that this place is an important centre of influence.

The Greeks of Broosa are reckoned at about six thousand. Most of those in the principal Greek quarter speak the Greek language, and also the Turkish; but those in two other smaller districts speak only the Turkish. They manifest a praiseworthy zeal in cultivating their own language, and its use among them is continually becoming more and more prevalent. They reside chiefly in one part of the city, where also resides the bishop of the diocese; though considerable numbers dwell in two other contiguous Greek quarters, about three fourths of a mile from the principal one.

Another important consideration is the number of Greek villages in the vicinity of Broosa. Of these there are not less than thirty, within a day's ride of the city; embracing a population of about thirty thousand Greeks, much the greater portion of whom speak the Greek. When it is recollected that all these villages have more or less intercourse with this city, many of them a direct and constant intercourse with it, the importance of this field appears greatly enhanced.

All these Greeks are certainly as accessible to missionaries, generally speaking, as other portions of the Greek church in Turkey. These facts convince me, that the field for missionary labor in the Greek department here is intrinsically an important one.

#### *Devotion to Forms.*

The present condition of the Greek church at Broosa, its devotion to forms, and its destitution of the power of godliness are clearly and affectingly set forth in the following extract.

Oct. 20. These eastern Christians are very much surprised that we have so few forms connected with our religion. This destitution of forms and ceremonies is, in their view, almost equivalent to infidelity. The reason of this is obvious. They have no idea that true religion consists in an internal principle, and depends essentially upon a purified state of the heart; but they suppose it to be altogether conversant with external actions. Their whole religious education is adapted to confirm and strengthen this opinion. Neither in their church, nor any where else, do they ever hear the truth evangelically enforced, that it is the state of the heart which determines the character of all moral actions in the sight of God. Consequently they are never led to reflect that the religion

of Christ, from its very nature, must be altogether directed to the improvement of the moral feelings, the dispositions of the soul. On the contrary, their idea of religion seems to be a perfect example of a fundamental error, which human nature in all ages is most prone to adopt. This error consists in making Christianity a mere compilation of injunctions and prohibitions, discretionally fixed by a sovereign God, whose will has been expounded by the holy fathers of the church. Thus their fasts and their saints' days, their auricular confession and holy communion, their adoration of pictures, baptism, penances, and pilgrimages, their making on their persons the sign of the cross, and their attendance at church, embrace the very sum and substance of the christian religion as they understand it. As a general fact, they have no other idea generally of religion than that he is the best Christian, who is the most careful in his observance of these external rites. When, therefore, the external actions have been performed, which these ceremonial observances imply, the claims of religion have, in their view, been satisfied; and they are at liberty to act without any religious restraint whatever, in all the secular employments and social duties of life. In other words, religion, in their estimation, has little or nothing to do in regulating their daily conduct.

It is often surprising to more enlightened Christians that any one can possibly call himself by the name of Christ, or entertain any satisfactory hope of being saved, while he is guilty of such open, flagrant immoralities, as most of these eastern Christians generally commit; not excepting priests, bishops, or patriarchs. But when their view of the nature of religion is understood, the whole mystery is solved. Immoral conduct is perfectly consistent with a strict observance of religious forms; and if their conscience still feels any compunctions of guilt, these are all quieted when confession to a priest has procured the desired absolution. The hope of salvation, therefore, does not at all imply, in their view, holiness of life; and hence to be a good Christian is quite consistent with all manner of wickedness. That there are some exceptions to the general view here given, there is no doubt; but that among the Greeks, not to say any thing of others, such are the prevalent opinions respecting the nature of religion, and such the practical results, is every where apparent to a careful observer. It is obvious, there-

fore, that our business as missionaries to these churches is not merely to reform a lax discipline, to correct a superstitious regard for old and revered forms of religion, or to prune off some excrescences of false doctrine from their theological system; but to teach the very first principles of the religion of Christ.

### *Terrors of Excommunication.*

One of the most formidable obstacles to the progress of evangelical sentiments among the Greeks, it is well known, is the opposition of their ecclesiastical superiors. Christians in this country can hardly appreciate the reluctance which is felt to encounter the displeasure of their patriarchs, bishops, etc. The following incident shows with what effect one weapon of the Greek church may be wielded among an ignorant and superstitious people.

24. We are just making a beginning in our acquaintance with the Greeks here, and have felt much interested in an intelligent and respectable family near us, consisting of the parents, a son and two daughters of mature age, and two other children not yet arrived at maturity. They have all been in no small affliction for about a year past, from the fact that the father and son have been resting under the anathemas of excommunication during this period. The power of inflicting this punishment belongs only to the bishop of the diocese; and he, it seems, makes use of it whenever he chooses against those who are reluctant to comply with his mandates. In this case the excommunication was occasioned by a refusal to comply with his wishes, in relation to the marriage of the son.

The nature of this infliction among the Greeks will show to what sufferings it subjects a family on whom it falls. The excommunicating sentence is solemnly pronounced in the church by the bishop himself. The object of it is not only separated from the society of Christians, but he is deprived of the privilege of being present at public worship, of partaking of the eucharist, and of having any interest in the prayers of the church. He is loaded with the curse of the bishop; and so are all others who may presume to visit his house, or show him the usual tokens of civility in the streets. He is also deprived of the rites of burial. If he be the head of a family, his whole household is brought into disgrace. No priest will sprinkle holy water on the apartments of his house, or invoke a

blessing upon it. In short, excommunication makes a man an outcaste from his nation; although his nearest relatives, and perhaps some few other friends, do not usually break off entirely their intercourse with him.

I have also found some superstitious notions connected with excommunication, which no doubt greatly enhance the terror of it with the multitudes. A very prevalent belief is that the body of an excommunicated person does not, for very many years—I know not how long—suffer dissolution in the grave, but remains unconsumed.

The family above mentioned have, as I said, been great sufferers; but they hope to obtain a restoration to the church before long. This is frequently done, after the bishop has secured his object; not, however, without the payment of more or less money, according to the ability of the person restored, in the way of "presents" to the bishop and his assistants.

This subject is important to us, not only as showing what true converts here will probably, sooner or later, be exposed to, but what influence is now continually brought to bear upon the people, to hinder their intercourse with us. Let those who are impatient because they do not see the missionary work making more conspicuous and speedy advances in these churches, consider the number and the nature of the obstacles which hinder its rapid progress.

### Constantinople.

LETTER FROM MR. DWIGHT, MAY  
31ST, 1843.

THE desire which Armenian females are beginning to feel and to express, that something may be done for their intellectual and moral improvement, is one of the most hopeful signs in respect to this people. The fact stated below is one of many indications that this desire is increasing.

We have had several threats of persecution, but hitherto the Lord has stayed the hand of the destroyer. Some who were inquirers, however, have gone back to their former security, and, as might be expected, have joined hands with our enemies. Such cases are painful, but they are ever to be expected in this world. There are some individuals who are exceedingly active in endeavoring to prejudice the minds of people

against us, and against the truth; some of them employ ridicule and sarcasm for this purpose. The Lord restrains their influence, however, and carries on his own cause in spite of them.

You are aware how little has been done as yet among the Armenian females. Not long since I gave notice to some of our native brethren, that if any of the females would come to my house any time during the week, I would hold myself in readiness to preach to them, every day, if they chose. They cannot come to the preaching service on the Sabbath, nor can they come at any time, in large numbers, without exciting attention and remark. In consequence of my invitation, however, I have had two different companies of them, and although the number was very small, yet I feel no small degree of encouragement from this little beginning, and especially from seeing how exceedingly anxious some of them are to learn the truth. One woman, fifty or more years old, brought her two daughters to hear the gospel preached; they walked at least three miles for this sole purpose! There are several among the females whose minds have been awakened through the labors of the pious priests, and some, we hope, are truly converted.

Our preaching services on the Sabbath are well attended, and we are coming in contact with new inquirers from time to time. This is indeed a great work, and I tremble when I think of my unfitness to have any part in it. The newly enlightened and converted will necessarily take their tone from us. How spiritual, how holy, how zealous, how full of faith and of the love of Christ ought we to be! How near ought we to live to the heavenly world! Oh that all the people of God would lift up their cries mightily for us to the Throne of Grace, that we may speak from hearts full of Christ and of eternal things.

### Smyrna.

JOURNAL OF MR. ADGER.

#### *A Growing Christian—The Book Department.*

THE missionaries at Smyrna, by reason of their connection with the printing establishment for the Turkey mission, are much occupied with editorial labors; and, consequently, have less to report in the way of imme-

diate and cheering results than others who are more favorably situated. The tracts and volumes which they send forth to different and distant parts of the empire, they cannot follow. The good, therefore, which is accomplished, they are unable, in most cases, to ascertain. Not till the coming of that day when all secrets shall be given up, can they show us the entire fruit of their toil and their sacrifices.

The following extracts, however, from the journal of Mr. Adger will be read with interest and pleasure. They are particularly valuable as affording additional evidence of the extent of the interesting work which is going forward among the Armenians, not solely in one or two favorable locations, but in cities and villages widely scattered, and having only a very general connection with each other. The journal properly begins with the 24th of October, 1842; but the first incident mentioned below occurred at an earlier date, and may be regarded as introductory to the regular diary.

*May 16.* I have been much affected and delighted by the tender spirit manifested by an Armenian brother from Constantinople, who is spending a few weeks here, and whom I invited to take up his abode at my house. He is the S. 2d, mentioned in the little tract published some years ago in America, concerning some hopeful young men at Constantinople. It was evening, and our missionary circle were holding their usual singing meeting at my house. It happened, as I rose and left the room, that he also went out just before me. I invited him into my study, and we seated ourselves in the dark, to have a little conversation. I requested him to tell me how he first came to feel a special interest in the subject of religion. He gave me no immediate answer; but after a few moments, as I could perceive by a dim light from the passage, clapped his hands to his face, and burst out into loud weeping. This he repeated several times before I thought it best to interrupt him. After this flood of emotion had somewhat subsided, I asked why he wept. He replied, "I am thinking of Christ's love to me, and how ungrateful I am to him," and then he wept again. We had a long conversation afterwards, throughout all of which I could not but perceive that this dear brother's state of mind was far more tender and lively than my own. He seems to be indeed a living and growing Christian. No one can be long in his company, if able to converse with

him in Turkish or Armenian—or even in Greek, of which he has but an imperfect knowledge—without feeling that there is a real work of the Spirit going on among the Armenians.

Many of the books issued from Smyrna are carried into the interior and sold at about one half of their value. This journal contains several notices of the success of an Armenian book distributor at different places which he visited. Mr. Adger says, November 10th, that this book distributor had lately returned from an excursion to two interior towns, having sold books to the value of sixty dollars. At one place he so far gained the confidence of the priests—Greek and Armenian—that they became purchasers of his books; the Armenian priest even gave notice of his arrival in the church. At a fair at Balikier, he disposed of eighty dollars worth of books. Several respectable individuals agreed to sell books on his account. This Mr. Adger regards as an interesting circumstance.

*Dec. 5.* Our book distributor has returned from his third trip, having been absent two weeks. He visited Cassaba, Philadelphia, and Koolah, returning again by the same route. At one of the places which he visited, some one found in our Jones' Catechism the name of Abraham, without the title "father" prefixed, according to Armenian custom. This was a great scandal, and the man strongly censured our agent for circulating a book which tended to undermine their faith. "I knew not at first," says our friend, "what answer to make to this new objection; but God helped me; I turned to the first chapter of Matthew in the Armenian New Testament, and showed him how it is there said, "Abraham"—not father Abraham—"begat Isaac!"

Some idea may be formed respecting the publishing department—its extent, and its promise of usefulness—from the two following entries.

*Jan. 12.* We find the issues of books and tracts from our depot, during 1842, to be more than 44,000. Of these about 19,000 are Armenian and Armeno-Turkish, and the rest Greek, Greco-Turkish, and Bulgarian. To the nineteen thousand above mentioned, should be added the Armeno-Turkish Old Testaments printed by us, and delivered over to the agent of the American Bible Society. Of these 19,000, about 5,570 are books

of considerable size, the remainder are tracts.

Of the 19,000, more than 14,000 were books and tracts patronized by the American Tract Society. The balance were school-books, of which it may be fairly said that all, except the English and Armenian Grammar, printed in 1835, have a decidedly religious character, although not entitled to the patronage of the Tract Society. Nine of the Tract Society's publications are almost, or altogether, out of print.

Our latest publications have appeared to be the most acceptable; and I expect that our present supply of these will be out of print in a few months. This shows either that the books are better adapted to the people, or the people are more easily suited with the books; indeed I trust it shows both.

14. Mr. Homes writes that he thinks his receipts for books sold during the year past, will amount to 14,000 piastres, or about \$550. Add to this what has been received here and in Greece, and the books of this press, sold during 1842, will be seen to have brought us in not less than fourteen hundred dollars. To this sum should be added something for books delivered to the Bible agent, and sold on his account. But here are fourteen hundred dollars worth sold at half their cost; and therefore it should be said that the poor people of these lands have purchased, in one year, books to the value of nearly three thousand dollars!

#### *Justification by Faith—Forms of Prayer—Books.*

The reader will discover in the following extract the presence and the power of the same Spirit, who has revealed himself so gloriously among the Armenians of Turkey.

18. We are encouraged to hope that M., Jr., is under the special influences of the Holy Spirit. Justification by faith is now a precious theme to him, who, just one year ago, could not repress a smile of contempt for the truth as he heard it preached. He has his younger brother at his room every Sunday, reading with him, and explaining to him the gospel; for here, as every where else, the grace of God is a diffusive principle. Among these Eastern Christians, birth-days are not kept; but in their stead, they observe the feast-day of the saint whose name an individual bears. M. Jr.'s elder brother's



wife being named Mary, he paid them a visit recently on the *feſta* of the virgin. They taunted him with not believing in the ſaints. He juſtified himſelf by ſaying that the Bible gives us no warrant for paying homage to departed ſaints. His brother—who is head of the Armenian Academy of Smyrna—appealed from the Bible to the church. A long diſcuſſion enſued. In the courſe of it, M. ſaid, “I chooſe to ſtand or fall with the Bible; and if I periſh with the Bible, let me periſh!” His brother answered, “So you ſay, and I ſay let me ſtand or fall with the fathers and the ſaints; if ſo many good men periſh, let me periſh with them.” Here is a man going all lengths for and with the creature; we go all lengths for and with the uncreated Savior.

26. I conſversed with our book diſtributer the other day, reſpecting a book of family prayers which I propoſe to tranſlate for his people. He ſuggeſted that it ſhould be put into the ancient language, becauſe prayers in the modern tongue would ſeem ſtrange and cold and awkward to them. He ſaid that even he prefers to hear prayers and to read the New Teſtament in the ancient language for devotional purpoſes, although he underſtands any thing in modern Armenian much better; becauſe, “though his mind apprehends the modern, his heart feels the ancient, and it does him more good!” When, however, I reminded him that he would think it very ſtrange and unnatural for his little ſon to come and aſk him for bread in Latin or Hebrew, he ſeemed to have received a new and pleaſing idea, and ſeveral times afterwards alluded to it with ſatisfaction. But how much light is thrown upon the entire ſystem of theſe churches by his remark that the dead form of prayer does his heart good! They *make* and *do* every part and portion of their religion; it is only ſome parts of it they *feel*. The ſign of the croſs, baptiſm, the Lord’s ſupper, reading or hearing the Bible, etc. etc., are all ſo many things to be done, and when done, no matter whether with or without underſtanding, there is grace in the doing of them.

It will be ſeen by the ſtatement made below, that the influence of the preſs at Smyrna reaches beyond the limits of the Turkiſh empire.

27. An order has come from ſome Armenians in Tabreez, Perſia, through an Armenian friend of mine here, for

ſeveral copies of our books, according to the liſt printed by us on the cover of our magazine. He ſays his Tabreez friends would like to keep an aſſortment of the books conſtantly on hand for ſale.

#### *Sooniatſ’ Society—Mediation of the Saints.*

In the laſt volume of the Herald, pp. 459-9, the formation of a literary and patriotic ſociety among the Armenians was mentioned. It is called the Society of the Sooniatſ, from a race of noble Armenians formerly diſtinguiſhed by their love of country and of learning. This aſſociation appears to be deſtined to exert a powerful influence upon the future condition of its members and of others alſo. Fifty perſons joined it in one week. The object of the ſociety is to promote, in every poſſible way, the advancement of the nation. One of their plans is to ſelect twelve Armenian youth, and ſend them to foreign countries to be educated with a view to their becoming teachers on their return. They are to be called “Children of the Sooniatſ’ Society.” One will be ſent to Magnesia, another to Caſſaba, etc. etc., thus carrying the benefits of education into the interior.

S. is now reading D’Aubigné’s Reformation, with great intereſt, ſitting up till one o’clock at night. He remarked this morning, in reference to the projects of the Sooniatſ’ Society, that perhaps God deſigns them to become agents in carrying on the reformation here, juſt as in the time of Luther he made uſe of learning and learned men as one means of extending his work. It is indeed encouraging to notice how here, as was the caſe in Germany at that time, liberty, learning, and evangelical religion, are reviving together.

Feb. 7. M. Jr. ſeems to be going onward. He has propoſed to the other M., that when they are together and at leiſure, they ſhould occupy themſelves in ſearching the Scriptures, and eſpecially in finding out texts againſt the falſe views which prevail around them. He has taken a great intereſt of late in ſelling our books and tracts to lads connected with the Armenian academy and others.

Under date of February 3d, Mr. Adger remarks that M. was viſited by three men from Kaiſarieh—one of them being K., an old friend, another an intelligent man who ſpeaks Armenian, and the third a youth, ignorant and diſputatious, but apparently in purſuit of the

truth. One of the topics discussed was the mediation of saints and angels.

9. The three men from Kaisarieh called on M. again to-day. It appears that they had been talking over the subjects of their former conversation with some of their friends, and one of them produced Matthew 15: 23, in favor of the intercession of the saints, "And his disciples came and besought him, saying, Lord send her away," etc. In their version, "Send her away," is a request from the disciples that Jesus would grant her petition, and dismiss her favorably; and doubtless such is the meaning of the original. To this argument for calling upon the saints to intercede for us, our friend K. was not able to furnish an answer. The occasion of his visit to-day was to obtain from M. a solution of the difficulty. The deputations young man was confident that none could be given. Great was his astonishment, and great was the gratification of K., when M. showed them that even this passage was against the use of the intercession of saints, since our Lord rejected the request of the apostles, and yet heard the direct prayer of the poor woman herself.

The young man then declared that as soon as the four gospels in Armeno-Turkish shall be published, he would sit down and read the book through from one end to the other, to see what there is in it. So great has been his anxiety to get hold of this book, that he has himself gone once or twice to the bindery to inquire when he may expect to receive it.

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LETTER FROM MR. WHEELER, MARCH  
22D, 1843.

### *Protracted Meeting at Fon du Lac.*

It has been stated in a previous number of the Herald that a protracted meeting was held at Fon du Lac last fall, and that Mr. Ely was about to prepare and send an account of it. In consequence of his visit to Red Lake, as mentioned in the July Herald, he has omitted to do so; Mr. Wheeler, therefore, at his request, has sent a narrative containing the following particulars. Mr. Wheeler is laboring at La Pointe; he went to Fon du Lac to assist Mr. Ely in conducting the contemplated services.

The Indians, having spent most of the summer at Fon du Lac, were about to leave for the rice fields, where they must be left for a season without any religious teacher. As they had not enjoyed a communion season for some time, Mr. Ely felt—and so did the christian Indians—that it would be a great privilege to celebrate the Lord's supper before they should again be dispersed, holding, at the same time, a series of meetings.

This was the first meeting of the kind which I had attended since I came to this region, and to me the occasion was one of peculiar interest. On arriving at Fon du Lac, we were welcomed by Mr. Ely into the large bark lodge in which he and his family had resided during the summer. The Indians, in anticipation of the meeting, had, with some assistance, raised a sort of covering of bark to shelter us from the sun, and under this had prepared seats for those who might be disposed to attend. We commenced our series of meetings on Thursday evening, and closed it on the Monday morning following. We were assisted by the Rev. George Copway, of the Methodist connection; the christian Indians of his station also attended the meetings. On the morning of each day, we held a prayer-meeting at nine o'clock, the females assembling in Mr. Ely's lodge, and the males in the place of public worship. At ten o'clock, and again at two in the afternoon, we had preaching; there was a public prayer-meeting in the evening.

During the intervals of public worship the people prepared and set their nets for fishing. This business, though it was their only means of subsistence, did not interfere, in a single instance, with their regular attendance.

Early in the meeting, the presence of the Spirit was manifest. On Friday evening, several spoke in such a way as showed that the exercises were proving a blessing to their own souls, and that they felt anxious that others might come to a knowledge of the truth. The remarks of all were interesting; some were truly eloquent.

### *Addresses of the Converted Indians.*

After several had spoken, Biajig, the converted chief of the Pokegama band, arose and addressed the meeting as follows: "My friends, I have not yet heard much of the word of God. It is now about four years since I began to listen

to the word of God, and I have been away so much, I do not understand much about it. When I look back upon my past life, I see that I have been a very wicked man; but I feel determined to serve God, and I do feel happy in my heart, especially since this meeting commenced. I cannot say that I overcome all my sins, but I do strive hard to serve God. When the enemy (the Sioux) came close upon me, I fled for my life, because I wanted to live; and this is the way I get away from sin, I flee to God."

Martin Luther, a christian Indian from Sandy Lake, next arose, and having first shaken hands with all the missionaries, as a token of the love he felt for them, said, "I want to say what I wish in my heart. I am very glad that I have heard the word of God. You tell us to speak the desires of our hearts. My wish is that others may hear the word of God, as I have heard it. There are some here present to-day, who never used to sit in this way, and listen to the word of God. I wish that all of us who are Christians were like little children. When children are afraid, they run to their parents; so I wish we might run to God. And I wish all I now see, were like men half frozen. When we are travelling in the winter, and see a little fire at a distance, we go to it, and warm ourselves. When there is but a little, we huddle around it; so I wish we might come to God, and be warmed by his love, and partake of his mercy and goodness. I believe in the great Spirit of the Bible, that he is the true God, for I see every thing he has made around me. But where are our gods? We cannot find a track of them. We called any thing a manito (spirit.) I have tried all our gods, and know that there is nothing in our religion." This man had lost all his children. When they were sick, he employed Indian jugglers, who professed to have power over evil spirits. He made feasts to the spirit, and offerings of his property; but his children all died. In this state of affliction, he was met by the missionary, who preached unto him Jesus. He immediately embraced the Savior, and found peace to his soul.

A son-in-law of Biajig next arose; he had heretofore lived as a heathen Indian, but now he expressed his determination to serve God. He had just returned from a war expedition against the Sioux. Before going, he had solemnly promised the Lord, if he would

spare his life, he would never go again, and would become a Christian on his return. While absent he was closely pressed by the Sioux, and barely escaped with his life; he now arises to fulfil his vow. "I am glad," says he, "to have the opportunity of speaking. I want to say a few words, and if this place was full of people, I should say just the same things. I want to say, that if any of you ever make a grand medicine dance, or any other heathen feast, never send for me. I shall not attend, or join in any more of your heathenish practices. But if any man sends for me to visit a sick person, I shall go and give him such good medicine as God will approve, such as he has given to grow in the woods." Having been a medicine man, he meant to express his determination to give up all his jugglery; but useful roots and herbs he should continue to use.

Sabbath day we had preaching in the forenoon, and the sacrament of the Lord's supper was administered in the afternoon. Biajig and Theressa, the wife of one of the native brethren, both of whom had indulged a hope for some time, were received into the church. The christian name we gave Biajig was Daniel. Two of his children also were baptized. It was a solemn and impressive occasion. The pagan Indians who attended the meeting, listened with fixed attention; and we trust they went away more deeply impressed with the importance of religion, though only one of them came out, and publicly renounced heathenism. Monday morning we called the Indians together, exhorted them to continue steadfast in the Lord, committed them and ourselves to the grace of God, and started on our way home.

### *Labors at La Pointe.*

The letter which contains the foregoing statements respecting Fon du Lac, also gives an account of the labors of the missionaries who are stationed at La Pointe.

In respect to our labors here during the winter, we have been enabled to pursue a more systematic and uninterrupted course of effort than we were last year; and, to some extent, we have been permitted to see the work of the Lord prosper in our hands. The average number in each of our schools has been between twenty-five and thirty; most of the scholars have been quite

uniform in their attendance. Our services upon the Sabbath have been continued, as usual, in English and Indian; and we may say, with increasing interest in respect to the native congregation. More Indians have attended public worship upon the Sabbath than ever before at this station; the number has been about forty. Our Sabbath school, which has heretofore embraced scarcely any but half-breeds, has this winter numbered between twenty-five and thirty, one half of whom have been full-blooded Indians. Besides three services in Indian upon the Sabbath, brother Hall has held regularly two meetings in Indian during the week; a native female prayer-meeting, once a week, has been well sustained.

Another branch of effort, which we regard as absolutely essential to the successful prosecution of our labors, is the personal visitation of the Indians from lodge to lodge. Here we can carry the gospel home to the people, and press its claims upon their hearts and consciences personally. Here also we can preach to many whom we never see in the house of God. We have endeavored to spend so much time in this department of labor, that all who are disposed to listen to us, have, as often as once a week, been brought under our instruction. Some have listened to us who have heretofore stood entirely aloof. Some few, who have been confirmed heathen, now consider themselves as inquirers. One old man, in whom we have felt much interest, told us a few days since, when about to leave for the sugar camps, he had made up his mind, not only to listen to the word of God, but to try and obey it. While we feel encouraged in view of these things, we hope with trembling. We labor among an unstable people, and our fondest hopes among them may be blasted; but the promises of the Lord are yea and amen, and here is our true ground of confidence. The wife of our interpreter, Henry Blatchford, has joined the church this winter. She had been sick during the summer and autumn, and was, as we supposed, in the last stages of consumption, when, to our joyful surprise, she suddenly recovered. During her sickness, and since that time, she has been in a very happy state of mind, and is exerting a decided influence in favor of religion. Her own sister, who a few months ago was a strong Catholic, has, we trust, passed from death unto life. Her relatives are most of them Catho-

lics, and if she maintains her adherence to the truth, it will doubtless be in the midst of much opposition.

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### Sioux.

LETTER FROM DOCT. WILLIAMSON,  
MAY 5TH, 1843.

#### *Health of the Missionaries and Converts.*

THIS letter is written from Camp Cold Water, near Fort Snelling. It first records the goodness of God, during the past year, to the families connected with the mission, and also to the Indian converts.

The lives of all the members of this mission, and of all our children, have been preserved through another long and severe winter; of more than a hundred and thirty baptized Dakotas, connected with the mission, no adult, and only one child that I know of—and I have recently heard from nearly all—has died within a year. This is the more remarkable when we consider that they have been widely scattered, most of them having been far removed, the greater part of the time, from what they have for years considered as their home, suffering much for want of food and shelter, and often reproached with having caused the failure of the crops last year, and all the other calamities which have come on the Dakotas of late years, by forsaking the customs of their ancestors. That no more deaths should have occurred among them, in such circumstances, appears to me a special mark of the favor of God to his poor people, to stop the mouths of their adversaries.

#### *Indians near Fort Snelling.*

In consequence of the failure of the crops of the last season, many of the Sioux were obliged to disperse to different places, in pursuit of the means of subsistence. More than half of the members of the Lac Qui Parle church spent most of the winter in the vicinity of Fort Snelling. Doct. Williamson left Lac Qui Parle, his regular station, and spent the winter at Camp Cold Water. He describes the privations and sufferings of the Indians in the following extract.

One principal object which I had in view in coming to spend the winter here, was to procure some aid for those who came in this direction, in conse-

quence of the failure of their crops. My success has exceeded my hopes, but not their necessities. I hope the aid they have received will render many of them better disposed towards the United States, and more willing to listen to the instructions of missionaries, than they have been heretofore. The government granted them \$2,500 worth of blankets, guns, and ammunition, and a large surplus of provisions in the fort here was issued to them, besides much that was given by individuals. Without this assistance, many of them, it would seem, must have perished of hunger. The weather throughout February and March was very severe—the average cold of the mornings being several degrees below zero, and lower than for any two months previously on record. The snow was, at the same time, too deep to admit of travelling or hunting without snow-shoes, of which they had none, and very few of them had even the materials for making them. The almost constant high winds greatly impeded their efforts at fishing, by almost immediately filling with snow the holes which they cut in the ice, or at least congealing the water so that they could not see to spear the fish. The corn crops throughout this region were light last year, so that the scarcity was universal among the Indians; and after eating up their corn and such provisions as could be spared from the vicinity of the garrison, many, before the thaw commenced, were reduced to the necessity of subsisting on a syrup made of hickory chips, and on the boiled bark of the bitter sweet. They became greatly emaciated; many of them were scarcely able to walk; and it was reported that several starved to death; but perhaps this was an exaggeration.

I suppose it is rarely the case that any of the Indians know, when they get up in the morning, what their breakfast is to be, or where it is to be procured; and this will be their condition till the corn, which they are yet to plant, will yield corn fit to eat. But He who feeds the ravens, feeds them; and though when in such circumstances they suffer much, and by begging greatly annoy white people who dwell among them, there is little danger of their starving to death in summer.

Doct. Williamson succeeded in securing the regular attendance of a few natives on the Sabbath. Some members of the church, on account of their unfavorable circumstances,

unable, perhaps, to enjoy the means of grace, have declined in spirituality; one or two have dishonored their profession. Most, however, manifest a strong desire to be restored to the full privileges of the mission. One man has been baptized; his mother, sisters, and wife have been members of the church for several years.

Most of the whites in this region entirely neglect the means of grace, making the Sabbath a day of amusement or worldly business; this course of conduct, with their licentiousness, has a very pernicious influence on all the Indians. Whiskey also has been very abundant, causing the death of at least three white men and two Indians during the winter. Most of the whites and half-breeds, capable of conversing with white men and Indians, are papists; and they are very willing to excite prejudice against the truth. The Indians of this region, while their intercourse with white men has taught them some things which render them much more capable of influencing those who live farther from the frontier, have made far more progress in learning the vices than the virtues of their more civilized neighbors.

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LETTER FROM MR. S. W. POND, MAY  
29TH, 1843.

### *Indians at Lac Qui Parle.*

IN consequence of the removal of Doct. Williamson to Camp Cold Water, as mentioned in the preceding letter, Mr. Pond took his place at Lac Qui Parle. About forty Indians only remained at this station during the winter. Owing to the presence of large herds of buffaloes, within a few miles, the supply of food was abundant. Thus, it will be noticed, those who left Lac Qui Parle to avoid a scarcity of provisions, encountered the very evils which they feared; while those who remained, suffered no inconvenience whatever. Nearly all the Indians who went to the vicinity of Fort Snelling, at the date of Mr. Pond's letter, had returned. Some had no seed corn to plant, but they were supplied by the mission families.

Those who have passed the winter here, have been very regular in their attendance on public worship. The children have also attended school regularly, and most of the adults have

been diligently engaged in learning to read. During the past year, the average number in the sanctuary, on the Sabbath, has been about forty. Our school has been small, consisting of about twenty scholars. Owing to this fact, however, they have had a good opportunity to learn, and have made considerable progress in their studies. They have also attended Sabbath school regularly during the winter.

No addition has been made to the church during the past year. Several individuals of both sexes desire to make a public profession of religion, and we hope that some of them are seriously inquiring the way of salvation; but we do not think any of them give such evidence of being converted as to justify us in admitting them to the church. We are grieved at the conduct of many who have made a profession of religion, and find it necessary to use great caution in examining candidates.

The superstition and idolatry of this people are evidently, though gradually, disappearing; and though we have no reason to hope that many of them are born of the Spirit, we have the satisfaction of knowing that not a few of them have lost all confidence in the lying vanities to which they formerly trusted, and are convinced of the truth of the gospel.

The fact stated below indicates some progress towards civilization. Mr. Huggins is connected with the mission in the capacity of farmer, and assists the Indians as his circumstances permit. To Indians like the Sioux, not a little of this kind of aid must be furnished, if their social condition is to be more than very gradually improved.

Mr. Huggins has lately assisted two Indians to build log houses. These are the first log houses the Indians have ever built at Lac Qui Parle, but we hope they will not be the last. Hitherto they have lived in frail tabernacles, made of skins or bark, but many of them now seem desirous to build comfortable houses; and if they are not disturbed by treaties, we hope, in a few years, to see them occupying permanent habitations. The aversion of the men to labor has always been a great hindrance to their improvement, and we are much encouraged at seeing some of them beginning to build houses, and plant fields with their own hands.

## Oregon Indians.

### REPORT OF DOCT. WHITMAN.

#### *Introductory Remarks.*

It was stated in the last annual report that the southern branch of this mission, embracing the stations at Wailatpu, near Walla Walla, and Clear Creek and Kamiah, higher up on the waters of the Snake river, had been discontinued. At a special meeting of the mission, held in October last to consider this decision, it was thought advisable that Doct. Whitman should personally communicate the condition and prospects of these stations to the Prudential Committee. After a long and toilsome journey, he reached Boston early in the spring; and upon hearing the representations which he made, it was resolved to sustain the operations of the mission without any material change. Were the prospect of benefiting those for whom it was more especially established even less than it is, there are other considerations which would justify its continuance. Aside from its influence on the Indians, the emigrants, who are now crossing the Rocky Mountains in companies containing, sometimes, hundreds of souls, will be in a most deplorable condition, if they find in their new homes nothing better than heathenism or Romanism.

Another object of Doct. Whitman, in making the above mentioned visit, was to procure additional laborers. He desired also to induce christian families to emigrate and settle in the vicinity of the different stations, that they might relieve the missionary of his secular responsibilities, and also contribute directly, in various ways, to the social and moral improvement of the Indians. How far his wishes in these particulars will be responded to, is at present uncertain. He set out upon his return to his labors about the first of June, and probably he has nearly, if not quite, reached his station.

Having been requested to draw up a written report respecting the condition of the Indians, their customs, habits, peculiarities, etc., and also concerning the influence of the mission upon them, he made a communication from which several extracts will be given. He first describes their success in cultivating the soil.

#### *Progress in Agriculture.*

In the months of February and March, the Indians return from their winter dis-

persion to commence their agricultural labors, and also to avail themselves of such provisions as were stored the previous fall; of which potatoes, corn, and wheat form an important part. February, March, and April are mostly devoted to preparing and planting the ground. About fifty in the vicinity of Wailatpu cultivate from one fourth of an acre to three or four acres. Many others have smaller patches, mostly of potatoes, which do much for a poor and often fatherless family. I have been most agreeably surprised by having individuals call on me to grind corn for them the last of June, especially by an old man who has been deprived, through a rheumatic affection, of the help of his wife in providing food. He said to me last fall, after corn harvest, "I want to get four or five bags of last year's corn ground, as my new crop is now secured." I adduce this as evidence of growing economy and industry.

The first and second year, one or two grubbing hoes were furnished by the station to those who were thought likely to make a good use of them. Ploughs have of late either been lent or sold to all who were able and desired to use them. Seed was furnished for the first three years without any particular restriction, not only to those near the station, but to those also who came from a distance. Since that time we have generally demanded compensation for it. Our object has been to aid them in that way which should most effectually call forth their own energy, economy, and resources.

I may remark that the desire to cultivate the earth has not been confined to the station, but has become very general among most of the Indians at their respective places of resort. At Lapwai—the station of Mr. Spalding—and its vicinity, there has been as much success in cultivation as at Wailatpu; and the number who cultivate is greater, and I believe the quantity of ground is larger. Near the vacant station at Kamiah, a great addition was made the last year to the tilled lands of the Indians, besides the land of the station, most of which was cultivated by them also.

At this, as also at the other stations, the last season, a number of cattle were brought from the Wallamette settlement, in exchange for horses. One horse is given for a cow of the California breed. The Indians have from fifty to seventy horned cattle, mostly cows, which they have obtained from the

Hudson Bay Company, the settlers and Methodist mission on the Wallamette, the mission of the Board, and also, the last year, from emigrants.

One Indian only has been furnished with sheep by our mission. These were received in payment for care taken of the sheep of the mission in guarding them from wolves during the winter. The number who resort to the Wailatpu station has not greatly changed; but all do not now attend our meetings as formerly—some having adopted the papal forms.

#### *Migrations—Attendants on Public Worship.*

The migrations of the Indians, as they take place from year to year, are given below. It will be seen at once, that in consequence of these changes the number of those who attend upon the service sustained by the missionary must be very fluctuating.

Their migrations are much in the following order and manner. The spring return is the most general and uniform. During this period, the congregations on the Sabbath are from two to four hundred; and from twenty to fifty, on week day evenings. Planting commences about the middle of April, which is also the period for commencing the *raush* harvest. To obtain this farinaceous root—known to travellers and traders as the biscuit-root—they disperse along the streams coming out of the Blue Mountains. Some are not more than ten or fifteen miles from the station, while others are thirty or forty. This root forms a great staple of native food, and will be likely to continue such for a long time.

From six to eight weeks are spent in gathering, drying, and depositing this root. During this time, and about the tenth or fifteenth of May, the salmon arrive, and some fruits are ripe, which receive their share of attention. At this season, all the smaller tributaries of the Columbia are barred by a web or wicker work of willows for taking salmon. The skill of the natives is favorably displayed in this simple contrivance, and their toil is amply repayed by the quantity taken. While thus occupied, they visit the station to attend to the cultivation of their crops, a labor, in most cases, performed with ease and neatness. The latter part of June is the usual period for Buffalo hunters to set out on their expedition.

A migration of from forty to sixty miles takes them across the Blue mountains into the Grand Round. The river of Grand Round is well supplied with fish, and the mountains abound with bears, deer, etc.

The wheat harvest—which begins the latter part of July—and the care of their other crops bring many to the station who remain till the first of October, or until the potato harvest is passed. During this period there are more in the neighborhood of the station than at any other period, except the spring; our congregation averages from fifty to two hundred. A great number come and remain for a short time, and then leave, while others take their places. During this period their attention is divided between their crops and herds, hunting and fishing, and preparing dried fruit. Soon after the potatoes are secured, they begin to disperse to winter quarters. From fifty to sixty only remain during the winter.

#### *Results—Superstitions.*

Many are benefitted by this station, who seldom if ever bring their families here. Individuals from different places visit us for the purpose of being taught, or receiving medicine and other favors. Occasional visits are also made to some of these places, and instruction is imparted. In this way an extensive acquaintance is made, and much useful information and religious instruction given.

Those who resort to this station are the Wailatpu, Walla Walla, and Numipa Indians. The attention given to us during religious worship, is generally good; instruction is listened to with solemnity and interest. Worship is maintained by the principal men, morning and evening, at which most are present. Those who do not attend have what comes nearer to family worship in their separate lodges. Their migrations do not occasion any departure from this practice, so far as I am apprized.

I have abundant evidence of the restraining power of religious truth upon the minds of the natives, both from their remarks and from my own observation. A chief, of great notoriety for his jugglery, has often told me what he would have done in such and such cases which he named, intimating in what way he would have taken revenge; but he added, "I am now made weak by what I have been taught of my future accountability." Murder, violence, and revenge

are a terror to him now. The most violent and ungovernable fits of rage, I have ever seen among them, have calmly passed into kindness and perhaps submission, under the restraining influence of the gospel.

Doct. Whitman next proceeds to give some account of the superstitions of the Indians.

Their belief is that the present race of beasts, birds, reptiles, and fish were men, who inhabited the globe before the present race. Although doomed to their present state, their language is still retained, and these beasts, birds, reptiles, and fish have the power to convey this language to those people into whom they see fit to pass. To obtain this boon, boys are required to leave the lodge, and repair to the mountains alone, and there to stay for several days, without food, in order to be addressed by some of these supernatural agencies. Some return without any assurance of the kind. Others believe themselves to have been addressed; and they are very free to communicate what was said to them, while others profess great secrecy, and claim great reverence on account of their mysterious possession.

At these times they profess to be told what is to be their future character, and in what way they may secure honor, wealth, and long life, how they will be invulnerable, and if wounded by what means they may be healed. The surgical knowledge imparted generally consists in directions how to cast off the extravasated blood, and then to sit in a stream of water, and sing according to certain rules. At these times they say one person becomes possessed of power to strike, or shoot another, with an invisible influence, or arrow, so that disease and death will follow. This is the foundation of the system of sorcery, as seen in the so-called medicine men.

#### *Medicine Men.*

The careful reader will notice a striking coincidence between the scene described in the following extract, and the feats of the witch doctors of Africa.

Most of their efforts to cure the sick consist in obtaining one medicine man to counteract another, who is supposed to have caused the sickness. The sorcerer employed for this purpose calls to his aid a number of persons, who sing and beat upon sticks with a horrible noise, while he himself sings and talks,



and practises sundry contortions, using at the same time a variety of incoherent expressions supposed to be the language of the former race of men, as delivered to him by the beast, bird, reptile, or fish, which is helping him in his conjurations. After a sufficient display of this sort of machinery, and a full lecture to his coadjutors about the disease, its cause and cure, he proceeds to extract the evil, by placing his hands on the diseased or painful spot, and then, if successful, he casts himself upon the floor with his hands in water as though what he had extracted burnt him. He then shows what he has drawn out, and he afterwards drives it off into the broad space, and prognosticates a cure. But when he sees a prospect of death, he often points out some one who, he says, is causing the sickness, and declares the other to be possessed by a more powerful agent than himself, so that he cannot overcome him. Should death occur in such a case as this, they watch the dying person to see if any expression of his fastens suspicion upon the person named; and all are careful to remember if any hard words had passed, or any cause whatever confirms the supposition. Very often, in cases of this kind, nothing can save the conjurer. The number and horror of such deaths that have come under my observation, have been great.

In the same way, individuals arrogate to themselves power over the winds, the clouds, the rain, the snow, and the seasons. In short, all and every desired or desirable object is sought for from this source. Some are losing their confidence in such things, while others are yet strong in the belief of their reality.

Among the different modes of gaining influence on account of the supposed possession of supernatural power, the following is mentioned.

A young man shot himself through the body last July, in order to convince his countrymen of the strength of his supernatural protecting agent. The ball entered the abdomen—a little to the right and below the umbilicus—and came out by an oblique line above and near the spine on the same side. This occurred sixty miles from my house at the Grand Round, and the third day he encamped near me for the night, and I saw him, and examined his wound in the morning. He was walking about, and making his preparations to depart; and soon he rode off on horseback. This was the second trial of his strength, having shot himself through, in much the same way, about two years before. The body was preserved from the flash by his leather shirt. He will now be regarded as a strong mystery, or medicine man.

## Proceedings of other Societies.

### Foreign.

#### FRENCH SOCIETY OF EVANGELICAL MISSIONS.

At the nineteenth anniversary of this society, recently held at Paris, it appeared that there were in the treasury, on the 20th of April, 1842, 84,913 fr., and that the receipts for the year ensuing were 90,952 fr. The expenditures of the year amounted to 116,110 fr.

In the report of the foreign operations of the society, the mission to South Africa is represented as being very prosperous. The progress of the natives in education is described as remarkable. In the schools at Beersheba, there are 450 pupils daily; the old and the young repair to the place of instruction with equal eagerness. At Morija, more than 3,000 copies of different works have been put in circulation in little more than a year. Those who are taught in the schools become the teachers of others, who have not the same advantages.

At the first sound of the bell upon the Sabbath, the natives may be seen descending from the mountains, with their Testaments and their hymn-books under their arms, or suspended from their necks. Within the last year, one hundred adults have received baptism. The entire nation of the Bassootos is represented as ready to embrace the gospel. Some of the natives have become valuable helpers; they have carried the message of salvation along the banks of the Orange river.

The report mentions some striking instances of conversion. One young man, lately proud, dissipated, and unlovely, is now a Christian, a preacher of the gospel, of irreproachable conduct and great usefulness. A woman, who had eaten the fruit of her own body, now sits at the feet of Jesus, clothed and in her right mind. Some children, who were cut down by a fatal epidemic, exclaimed just before their death, "Weep not for us; we are going to Jesus, we are going to the Savior." The labors of the missionaries were commenced,

and have been continued in the midst of peculiar dangers and trials. One of them, assisted by the natives, has killed twenty lions in the act of devouring his cattle, etc.

The society proposes to enlarge its operations, by sending missionaries to the Marquesas, the Society Isles, the French colonies, etc.

Addresses were delivered by Count Agenor de Gasparin, Col. Tronchin, of Geneva, Rev. Mark Wilks, and others. In relation to the seizure of Tahiti by the French, Count Agenor de Gasparin remarked :

The report has reminded you of certain recent events, which impose upon us grave, urgent, imperative duties. I shall not go into an examination of these transactions; but we may be allowed to express our grief and our sympathies in behalf of those who suffer. At this very moment, these afflicted brethren are thinking of us; they are hoping that some marks of sympathy and some relief will come from us. We ought to prevent a religious question from becoming a political question; we must take care that protestantism is not identified with England, and Romanism with France. We must establish missions every where in the Pacific. French Protestant Christians must be met in every battle-field; to advance, a way must be made over our bodies.

The conclusion of this address is as follows :

What do we want? Men and money. As to men, let all the churches pray, and we shall have missionaries. I am persuaded that we shall find them among our pastors and ministers; they are now unknown, concealed perhaps, but they are there. As to money, I am ashamed to touch this question; but it must be done, once for all. Do you know how much would have been given by a certain church—I do not say of the Bassotos, but of the ancient Jews—had it been as large as the Protestant church of France? It would have contributed 100,000,000 fr. The Protestant church of France represents an income of 500,000,000 fr. The Jews, according to their law, gave one fifth of their income. Doubtless Christ has brought us liberty, but it is the liberty of doing more, and not the liberty of doing less. Let each one become penetrated with the necessity of acting, speedily and liberally. The Lord will aid us; still we must act.

#### ENGLISH BAPTIST MISSIONARY SOCIETY.

THIS society held its fifty-first anniversary on the 27th of April, J. L. Phillips, Esq., in the chair. The meeting was addressed by Rev. James Edwards, Rev. Dr. Alder, Rev. Dr. Leifchild, Rev. C. M. Birrell, Rev. John Clarke, from West Africa, Rev. J. P. Mursell, Rev. C. H. Elven, Henry Kelsall, Esq., W. B. Gurney, Esq., and Rev. Dr. Murch.

The receipts of the year amounted to £21,198, of which £15,250 were contributed for the general purposes of the society. The total receipts of the year, including sums already paid to the jubilee fund, were £50,586.

#### WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this society was held on the 1st of May, John P. Plumptre, Esq., M. P., in the chair. Rev. Elijah Hoole read the financial part of the report. The gross income for 1842 from the ordinary sources was £99,253, which is £3,434 less than the income of 1841; the contributions toward defraying the old debt, including grants from the centenary fund, amount to £17,092. The expenditures of 1842 were £100,663, which sum exceeds the ordinary income by £2,410. Rev. John Beecham read the report of the society's foreign operations, giving an account of the state and prospects of the several missions.

The meeting was addressed by Rev. Dr. Hannah, Peter Jacobs, an Ojibwa missionary, in the costume of his tribe, Rev. Thomas Mortimer, Rev. James Smith, Rev. Dr. Leifchild, Charles Hindley, Esq., M. P., and Rev. Wm. B. Royce, an African missionary. Among the resolutions adopted were the following :

This meeting delights publicly to recognise, as fellow-laborers in the work of the world's evangelization, the several Protestant and Evangelical Missionary Societies in Europe and America, as well as the societies for the conversion of God's ancient people to the faith of Christ; and affectionately sympathizes with them in those trials to which their faith and patience are occasionally subjected; while it rejoices in the good which the Great Head of the Church is pleased to effect by their endeavors, and looks forward with joyful anticipation to the period when both Jews and Gentiles shall be gathered into the fold of the gospel.

This meeting especially expresses its sympathy with the London Missionary Society, on account of the perilous circumstances in which its mission in Tahiti is placed by the recent proceedings of the French in that island; and, entertaining a strong sense of the dishonor in which France would be involved, should her arms continue to be employed in what cannot but be regarded as a popish crusade against protestant missions, earnestly recommends that the most strenuous exertions continue to be made, in every proper and available way, to induce the French government to retrace its steps with regard to Tahiti, and abandon its obvious designs upon Vavou and other christian islands of the South Pacific.

This meeting earnestly recommends more fervent prayer to Almighty God that he will vouchsafe the guidance and blessing of his Holy Spirit to the directors and committees of the several missionary societies; and that

all the difficulties and opposition with which his servants have to contend in the mission field, may be overruled for the advancement of his own glory, and the rapid extension of the Redeemer's kingdom in this world.

#### JEW'S SOCIETY.

THE thirty-fifth anniversary of this society was held on the 6th of May, Sir Thomas Baring, president, in the chair. The following persons took part in the proceedings of the occasion:—Lord Ashley, Rev. E. Bickersteth, Rev. Henry Caswell, professor in Kemper College, Missouri, Rev. Hugh Stowell, Rev. J. W. Cunningham, Rev. E. Tottenham, Rev. W. R. Freemantle, Rev. Dr. M'Caul, Rev. W. W. Pym, and Rev. Dr. Marsh. The receipts of the year amounted to £24,183; the expenditures to £20,815.

#### RELIGIOUS TRACT SOCIETY.

THIS society held its forty-fourth anniversary on the 5th of May, John Labouchere, Esq., in the chair. The meeting was addressed by Rev. Daniel Wilson, Rev. John Clayton, Rev. Wm. Carus Wilson, Rev. J. B. Condit, Portland, U. S., Rev. Augustus Hanson, a native African and chaplain to the Gold Coast, Rev. Henry Hughes, Rev. Joseph Angus, Rev. Dr. Krummacher, Rev. Thomas Mortimer, and Rev. George Smith.

The total receipts of the year amounted to £51,138, of which £43,064 were the proceeds of sales. The expenditures amounted to £49,599; the gratuitous issues amounted to £6,849. The new publications for the year were 218; the number of pages issued was 16,067,176. The total circulation of the society, in nearly ninety different languages, including the issues of foreign societies assisted by this institution, have already reached nearly 377,000,000.

#### MISSION OF THE LONDON SOCIETY AT TAHITI.

A letter written by one of the missionaries, October 15th, describes their state and prospects as follows:

At this moment we possess more of the people's confidence than at any other period of the mission; they now see that we are their real friends. Whilst French, English, and Americans are quarrelling with one another, and striving who shall make most of the depressed and humbled state of the people, by possessing if possible their lands, we

are now, after forty years' labor among them, not possessed of a single inch of the soil which we can call our own. Since the period that the French quartered the tri-colored flag on the Tahitian shore, there has been but one feeling existing among the people of the latter towards those of the former nation, namely, a deep-rooted hatred, which only needs an occasion to show itself. We are watched very narrowly, and need much prudence and circumspection. There is an individual, an Irishman—who has been a creature of the popish faction—who makes a visit here every week for the purpose of knowing all I say and do. There are also spies all round the island of Tahiti, and persons too whom no one would suspect to be in that character.

The more sensible part of our people say, "Had the Roman Catholics arrived instead of the Duff they would not have had so much toil and anxiety as the protestant missionaries had, inasmuch as the two religions, of Roman Catholicism and paganism, were so much alike." One course, and one only, is left to us, namely, to pursue the plan we have hitherto pursued, but, if possible, more effectively; to preach Christ—the cross of Christ—in all its bearings on the present and future condition of man, and faithfully to warn all classes of the fearful condition of those who obey not the gospel of God.

I am happy to say that we have not yet seen any demonstration in favor of the papal heresy. We seldom take any notice of it in our sermons, readings, and conversations with the people, unless the subject is either forced upon us by the latter, or comes naturally under review; and then it is not the men, but the doctrines, we expose. All is carefully noted down, and carried to head-quarters by their creatures, and we are, forsooth, put down as "enemies to the French government."

Another letter from the Rev. J. T. Jesson, dated December 19th, confirms the foregoing statements.

On Monday, the 26th of September, the priests opened a new chapel on their premises—a beautiful valley, where they are building the largest house in the islands. The band from the ship accompanied the high mass, and great numbers of the natives were attracted to the spot. Carot, the vicar-general, preached in Tahitian. Thus the work has commenced. The priests dined on board, and were treated with naval honors. Popery is established by the mouth of the cannon; how beautifully it maintains its character! The priests, however, are just quietly lying on their oars, waiting for the arrival of a bishop for Tahiti, and a cargo of priests. Such is the position of affairs at this time.

I have not heard of a single convert to Romanism; on the contrary, I know that, throughout the islands, the general feeling is that of cordial hatred, blended with profound contempt. I should not, however, neglect to state, that there are two chiefs, Hitoti and Paofai, two bad men, though members of the church at Teirei, who, from political feeling, have always been opposed to the present reigning family. I should not be surprised if these men were to become papists; and if so, they would exercise an influence over others.

Their influence, nevertheless, is very limited, for they are known among the people as bad characters. Under present circumstances, I feel that most emphatically, "we know not what a day may bring forth."

I shall quietly watch passing events. If the papists have this field, they must take it; every inch must be hardly fought for. I have strong confidence in the power of truth, and in the word and grace of Jehovah. The only things I fear are cannon-balls. Under these circumstances, however, we have great cause for thankfulness. My heart is cheered within me when I behold our much increased schools, and our much enlarged congregations. At no period of the history of the Tahitian mission, have there been more, if so many, individuals attending on the means of grace. I have just returned from Tautira, where I have been visiting that large and important station. Though the weather has been unusually wet, the schools were attended by from one to two hundred children. The congregations are large and very attentive, and numbers are seeking admission to the churches; many of these I shall probably receive as soon as Mr. Pritchard arrives.

It was stated in the Herald for July, that the London Missionary Society had appealed to various kindred institutions for their sympathy and co-operation. In addition to the expressions of fraternal interest, already published, cordial and grateful responses have been received from the Scottish Missionary Society, the Basle Missionary Society, the Netherlands Missionary Society, and the Central Conference of the Canton du Vaud.

The committee of the Basle Missionary Society write, "We consider the stroke fallen on your dear brethren in the South Sea Islands, and your young churches there, as one aimed at the whole Protestant Evangelical Church." The directors of the Netherlands Missionary Society say, "As members of the Protestant Church in general, and as fellow-laborers in the propagation of pure Christianity among the heathen in particular, we make with you, as protectors of the cause of evangelical missions, one body, of which when one member suffers all the members suffer." The Central Conference of the Canton du Vaud say, "All the friends of missions in our country have been deeply moved. Ever since this sad intelligence reached us, we have raised our suppliant hands toward the Lord on behalf of our oppressed brethren. We have entreated him to strengthen them against aggression from without, to fortify them in the faith, and to thwart the designs of the adversary, by overruling them to the glory of his great name."

## Domestic.

### EPISCOPAL BOARD OF MISSIONS.

THE eighth annual meeting of the Board of Missions of the Protestant Episcopal Church in the United States, was held at Boston, beginning on the 21st of June. The Rev. Mr. Van Pelt was re-elected secretary of the Board. The Rev. J. W. Cooke, secretary and general agent of the Foreign Committee, having declined a re-election, the appointment of his successor till the next meeting of the Board was referred to the Foreign Committee. The Foreign Committee having chosen Rev. Dr. Turner of the General Theological Seminary, New York, and Rev. Mr. Bedell of New York, to be members of their body, the election was confirmed by the Board.

The pecuniary affairs of the domestic department are thus stated.

On the first of July last, the estimated liabilities were \$5,000 more than the amount on hand. On the first of October, the sum had increased to \$8,000, with the prospect of a still greater increase on the first of January. The permanent fund was resorted to, an appeal was made to the southern and western churches, and thus the liabilities of the second quarter were met. The Board was convened on the 26th of December, and its address to the churches resulted in a very general collection on Quinquagesima Sunday, which relieved the committee from embarrassment.

The receipts during the year were \$38,835 60; of which \$13,769 29 may be considered Quinquagesima collections. The amount of Sunday school offerings was \$356 78, of which \$113 32 were from one school.

The receipts of this year exceed those of the previous year by \$11,318 10. The payments for the past year have amounted to \$36,235 64. The estimated liabilities for the current year are \$39,650.

The number of missionaries under the care of the Committee, and the results of their labors are given in the following summary.

The number of missionaries employed during the whole or some part of the year is 94, being one less than the number last year, and they have officiated at 180 places. The number of families reported at 75 places is 2,140, and the number attending divine worship at 91 places is 9,234, being an average of 101 each, and an aggregate decrease of 1,379 on the number reported last year.

The number of baptized infants at 68 places is 419, being 240 less than the number reported last year.

The number of communicants at 84 places, on the first of April, was 2,190, being an increase of 119 upon the aggregate number reported last year.

The number of children under catechetical instruction is 2,014, being 62 less than were reported last year.

The amount of free-will offerings to domestic missions at 51 places is \$569.07; last year it was \$596.72. The contributions of some of the parishes, because made on Quinquagesima Sunday, were sent to receiving agents, and not reported, as they should have been to the bishops; the amount of these is \$214.71, making altogether the sum of \$876.20 from missionary stations.

The pecuniary affairs of the Foreign Committee are exhibited as follows:

The debt of the Foreign Committee, which was reported at the annual meeting of 1841 to be about \$2,000, had increased, at the time of their last annual report, to nearly \$7,000; this still continued to accumulate, and at the time of the special meeting of the Board, amounted to \$10,000: so that the Committee were compelled to forego the appointment of missionaries to the contemplated field in Mesopotamia, and a much desired increase of the mission to China, and were threatened with the necessity of abridging the sphere of their present operations. This large arrearage, which had been incurred previous to the special collections of Quinquagesima Sunday, has prevented the committee from deriving more than temporary and partial relief from the collections made on that day; and if an impression should be entertained from the success which is gratefully acknowledged to have attended that special effort, that it will supersede the necessity of continuous systematic supplies, we have reason to apprehend a recurrence of the same difficulties from which we have experienced a temporary deliverance. After meeting the current expenses of our missions, we still find ourselves, at the close of the present missionary year, oppressed with a debt of \$4,500.

The amount of funds received, since the special meeting of the board, is \$25,352 90, a large portion of which is from collections on Quinquagesima Sunday. That received from the Christmas offerings of Sunday schools, in the proportion which falls to the Foreign Committee, is about \$700, and from Sunday schools during the year, for this department, about \$2,300.

The whole amount of receipts by the Foreign Committee during the year has been \$35,197 50, and (exclusive of \$200 received from the American Tract Society) exceeds those of the last year, \$5,718 23, and those of the year next preceding, \$12,079 47. The balance in the treasurer's hands on the 15th instant was \$601 51; due to specific appropriations, and unprovided for, beyond the balance in the treasury, \$4,494 59; showing a reduction of the debt, since the last report at the special meeting of the board, of over \$5,500.

The missions under the care of the Foreign Committee are six;—Western Africa, China, Athens, Crete, Constantinople and Mesopotamia, and Texas.

The Western Africa mission was commenced March, 1836. It has one primary station at Cape Palmas, and five out-stations in the vicinity. In connection with this mission there are five missionaries—one of them a physician—two female assistants, eight teachers, one colored assistant, and four native assistants.

In spiritual things, and in a further advance towards the accomplishment of the great design of the mission in bringing the heathen under the influence of the gospel, the committee rejoice to perceive evidences of divine favor. Many individuals have been induced, the past year, to surrender or destroy their greaves, with which are connected some of the grossest superstitions of the country, and which present some of the greatest hindrances to the progress of the gospel.

The Committee are happy to state that a measure of success has been obtained in securing a veneration for, and religious observance of, the Lord's day. Religious services have been attended at some of the stations with increasing interest by increasing numbers. Even the women, who hitherto had seemed utterly indifferent, have, many of them, become attentive listeners to the word of truth. One of the missionaries remarks, "As is always the case whenever there is a disposition to put on Christianity, these women have much improved in their style of dress and general appearance. We have satisfactory evidence, also, that many of them pray regularly." In some instances, there is reason to hope, in the judgment of charity, that the seed diligently sown in faith and nurtured with continual prayer is already springing up and bearing fruit unto everlasting life.

The mission to China has been transferred to Koolongsoo; Mr. Boone, at present in the United States, is the only missionary. The committee urge the appointment of a missionary bishop for this country. Two individuals have pledged \$1,500 each for three years to support three missionaries to China, with a probability of its continuance for a longer period.

At Athens there are one missionary and three female assistants.

At Crete there have been one missionary, one female assistant, and one Greek teacher. The Board has directed that this mission be discontinued.

In connection with the mission to Constantinople and Mesopotamia, the Board have one missionary and one female assistant, who reside at Constantinople. The Foreign Committee instructed them to remove to Mardin or Mosul; but the Board has reversed this decision.

Three missionaries are laboring in Texas.

## Paiscellanics.

### ROMANISM AT THE SANDWICH ISLANDS.

VARIOUS communications have appeared in the Herald, from time to time, giving an account of the introduction and progress of popery at the Sandwich Islands, and also of the crafty and dishonest devices which have been resorted to for the purpose of accomplishing this object. It may have been supposed, perhaps, that these statements, coming from the missionaries, as most of them do, ought to be received with caution, and even with some measure of distrust. But aside from the character of the individuals who have published the information, it has thus far happened, fortunately for them, that they have been fully and triumphantly sustained by persons, who can be supposed to have no undue partiality to their religious belief, or to their enterprise. To refer to a single witness, the recent work of Mr. Jarves confirms their statements in every material point; and his exposure and denunciation of the unfairness, wiles, and oppression of the papists, are even more thorough and emphatic than any thing which has come from the missionaries.

It may be interesting to know what the natives think and say of their new visitors, and with what feelings they regard the efforts which have been so industriously made, professedly for their improvement. The communications which follow, are from individuals of acknowledged respectability; they have been published in a native newspaper of extensive circulation, not anonymously, but with responsible names appended; and it is not known that any statement contained in them has been contradicted.

The writer of the first of these letters is the chief magistrate of Niihau—a small island which lies a few miles to the west of Kauai. He is represented as a man of intelligence and of good character. In addressing the Nonanona as a person, he has merely conformed to the usage of the natives. This is the only newspaper in the Hawaiian language; it is edited by the Rev. Mr. Armstrong, who has transmitted these documents to this country.

*Kaunumui, Niihau, Oct. 16, 1841.*

Salutations to you Nonanona:

Here is what I have to declare unto you. A new concern has come among us this year; it is called the pope. What in the world is this work of the pope? According to my ob-

servation it is a very strange thing! very strange indeed! According to the word of those who propagate it, it accords with the will of God; but if I observe correctly, its movements are opposed both to the will of God and the king. Therefore I wish to explain to you its doings here. If I mistake its character, do you tell me; for I live here in a back country.

Here is the manner of its coming to Niihau. A woman, by the name of Kahuameioloahu, and the wife of Limahinaiole, a mate of a vessel, belonged here, but went to Honolulu to reside. During the present year, that woman came to this place. She said, "Here is a good thing; here is a new god for us; he is a rich god, and a pleasure god. The chiefs have consented to him. Kekaunohi, who owns this land, has turned; Kuakini has turned; Kauikeaouli, the great king, has turned, because the French took away his money; they have all turned, and are after this new god."

That woman wished me to turn to the French; and when she returned to Honolulu, she would tell the priest, and he would send me some cloth. I said to her, "Why! is it for cloth that we should turn papists?" She replied, "Yes; because formerly I strove after the word of god, but I received no property at all; no not a dollar, nor a handkerchief, not even a pin—nothing at all. This is a wealthy god." She boasted before the people saying, "Behold, look at me, I have a nice dress; it was not so before; this is a good god; he is a rich god." I said, "It was not so with Jesus; he did not give cloth and money to induce men to turn after him. This is all deceit you are practising. Go away; I will not consent to your doctrine." I said so, because, as I observed, this was opposed to Jesus' manner of making disciples, and also to Peter's and Paul's. But some of this land have consented. They have forsaken God's word; they have forsaken my school, and will not obey the school law of the king. Boys and girls have gone after pleasure and dancing, as in old times.

At this very time, the wickedness of one of their teachers is clear, and he has been fined to work on the road. Most of the scholars have returned to us. They say, "That was a deceitful thing; that rich god was a lie;" and their desire was at an end.

Kind salutations,

ABELA KAHIKIAE.

Another letter from the same individual is subjoined.

*Kaunumui, Niihau, July 23, 1842.*

Salutations to you Nonanona:

This is my second letter to you; this is a letter of inquiry; and in case you cannot explain, ask the chiefs, whose are these Hawaiian islands, and let them declare it unto me. Is it proper for popish priests to sit in judgment on the magistrates of this country? Can they open the prisons, and set at liberty those who have been sentenced? Tell me,

for I am a judge on Niihau; and a few days ago a foreigner landed here, who is a popish priest. One of his disciples quickly laid an accusation before him, and he at once sent for me, to have a trial. A messenger came for me twice, and twice I refused. I replied, "I will not go; he is a stranger, a foreigner; I am not sure that this is his work." I did not hear the word *trial* in the voice of the one who came for me, neither in the letter of the foreigner; the messenger did not say trial, but that was the character of the whole proceeding; so also I heard of his disciples, that he intended to call me to account for my punishing those who were really guilty, and also on account of my writing you an account of the wickedness of Kahuauniulolu, in telling lies concerning the chiefs.

Here is another thing; they came and released a convict woman, and took her away before my eyes. Hueia is the name of that convict. If this conduct of the popish teacher is proper, inform me, because I have not understood that it is the business of strangers and foreigners to sit in judgment on the magistrates of this land, and release convicts. If this conduct of theirs is proper, declare it unto me; for if it is, I wish to resign my office of magistrate. But if they are wrong, it belongs to the chiefs to look to it, and render assistance.

ABELA KAHIKIAE.

The following letter was written by Shem Namakelua, a teacher at Waiohinu, Kau, where Mr. Paris now resides. Like the preceding, it was sent to the Nonanona for publication, in which it appeared on the 30th of August, 1842.

I desire to declare unto you, the Nonanona, the doings of a catholic priest (Joakim) here in Kau. He came to the house of Pipi, the tax-gatherer of Kau, entered the house, and sat with Pipi. Pipi gave him a chair, and he sat down. Pipi sat on the mat. Said the priest to the tax-gatherer, "I have come to talk with you about the food of our scholars." Pipi replied, "If a parent does not send his child to school, his land shall be made to pay damages."

On this the priest arose, with his fist in the face of Pipi, and with a loud voice, said, "You Calvinists are not good, you Calvinists are not good; you abuse our scholars." The tax-gatherer replied with a mild voice, "Take your seat." The priest said, "I have a letter from Kuakini, saying, 'Let there be concord in the kingdom.'" The tax-gatherer replied, "That letter is yours, not mine; my name is not in it." Then the priest stood up, with great wrath, and said, "I am a great teacher, sent here by the king; I am a teacher here in Kau; the Calvinist is not good." Then he sat down, and said to the tax-gatherer, "Why have you taken the land of the parents who have children?" The magistrate replied, "It is not I; it is the law." The priest rose again, with a loud voice, and great wrath, and said, "It is not proper for you, tax-gatherer, to reject the letter of Kuakini; for I am the great teacher here in Kau; so says Kuakini; I am the principal teacher, so says Kamehameha III. It is very wrong for you, the tax-gatherer, to reject the letter of Kawaikini.

Kawaikini your authority is at an end." On account of his extreme anger, the name of Kuakini was not distinct in his mouth; he said Waikini, Paikini, and so on.

When Pipi saw the impropriety of the anger of this papist, he arose, and drove him out with his hand. A certain popish disciple of Kapalila in Hoopuloa, whose name is Mahi, said, "Do you lay hands on the priest, whom the chief has appointed over this land? Your authority is at an end; for I have seen you lay hands on the priest of the chief." Pipi replied, "Because you two have lied to me by this letter. Who is your witness?" The man said, "We are the witnesses." "Why then did you conceal it, and not tell me in the outset?"

They went away very angry, and abusing Calvinists. Thus much I have seen of the popish priest, and his disciples here in Kau. Their conduct is very haughty, and self-important; saying, they live under the authority of Kauikeaouli, that the natives may think the king is in their favor. Our minister does not thus exalt himself and boast and deceive. These things were done here in Kau, in the month of April, 1842.

Here is another thing I have seen. The papists entice our knowing children away from school, and baptize them, and then they will not return to school. Many children they have thus tempted, and they have forsaken school entirely; therefore we have much disturbance. I would ask the Nonanona if this is not stealing. By and by this kingdom will be in a bad condition.

SHEM NAMAKELUA,  
School-Teacher at Waiohina.

In connection with this, letter Mr. Armstrong remarks: "The scene described in it is a fair specimen of what is constantly taking place on the islands. Several such accounts have been sent to me by natives for publication, over their own signature. Gov. Adams told me a few days since, that the papists were a constant source of vexation to him on Hawaii, in the administration of the laws. The priests seem to delight in coming in conflict with the agents of the government. I will add too that I inquired of the king if he had ever, in any way, given countenance to the Romanists in Kau, as stated in the letter. He replied, "By no means." The same is the fact in regard to Gov. Adams. It is easy to see why they plead the authority of some high chief for their proceedings, as this is a weighty argument with a Hawaiian, especially the more ignorant and heathenish."

About a year ago, Mr. L. Smith had a verbal discussion with one or two priests at their own house, during which he charged them with disregarding the laws of the land, and disturbing the peace of the islands, by encouraging disobedience to the school laws. In an account of this conversation, published by Mr. Smith, he appealed to the governor, the school inspector, school committees,

teachers, etc., for the correctness of his position. The following are some of the replies to his questions, which were published in the *Nonanona* of Jan. 4, 1842. The first is from John Li, the school inspector for Oahu.

Give attention, you who make inquiry respecting my conversation with Mr. Mallet and his associates. I hereby declare that affair, together with the trial and the dispute. It is real matter of fact what you have heard, because frequent have been my conversations with them. We have had three conversations; once I have made inquiry, and there have been two trials at the fort. I have had one conversation with their converts at Kapalama and Kalihi, and the tax-gatherer was my associate, who went with me. But I have seen lately, in an extra number of the *Nonanona*, that this is denied; and I am surprised, because it is a fact that I inquired of these things of the Romish priests. Perhaps I might be mistaken, if it was investigated, as these priests have denied it; but perhaps this denying of the priests is like Peter's denying thrice, but he repented of that.

Li.

Subjoined is the reply of the school committee of a district near Honolulu.

Salutations to the Extra *Nonanona* :

We salute you, on account of your inquiring of us concerning the doings of the French teachers and their disciples here on Oahu.

You inquire thus, "Have they cheerfully kept the school law of the king for these several months past? Or have they disregarded it?" This is the way they did in the commencement of the king's school laws; they objected to work for the teachers, and made opposition to the king's school law; they were assuming and quarrelsome.

The school inspector gave orders to the people to work, and get the wherewith to pay the school teachers; but they treated this good work with contempt and were arrogant. They refused the work, and refused their children. We went for the children, and they talked of ignorance, and that was the way they acted.

This communication is signed by the school committee, seven in number.

The following is from the school committee and teachers at Waialua and Koolau.

Waialua, Oct. 21, 1841.

Salutations to the Extra *Nonanona* :

Here are certain things which are clear to us all.

1. The popish teachers do not willingly regard the school law which the rulers have enacted, neither do their disciples; but their principal work is opposition.

2. It is a great object with them to set aside the law to please or conciliate the ignorant.

3. The law requires that all the people shall go to work for the support of school teachers. The popish teachers refuse, and rescue those of their denomination from that toils.

The law sets forth that the scholars shall assist their teachers by labor; but the papists say, "The children of their deaconimation shall not work for the teachers," a thing that would burden the children with them.

They manage cunningly that they may conciliate the favor of the people.

Here are some things which will make plain what was said above.

The popish teachers (native) say their going to the work of the school teachers or not is with the foreigner (priest.) If he says no, they will not go; for it is with the foreigner to direct.

Again, they say the Romish priest does not intend to do as we do, but to pursue such a course as shall conciliate the favor of the people to them and also the children.

Again, the law relating to order in school. It is set aside; they do not mean that the children shall sit still, but shall be devoted to play. Therefore if one of our teachers intends to punish a mischievous child, according to the law, they say, "We will go to the papists where there is no punishment."

Therefore the words and cunning intentions of the popish teachers are plain to us, and this is the law of their disciples.

Here is another thing. We do not think that they wish well to this government, but they wish to build up a kingdom in opposition to this of Hawaii.

This is our thought and our observation.

The foregoing letter is signed by the school committee and teachers—eighteen in number—of Waialua and Koolau.

The school law, referred to in these documents, is as liberal, in regard to religion, as it can well be. It does not even allude to the subject, but leaves the parents and teacher perfectly free to adopt such a form of religion as they choose. The design of the school law is simply and solely to make provision for a good business education. And the school inspectors have actually supported, from the government treasury, Romish teachers, whenever they were found competent on trial.

The foregoing communications show how little reason Capt. Mallet had to complain that the priests had been ill treated. On the contrary, the government has every reason to complain of them, as a turbulent, disorganizing set of men, who, so far from being subject to the powers that be, lose no opportunity to harass them, and bring them into contempt. The rulers are perfectly aware of all this, and they would gladly apply a remedy, were it in their power. But how can they contend against the arms of France? Let the prayers of Christians ascend in their behalf, that He who has often been their refuge in trouble, will undertake their cause, and glorify his holy name in their deliverance from all their enemies. In God alone is their hope.



## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**SANDWICH ISLANDS.**—A communication has been received from Mr. Lyons, dated February 6th, which gives a very animating account of missionary results at Waimea, Hawaii, during the year 1842. The number of pupils in the schools has considerably increased, and their proficiency has been very creditable. The law which requires all children of a suitable age to attend school is exerting a favorable influence. Parents who neglect to send their children are subject to a fine; and the pupils themselves, unless they learn to read and write, will be debarred the privilege of marrying.

There has been a powerful revival at this station during the past year. More than three hundred have been added to the church upon examination, about fifty of whom had been papists. A great number of church members who had dishonoured their profession, have been restored.

A letter from Mr. Coan, dated Hilo, December 11th, says that the moral aspect of the field in which he is laboring has been improving for the last six months. The attendance upon the means of grace has increased. About one hundred and sixty had been added to the church within the six months previous to the above mentioned date; many more were candidates for admission, and others were inquiring. The number of suspended members has diminished. The interest among baptized children has been very gratifying. Mr. Coan's account of the schools is also encouraging. All the children of a suitable age in Hilo and Puna are receiving instruction in the common schools; these are doing well, "though bitterly opposed by the papists."

The Herald for October will contain an extended notice of the progress of religion and education at Waimea and Hilo.

In a letter, dated February 6th, Doct. Andrews remarks, "Intelligence from Kailua continues to be of a cheering character."

**OREGON INDIANS.**—A letter has been received from Mr. Spalding, dated at Clear Water, February 26th, which gives a very interesting account of the progress of the truth at that station. The congregations upon the Sabbath are represented as being larger and more constant than ever before. There has been a revival during the winter, which has resulted in the hopeful conversion of a con-

siderable number of Indians. The school has 230 pupils, including most of the chiefs and principal men in the nation. The house has become so thronged, in consequence of the eager desire of all classes to receive instruction, that the superintendent can scarcely move about among them.

Doct. White, Indian Agent for the territory west of the Rocky Mountains, spent several days at Clear Water last December. His opinion of the success and prospects of the mission is given in a letter, dated April 5th.

I found nearer approaches to civilization and more manifest desire for improvement than I have elsewhere met with, in this or any other Indian country. This thirst for knowledge and earnest desire to better their condition appears to be general in both sexes and all ages, presenting a remarkable exception to the general character of Indians. I spent ten days with this interesting people, and was much gratified to witness the concern manifested by the parents in the health, happiness, and education of their children, their care and assiduous attention to preserve their little herds, their diligence and comparative neatness in laying out their plantations and cultivating them. The diligence and general deportment of the men, together with the neatness and industry of the women, as well as the health and cheerfulness and good behavior of the children—all tended to make and leave a most favorable impression upon my mind.

During the visit above referred to, Doct. White assembled the chiefs and principal men, and proposed a simple code of laws, which was unanimously adopted by the people. A principal chief was also chosen; he is a young man who spent several years in the Church mission school at Red River. Mr. Spalding says that the new laws promise much good to the nation and important aid to the mission. The laws have been printed at the mission press, and introduced into the school.

A letter from Mr. Walker, dated Tshimakain, February 25th, contains an account of the condition and prospects of that branch of the mission which is less encouraging. The school at the station has had only eleven pupils; another, five or six miles distant, has had twenty-two. Only four families have spent the winter at the station.

The flour mill at Wailatu, containing several hundred bushels of grain, etc., was destroyed by fire in November last, during the visit of Doct. Whitman to the eastern states.

**NEW-YORK INDIANS.**—Mr. Hall, writing from the Alleghany station, July 24th, says, "At our last communion season, two males—heads of families—united with the church upon profession of their faith; one woman who had been excommunicated, was restored."

**ABENAKIS.**—Mr. Osunkhirhine writes from St. Francis, July 17th, as follows :

A protracted meeting commenced here on the 15th of last month by French missionaries; the meeting lasted one week. They preached in French three times a day, and I interpreted most of the time for the Indians. There were three regular preachers and six Scripture readers; the latter went about the village to read the word of God in different families among the Catholics during the intermissions. In one of our meetings, our former deacon, who left the church three years ago, rose and confessed his sins. He said that he had never felt happy since he went away. "I knew all the time," he remarked, "that I was doing wrong. I left the church because I was not born again. I was admitted to the church at Hanover, N. H., before I had the new life, the change of heart. My feelings now are very different. I am a great sinner, worthy to be forsaken and cast off by God forever; but I have hope through the blood of Christ, which cleanses from all sin."

This man was restored to the church, and two others were added. One of them is an educated man, being acquainted with Greek, Latin, and French; he has been very useful up to the present time. There are some inquirers after the truth. One of them was a Roman Catholic. His wife is a strong papist, and the priest visits him, and tells him that he will lose his soul, if he abandons his old religion for another. The priest also bade him drive me away with a stick. "If you cannot do it, as you are sick," he said, "let your wife do it." But instead of gaining the inquirer in this way, he is disliked the more.

The number of communicants in regular standing at this station is forty-one.

**NESTORIANS.**—Mr. Jones, in a letter dated May 16th, says, "We have never enjoyed better opportunities for preaching the gospel than the past winter, and we have endeavored to improve them to the extent of our ability. Our schools are all more numerous than ever before." "Repeated shocks of earthquakes have been felt here of late; no damage has been done in Oroomiah as yet. Great alarm is felt by the Mohammedans, and the astrologers are constantly increasing the apprehension by their predictions."

**CEYLON.**—Messrs. Ward, Cope, and Wyman, writing from Batticotta, April 6th, say that of the twenty-five who completed the prescribed course of study in the seminary last year, George Champion, William S.

Cross, Theodore Frelinghuysen, Ira Gould, Henry Johnston, Jedediah Morse, Isaac Sayres, David Stowell, John White, William Wirt, and Halsey A. Wood were retained in the theological class.

Nineteen lads from the English schools were admitted to the new class in October last on examination. They were required to furnish their own clothing, and also to give security for the payment of their board. Their names were Joshua Belden, John H. Bevier, Joab Brace, Robert Bronk, Harvey Bushnell, Warren P. Cornelius, Charles E. Dana, Reuben Emerson, Abraham Gardiner, Samuel Gay, Erastus Gilbert, Ralph Hunt, Daniel Burr Lake, George M'Clelland, Joseph Montgomery, George Read, Thomas B. Ritter, Jacob Van Vechten, and William Worrell.

William Leech was received into the church on the 22d of January.

**BORNEO.**—A letter of Mr. Pohlman, dated February 17th, gives a brief notice of a tour, made by Mr. Youngblood and himself, among the Chinese who live along the sea coast. They visited a Chinese population of about 12,000, and were absent from Pontianak sixteen days. Mr. Pohlman says :

I took along with me more than 1,400 hundred tracts, which were all distributed. When among the Chinese, I preached daily, having from twenty to two hundred hearers. All approved of our object, and many heard the word with gladness. We had the promise of several children to be sent to our boarding schools. In every place we received pleasing evidence of the extension of our influence; we met with several who had heard the gospel from us at Pontianak. Not a few pressing invitations were given to us to settle in different places.

In a letter, dated February 17th, Mr. Thomson states that he had been at Oto Karangan most of the time since the middle of September. He removed his family to the new station on the 18th of January. The letter concludes as follows :

I have only to add that we have a growing conviction that the Lord is about to place before us an open door among this interesting people, which no man will be able to shut. But we must wait in humble faith the developments of his providence. Pray for us that our faith fail not.

Mr. Thomson's journal, giving an account of the commencement of his labors among the Dyaks, has been received; extracts from it will be published in the Herald for October.

Under date of March 8th, Mr. Pohlman writes that Mr. Youngblood was expecting to join Mr. Thomson in eight or ten days.

# Home Proceedings.

## CLOSE OF THE FINANCIAL YEAR.

The receipts of the Board for the month of July were \$26,167. The receipts for the financial year, which terminated on the 31st of July, amounted to \$244,224; the expenditures during the same period were \$257,247. The debt of the Board, therefore, on the 1st of August was \$13,022.

This result cannot fail to be gratifying to every friend of missions. During the first eight months of the financial year which has just closed; the receipts were only \$140,330, averaging \$17,541 per month. Within the last four months, the receipts have risen to \$103,893, averaging \$25,973.

## ANNUAL MEETING OF THE BOARD.

The *Thirty-fourth Annual Meeting of the American Board of Commissioners for Foreign Missions* will be held in Rochester, New York, to commence on Tuesday, the 12th day of September next, at four o'clock in the afternoon. The annual sermon is expected to be preached on the evening of that day by the Rev. Bennet Tyler, D. D., of East Windsor Theological Institute. The meeting will probably adjourn on Friday.

## Donations,

### RECEIVED IN JULY.

|                                                      |              |
|------------------------------------------------------|--------------|
| <i>Board of Foreign Missions in Ref. Dutch chh</i>   |              |
| W. R. Thompson, New York, Tr.                        | 615 25       |
| <i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>       |              |
| Addison, Rev. S. C. 2; Mrs. M. C. 50c.               | 2 50         |
| Middlebury, College mon. con.                        |              |
| 10; C. Porter, 8;                                    | 18 00        |
| Shoreham, Gent. 25, 20; la. 35, 80;                  |              |
| a friend, 4;                                         | 65 00—85 50  |
| <i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>   |              |
| West Barnstable, Coll. 23; mon. con. 15;             | 38 00        |
| <i>Belenap co. N. H. Aux. So.</i>                    |              |
| Gilmanton, 1st par. 1; Iron works, 9;                | 10 00        |
| <i>Berkshire co. Ms. Aux. So. T. Green, Tr.</i>      |              |
| Pittsfield, Cong. chh. and so.                       |              |
| mon. con. 244, 30; gent. 166, 50;                    |              |
| la. 223; young gent. asso.                           |              |
| which const. JOAB BRACE, Jr.                         |              |
| an Hon. Mem. 100;                                    | 723 80       |
| Williamstown, Coll. 48, 84; av.                      |              |
| of rings, 1; S. Whitman, 25;                         | 74 84—798 64 |
| <i>Boston and vic. Ms. By S. A. Danforth, Agent,</i> |              |
| (Of which fr. Salem-st. chh. and so.                 |              |
| fem. benev. so. for Joseph H. Towne,                 |              |
| Ceylon, 20; a friend, 50c. East Boston,              |              |
| Indiv. in Maverick chh. extra coll.                  |              |
| 25, 40;)                                             | 530 07       |
| <i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>  |              |
| Buffalo, 1st presb. chh. mon. con. 35, 87;           |              |
| m. box, 71c. sab. sch. for Abner Bryant,             |              |
| Ceylon, 10; for Philip G. Cooke, do. 20;             | 66 38        |

|                                                              |               |
|--------------------------------------------------------------|---------------|
| <i>Charleston and vic. S. C. Aux. So. R. L. Stewart, Tr.</i> |               |
| Charleston, Cir. chh. coll. 14;                              |               |
| la. 65; la. work. so. for theod.                             |               |
| ed. at Ceylon, 50; col'd mem.                                |               |
| for ed. of youth at Gaboon, 44;                              | 173 00        |
| John's Island and Wadmallow,                                 |               |
| presb. chh.                                                  | 10 00         |
|                                                              | 183 00        |
| Ded. dis.                                                    | 91—182 09     |
| <i>Chautauque co. N. Y. Aux. So. I. H. Taylor, Tr.</i>       |               |
| Ripley, Presb. chh.                                          | 20 00         |
| <i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>        |               |
| Burlington, J. A. K.                                         | 5 00          |
| <i>Coos co. N. H. Aux. So. Dea. Farrar, Tr.</i>              |               |
| Whitefield, Indiv.                                           | 1 60          |
| <i>Cumberland co. Me. Aux. So. D. Evans, Tr.</i>             |               |
| Falmouth, 1st par. mon. con. 5;                              |               |
| la. 10; 2d cong. chh. mon. con.                              |               |
| 21, 41; A. I. Merrill, 5;                                    | 41 41         |
| Gorham, Mon. con. 100; benev.                                |               |
| so. 65;                                                      | 165 00        |
| Portland, High-st. chh. coll.                                |               |
| 319, 35; mon. con. 80, 65; 2d                                |               |
| par. mon. con. 34;                                           | 434 00        |
| Rumford, Cong. so.                                           | 9 00          |
|                                                              | 649 41        |
| Ded. c. notes,                                               | 2 00—647 41   |
| <i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>        |               |
| Haverhill, 6; S. N. K. 75c.                                  | 6 75          |
| Newburyport, 1st presb. chh.                                 |               |
| mon. con. 186, 62; gent. 83, 50;                             |               |
| la. 143, 03; which const. PAUL                               |               |
| SIMPSON, PHILIP COOMBS,                                      |               |
| MOSES PETTINGELL and                                         |               |
| JAMES CALDWELL Hon.                                          |               |
| Mem.; Miss SARAH W. BAN-                                     |               |
| ISTER, which const. her an                                   |               |
| Hon. Mem. 100; Mrs. Z. P.                                    |               |
| G. Banister, 20; W. B. Ban-                                  |               |
| ister, 5; indiv. 3;                                          | 531 15        |
| West Amesbury, Gent. and la.                                 |               |
| 34, 61; mon. con. 22; which                                  |               |
| const. Rev. HENRY B. SMITH                                   |               |
| an Hon. Mem.                                                 | 56 61—594 51  |
| <i>Essex co. South, Ms. Aux. So. C. M.</i>                   |               |
| Richardson, Tr.                                              |               |
| Beverly, Dane-st. chh. and so.                               |               |
| coll. 60; mon. con. 36, 50;                                  | 96 50         |
| Marblehead, Mr. Niles's so.                                  |               |
| mon. con. 20; mater. asso. for                               |               |
| chil. of Madura miss. 4; sab.                                |               |
| sch. class, 1, 30;                                           | 25 30         |
| Salem, Howard-st. chh. gent.                                 |               |
| 161, 50; la. 18, 50; mon. con.                               |               |
| 6, 11; Tab. chh. and so. 40, 99;                             |               |
| fem. Jews so. for Mr. Schauff-                               |               |
| ler, 3;                                                      | 230 10—351 90 |
| <i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>     |               |
| Huntington, Indiv. 18, 74; la. 1, 25;                        |               |
| sab. sch. 2, 01;                                             | 20 00         |
| <i>Geneva and vic. N. Y. By C. A. Cook, Agent,</i>           |               |
| Binghamton, Presb. chh. coll.                                |               |
| and mon. con. 86, 13; la. 32;                                |               |
| O. Ely, for Eliza Ann Ely,                                   |               |
| Ceylon, 20; sab. sch. asso. for                              |               |
| Benjamin Niles and John A.                                   |               |
| Nash, Ceylon, 22, 56; chil.                                  |               |
| boxes, for Frances Burhard,                                  |               |
| Ceylon, 20; cong. chh. 15, 56;                               |               |
| mon. con. 15;                                                | 211 25        |
| Centre Lisle, For. miss. so.                                 | 8 87          |
| Coventry, G. D. Phillips, which                              |               |
| and prev. dona. const. Mrs.                                  |               |
| ELIZABETH MULLER of Green-                                   |               |
| ville, an Hon. Mem. 50; H.                                   |               |
| Porter, 7;                                                   | 57 00         |
| Geneva, H. H. Seelye, (of which                              |               |
| to const. Rev. EDWARD E.                                     |               |
| SEELYE of Lansingburg, an                                    |               |
| Hon. Mem. 50;) 500; H.                                       |               |
| Dwight, 60;                                                  | 550 00        |
| Greene, Cong. chh.                                           | 29 07         |
| Guilford, Cong. chh. which and                               |               |
| prev. dona. const. Rev. Jus-                                 |               |
| tus L. JAMES an Hon. Mem.                                    | 14 00         |

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|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Hopewell, Presb. chh.                                                                                                                                                        | 9 28           |
| Lisle, Mon. con. 17; a friend, 34.50; fem. cent so. 19;                                                                                                                      | 70 80          |
| Livonia, HENRY PIERCE, which const. him an Hon. Mem.                                                                                                                         | 100 00         |
| Newark Valley, Rev. M. Ford, 30; Miss Wilson, dec'd; 3;                                                                                                                      | 33 00          |
| Norwich, Mon. con. and coll.                                                                                                                                                 | 73 28          |
| Oxford, Presb. chh.                                                                                                                                                          | 68 00          |
| Penn Yan, 1st presb. chh. which and prev. dona. const. Mrs. ELIZABETH B. RICHARDS an Hon. Mem. 39.94; snb. sch. for Ira Gould and Margaret Lock, Ceylon, 8.31; a friend, 10; | 58 25          |
| Plymouth, I. Sheldon, for Martha J. and Mary A. Sheldon, Ceylon,                                                                                                             | 20 00          |
| Preston, Cong. chh.                                                                                                                                                          | 30 00          |
| Pultney, 1st presb. chh.                                                                                                                                                     | 15 00          |
| Richford, A. bal.                                                                                                                                                            | 2 00           |
| Sherburne, Cong. chh. 87.25; fem. so. of ind. for Mary Rezford, Ceylon, 24;                                                                                                  | 111 25         |
| Smyma, I. Foot, 20; indiv. 8.09;                                                                                                                                             | 28 09          |
| Spencer, I. McQuigg,                                                                                                                                                         | 10 00          |
| Strykersville, Fem. benev. so.                                                                                                                                               | 11 19          |
| Triangle,                                                                                                                                                                    | 1 58           |
| Windsor, 4.75; Union presb. chh. 41.29; Walworth presb. chh. 8.16;                                                                                                           | 54 20-1,570 86 |
| Grafton co. N. H. Aux. So. W. Green, Tr.                                                                                                                                     | 16 50          |
| Bethlehem,                                                                                                                                                                   | 31 00          |
| Bristol, Cong. so. 11; mon. con. 15; Mr. and Mrs. M. 5;                                                                                                                      | 5 00           |
| Hanover, A friend,                                                                                                                                                           | 28 00          |
| Haverhill, 1st cong. chh. and so. Littleton, Coll. 31.75; mon. con. 9.84; sab. sch. con. for schs. at Madura, 4.41;                                                          | 46 00          |
| Plymouth, Gent. 66.50; la. 20.26;                                                                                                                                            | 86 76-213 26   |
| Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.                                                                                                                               |                |
| Catskill, Presb. chh. 64.03; mon. con. 31.39; J. M. 20; G. B. 10; E. B. D. 10; S. H. D. 43c.                                                                                 | 135 35         |
| Durham, Presb. chh.                                                                                                                                                          | 75 00          |
| Lexington, Indiv.                                                                                                                                                            | 14 56-225 41   |
| Hampden co. Ms. Aux. So. C. Merriam, Tr.                                                                                                                                     |                |
| West Springfield, Miss L. Chapin, for a fem. pupil in Wailuku sem.                                                                                                           | 20 00          |
| Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.                                                                                                                                |                |
| Amherst, 1st par. Rev. Mr. Torrance, 5; 2d par. mon. con. 9.97; N. par. mon. con. 28;                                                                                        | 40 97          |
| Cummington, Miss C. Briggs;                                                                                                                                                  | 10 00          |
| Easthampton, Mon. con. 38.55; S. Williston, 5.90;                                                                                                                            | 94 45          |
| Goshen, Mon. con.                                                                                                                                                            | 21 00          |
| Granby, do.                                                                                                                                                                  | 75 09          |
| Northampton, 1st par. mon. con. 160.76; benev. so. 93.17; sab. sch. for sch. in Ceylon, 50; D. S. Sheldon, 10; Edwards chh. 23.17; E. 50;                                    | 387 10         |
| Southampton, Mon. con. 70.15; coll. 45.88; N. L. Strong, 10; la. 3.95;                                                                                                       | 129 93         |
| South Hadley, 1st par. mon. con. 1.14, 14; Canal do. 60.16;                                                                                                                  | 194 30         |
| Whately, 2d chh. mon. con.                                                                                                                                                   | 15 61          |
| Williamsburgh, A parishioner, 50; Mr. B. 3;                                                                                                                                  | 55 00-1,023 50 |
| Harmory Confer. of chhs. Ms. W. C. Capron, Tr.                                                                                                                               |                |
| Milbury, 2d cong. so. a friend, 10; J. Groat, 2;                                                                                                                             | 12 00          |
| Millville, Ortho. chh. and so.                                                                                                                                               | 28 00          |
| Westboro', La.                                                                                                                                                               | 30 00-70 00    |
| Hartford co. Ct. Aux. So. H. A. Perkins, Tr.                                                                                                                                 |                |
| Bloomfield, Coll.                                                                                                                                                            | 44 71          |
| Bristol, A friend,                                                                                                                                                           | 5 00           |
| Collinsville, Coll.                                                                                                                                                          | 40 00          |
| East Granby, Cong. so. cent. so. of sab. sch.                                                                                                                                | 10 00          |
| East Windsor, N. so. coll. 24.55; 1st so. 26.63; a friend, 20;                                                                                                               | 71 20          |
| Hartford, 1st so. extra coll.                                                                                                                                                | 35 00          |
| Suffield, 1st so. mon. con. 10; juv. so. for Mr. Lyman's sch. Sandw. Isl 9; H. Sikes, 3.50;                                                                                  | 22 50-226 41   |

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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.                                                                                                                                                                                                                                                               |              |
| Lyndeboro', Two indiv.                                                                                                                                                                                                                                                                                        | 5 00         |
| Manchester, Cong. chh. and so. mon. con.                                                                                                                                                                                                                                                                      | 57 00-62 00  |
| Kennebec co. Me. Confer. of chhs. B. Nason, Tr.                                                                                                                                                                                                                                                               |              |
| Augusta, H. Sewall, which const. WILLIAM SEWALL of Panther Creek, Ill., an Hon. Mem.                                                                                                                                                                                                                          | 100 00       |
| Lamoille co. Vt. Aux. So.                                                                                                                                                                                                                                                                                     |              |
| Eden,                                                                                                                                                                                                                                                                                                         | 2 00         |
| Waterville,                                                                                                                                                                                                                                                                                                   | 3 00-5 00    |
| Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.                                                                                                                                                                                                                                                                 |              |
| Bath, W. Richardson, (of which for Eunice Richardson, Harriet L. Richardson, and Dorcas Leland, Ceylon, 60);                                                                                                                                                                                                  | 200 00       |
| Litchfield co. Ct. Aux. So. C. L. Webb, Tr.                                                                                                                                                                                                                                                                   |              |
| Norfolk, Chh.                                                                                                                                                                                                                                                                                                 | 26 50        |
| North East, do.                                                                                                                                                                                                                                                                                               | 10 00-36 50  |
| Michigan Aux. So. E. Bingham, Tr.                                                                                                                                                                                                                                                                             |              |
| Detroit, 1st presb. chh. and cong. 30; la. 56.15; mon. con. 2.42;                                                                                                                                                                                                                                             | 88 57        |
| Dexter, 1st cong. chh.                                                                                                                                                                                                                                                                                        | 2 00         |
| Farmington, Chh.                                                                                                                                                                                                                                                                                              | 6 38         |
| Gull Prairie, do.                                                                                                                                                                                                                                                                                             | 30 43        |
| Jackson, 1st cong. chh.                                                                                                                                                                                                                                                                                       | 5 00         |
| Kalamazoo, 1st presb. chh. 16.67;                                                                                                                                                                                                                                                                             |              |
| L. K. Trask, 10;                                                                                                                                                                                                                                                                                              | 26 67        |
| Lodi, 1st presb. chh.                                                                                                                                                                                                                                                                                         | 15 57        |
| Saline, do.                                                                                                                                                                                                                                                                                                   | 8 23         |
| Webster, Two fem. friends,                                                                                                                                                                                                                                                                                    | 2 00         |
| Ypsilanti, 1st presb. chh.                                                                                                                                                                                                                                                                                    | 33 86        |
|                                                                                                                                                                                                                                                                                                               | 219 81       |
| Ded dis.                                                                                                                                                                                                                                                                                                      | 1 56-217 25  |
| Middlesex North and vic. Ms. Char. So.                                                                                                                                                                                                                                                                        |              |
| J. S. Adams, Tr.                                                                                                                                                                                                                                                                                              |              |
| Fitchburg, Mon. con. in Calv. cong. chh.                                                                                                                                                                                                                                                                      | 50 00        |
| Middlesex South, Ms. Conf. of chhs.                                                                                                                                                                                                                                                                           |              |
| O. Hoyt, Tr.                                                                                                                                                                                                                                                                                                  |              |
| Hopkinton, Mr. Webster's chh. and so. gent. 51; la. which const. Rev. JAMES BALLAD of Grand Rapids, Mich., an Hon. Mem. 50;                                                                                                                                                                                   | 101 00       |
| Natick, Sab. sch. char. so. for E. D. Moore, Ceylon,                                                                                                                                                                                                                                                          | 20 00        |
| Sherburne, Evan. so. coll. 23.05; juv. asso. for a sch. in Ceylon, 16.06;                                                                                                                                                                                                                                     | 39 11        |
| Unionville, Evan. so.                                                                                                                                                                                                                                                                                         | 92 00-252 11 |
| Middlesex Asso. Ct. H. C. Sanford, Tr.                                                                                                                                                                                                                                                                        |              |
| Lyme, Grassy Hill so.                                                                                                                                                                                                                                                                                         | 18 00        |
| Monroe co. and vic. N. Y. By E. Ely, Tr.                                                                                                                                                                                                                                                                      |              |
| Adams Basin, Presb. chh.                                                                                                                                                                                                                                                                                      | 8 00         |
| Knowlesville, do.                                                                                                                                                                                                                                                                                             | 25 00        |
| Livonia, 1st presb. chh.                                                                                                                                                                                                                                                                                      | 12 50        |
| Marion, Rev. J. Burbank,                                                                                                                                                                                                                                                                                      | 3 00         |
| Rochester, 1st presb. chh. 64.84; 3d do. 20.03; fem. miss. prayer meet. 1.82; a friend, 1.25;                                                                                                                                                                                                                 | 77 94        |
| Sweden, Presb. chh.                                                                                                                                                                                                                                                                                           | 20 00        |
| Wheatland, J. McNaughton,                                                                                                                                                                                                                                                                                     | 5 00-151 44  |
| New Haven City, Ct. Aux. So. A. H.                                                                                                                                                                                                                                                                            |              |
| Maltby, Agent,                                                                                                                                                                                                                                                                                                |              |
| New Haven, 1st chh. and so. 50; union mon. con. 11.58; Yale coll. do. 11.43; 3d chh. do. 2; united so. 15; Mrs. B. 3; Rev. Dr. Goodrich, to const. WILLIAM H. GOODRICH an Hon. Mem. 100; Brewsterwater, Sab. sch. for Nestorian miss. 10.73;                                                                  | 204 03       |
| New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.                                                                                                                                                                                                                                                              |              |
| Brantford, Rev. T. P. Gillett,                                                                                                                                                                                                                                                                                | 10 00        |
| New Haven co. Ct. Western Conso.                                                                                                                                                                                                                                                                              |              |
| A. Townsend, Jr., Tr.                                                                                                                                                                                                                                                                                         |              |
| Derby, 1st cong. chh. sab. sch. for Harry Johnson, Ceylon,                                                                                                                                                                                                                                                    | 20 00        |
| New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.                                                                                                                                                                                                                                                         |              |
| (Of which fr. A. G. Phelps, for miss. to W. Africa, 500; Rev. Dr. Armstrong, to const. Rev. JOHN M. BARRETT of Lisle, and Rev. J. J. OSTROM of New York City, Hon. Mem. 100; W. E. Dodge, which const. Rev. HORACE EATON of New York City, an Hon. Mem. 50; ALMON MARWIN, which const. him an Hon. Mem. 100;) | 2,500 43     |

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|------------------------------------------------------------------------------------------------------------------------------|-------------------------|
| <i>Norfolk co. Ms. Aux. So. Rev. S. Harding, Tr.</i>                                                                         |                         |
| Canton, Evan. cong. chh. mon. con.                                                                                           | 12 66                   |
| Roxbury, Eliot chh. and so. gent. 25,50; mon. con. 16,62; Miss R. Brown, 4;                                                  | 46 12—58 78             |
| <i>Norwich and vic. Ct. Aux. So. D. L. Trumbull, Tr.</i>                                                                     |                         |
| Norwich, 2d cong. chh. mon. con. extra coll.                                                                                 | 120 00                  |
| <i>Oneida co. N. Y. Aux. So. A. Thomas, Agent,</i>                                                                           |                         |
| Augusta, 1st cong. chh.                                                                                                      | 87                      |
| Bridgewater, Cong. chh.                                                                                                      | 29 00                   |
| Holland Patent, 1st presb. chh.                                                                                              | 19 00                   |
| Madison, 1st cong. chh.                                                                                                      | 26 51                   |
| New Hartford, Mrs. H. K. 3; a friend, for miss. to China, 2;                                                                 | 5 00                    |
| New York Mills, Presb. so.                                                                                                   | 27 00                   |
| Oneida Castle, Chh. 24,50; W. B. Tompkins, 9,50;                                                                             | 34 00                   |
| Paris Hill, Chh.                                                                                                             | 7 25                    |
| West Exeter, L. Tenney,                                                                                                      | 5 00—153 63             |
| <i>Orange co. Vt. Aux. So. H. Hale, Tr.</i>                                                                                  |                         |
| Williamstown, Cong. chh.                                                                                                     | 56 00                   |
| <i>Orleans co. Vt. Conf. of chhs. T. Jameson, Tr.</i>                                                                        |                         |
| Greensboro', Mrs. L. Tolman,                                                                                                 | 20 00                   |
| <i>Otsego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i>                                                                    |                         |
| Exeter, Mrs. H. Galpin,                                                                                                      | 5 00                    |
| Fly Creek, Presb. chh. 29,71; A. North, for the Albert North sch. Ceylon, 30; which const. Rev. WILLIAM INGMIRE an Hon. Mem. | 58 71                   |
| West Hartwick, Miss Tracy, 6; C. Swift, 5; for sup. of the Tracy sch.                                                        | 11 00—74 71             |
| <i>Palestine Miss. So. Ms. E. Alden, Tr.</i>                                                                                 |                         |
| East Bridge-water, Evan. so. I. Alden, 20; mon. con. 19,60;                                                                  | 39 60                   |
| <i>Pemascot co. Me. Aux. So. E. F. Duren, Tr.</i>                                                                            |                         |
| Bangor, 1st par. cong. chh. 24,50; Hammond-st. cong. chh. 20,29;                                                             | 50 55                   |
| <i>Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.</i>                                                                                |                         |
| Carver, Gent. and la.                                                                                                        | 38 00                   |
| <i>Richmond and vic. Va. Aux. So. S. Reeve, Tr.</i>                                                                          | 959 63; less dis. 2,50; |
| <i>Rockingham co. N. H. Conf. of chhs. S. H. Piper, Tr.</i>                                                                  |                         |
| Exeter, EDWARD CRANE, which const. him an Hon. Mem.                                                                          | 100 00                  |
| <i>Rutland co. Vt. Aux. So. W. Page, Tr.</i>                                                                                 |                         |
| Castleton, Mon. con. 23,57; JOHN MEACHAM, which const. him an Hon. Mem. 100; W. Denison, 20;                                 | 143 87                  |
| Chittenden, A. R. 1; D. D. 50c.                                                                                              | 1 50                    |
| Clarendon, F. Butler,                                                                                                        | 15 00                   |
| East Rutland, Mon. con. 6,09;                                                                                                | 11 09                   |
| S. H. Hodges, 5;                                                                                                             | 5 12                    |
| Middletown, Cong. chh.                                                                                                       | 10 00                   |
| Pittsfield, Cong. chh. and so.                                                                                               | 12 00                   |
| Pittsford, A. Leach,                                                                                                         | 20 50                   |
| Poultney, Cong. chh. fem. cent. so. 15,50; Mr. Marsh, 5;                                                                     | 6 00                    |
| Sudbury, Mr. Bingham, 5; Mr. S. 1;                                                                                           | 14 25                   |
| Tinmouth, Coll.                                                                                                              | 63 13—302 46            |
| West Rutland, Cong. chh. and so. 46; mon. con. 12,13; C. G. B. 5;                                                            |                         |
| <i>Strafford co. N. H. Aux. So. E. J. Lane, Tr.</i>                                                                          |                         |
| Dover, Cong. chh. and so.                                                                                                    | 110 00                  |
| Durham, do.                                                                                                                  | 2 30                    |
| Meredith Bridge, Cong. chh. and so.                                                                                          | 91 00                   |
| Wakefield, Cong. so.                                                                                                         | 23 00—226 30            |
| <i>Sullivan co. N. H. Aux. So. N. Whittlesey, Tr.</i>                                                                        |                         |
| Claremont, Mon. con. 12; la. 29;                                                                                             | 41 00                   |
| Goshen, Mrs. R. Booth,                                                                                                       | 2 00                    |
| Washington, D. McQuestion,                                                                                                   | 5 00—48 00              |
| <i>Taunton and vic. Ms. Aux. So.</i>                                                                                         |                         |
| Freetown, Indiv. 45; mon. con. 15;                                                                                           | 60 00                   |
| <i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>                                                                             |                         |
| North Coventry, Gent. 10; la. 11,64; 21 64                                                                                   |                         |
| South Coventry, La.                                                                                                          | 12 33                   |
| Union, Indiv.                                                                                                                | 2 00                    |
| Vernon, 2d so. gent. 174,09; la. 56,24;                                                                                      | 230 33—266 30           |

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| <i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>                                                                                                                                                                                                                                                                             | 1,423 63    |
| <i>Washington co. Vt. Aux. So. J. W. Howes, Tr.</i>                                                                                                                                                                                                                                                                                    |             |
| Montpelier, 1st chh. gent. 63,25; la. 58,52; mon. con. 24,40; sab. sch. for Buel W. Smith, Ceylon, 20; which const. C. W. STORRS an Hon. Mem.                                                                                                                                                                                          | 171 17      |
| <i>Washington co. N. Y. Aux. So. M. Freeman, Tr.</i>                                                                                                                                                                                                                                                                                   |             |
| South Hartford, Cong. chh.                                                                                                                                                                                                                                                                                                             | 21 06       |
| <i>Western Reserve, O. Aux. So. By Rev. H. Coe, Agent,</i>                                                                                                                                                                                                                                                                             |             |
| Elyria, 16,50; Cuyahoga Falls, 5,34; Northfield, 2,35; Richfield, 1; Mr. Hammond, 10; Twinsburg, Mr. Lane, 4; Ohio City, 8,04; Milan, 3; A. B. Harris, 10; Vermillion, 1,50; Lyme, 2,17; Peru, 4; Maumee City, 23,55; Vienna, 5; Ellsworth, 1; Canfield, Cong. chh. 16,25; Atwater, 15; Hudson, Wes. Res. coll. 6,37; av. of paper, 3; | 138 07      |
| By T. P. Handy, Agent,                                                                                                                                                                                                                                                                                                                 |             |
| Cleveland, Mon. con. 16,45; la. (of which for sch. in Ceylon, 30; for ed. of two girls at Bombay, 24; 104; D. Cushing, 5; J. F. T. 3; Centreville, Presb. chh. 8,50; Painesville, do. 8,65; Thompson, do. 2,62; Chester, do. 7,75; Abbyville, W. E. Castle, 5; ded. dis. 3,03;                                                         | 157 97      |
| <i>Windham co. Vt. Aux. So. A. E. Dwinell, Tr.</i>                                                                                                                                                                                                                                                                                     |             |
| Putney, Mon. con.                                                                                                                                                                                                                                                                                                                      | 4 75        |
| Wardsboro', Fem. hea. so.                                                                                                                                                                                                                                                                                                              | 20 00—24 75 |
| <i>Windsor co. Vt. Aux. So. J. Francis and E. C. Tracy, Trs.</i>                                                                                                                                                                                                                                                                       |             |
| Bethel, Cong. chh. and so.                                                                                                                                                                                                                                                                                                             | 15 75       |
| Hartford, White River, mon. con.                                                                                                                                                                                                                                                                                                       | 10 31       |
| West Hartford, Cong. chh. and so.                                                                                                                                                                                                                                                                                                      | 10 00—36 06 |
| <i>Worcester co. Central, Ms. Aux. So. A. D. Foster, Tr</i>                                                                                                                                                                                                                                                                            |             |
| A friend, by H. Ropes,                                                                                                                                                                                                                                                                                                                 | 100 00      |
| York co. Me. Conf. of Chhs.                                                                                                                                                                                                                                                                                                            |             |
| Saco, 1st par. benev. so.                                                                                                                                                                                                                                                                                                              | 60 00       |
| York, Scotland par. Rev. S. Stone, 9 13—69 13                                                                                                                                                                                                                                                                                          |             |
| <i>Total from the above sources,</i>                                                                                                                                                                                                                                                                                                   | \$15,897 15 |

# VARIOUS COLLECTIONS AND DONATIONS.

|                                                                                                                                                                                                |          |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| <i>A friend, by T. P. Tenney, 200; a lady, av. of go'd chain, 12; H. tenth of legacy, 10;</i>                                                                                                  | 222 00   |
| <i>Akron, O. 2d cong. chh. mon. con.</i>                                                                                                                                                       | 15 00    |
| <i>Amsterdam Village, N. Y. Presb. chh. mon. con. 39,25; mater. asso. for Montgomery Goodall, Ceylon, 20; male sab. sch. for Chandler Bartlett, do. 20; fem. do. for Maria Douchy, do. 20;</i> | 98 25    |
| <i>Andover, Ms. Phillips acad. 46; W. par. juv. miss. so. for Joseph W. Barr and Sarah L. Holt, Gaboon, 40; N. par. 1st Trin. cong. so sab. sch. for Jesse Page, Ceylon, 20;</i>               | 106 00   |
| <i>Ballston Centre, N. Y. Presb. chh.</i>                                                                                                                                                      | 179 50   |
| <i>Bennington, Vt. 1st cong. chh. and so. 88,13; mon. con. 11,87; 2d do. mon. con. 11,54;</i>                                                                                                  | 111 54   |
| <i>Bluehill, Me. Cong. chh. and so. mon. con.</i>                                                                                                                                              | 20 00    |
| <i>Brighton, Ms. Evan. cong. sab. sch. for Sandw. Isl. miss.</i>                                                                                                                               | 12 75    |
| <i>Bristol, R. I. Cath. cong. so. 71; la. so. of do. 60;</i>                                                                                                                                   | 131 00   |
| <i>Bunkerhill, Ill. Miss Clark,</i>                                                                                                                                                            | 4 00     |
| <i>Cambridge, Ms. Mon. con. in Shepard so.</i>                                                                                                                                                 | 60 00    |
| <i>Cambridgeport, Ms. 1st evan. cong. chh. and so. 429,25, Mrs. S. Moody, 10; Mrs. J. C. Lovejoy, 5;</i>                                                                                       | 444 25   |
| <i>Canterbury, N. Y. Presb. chh. 30; a friend, 5; 35 00</i>                                                                                                                                    |          |
| <i>Charlestown, Ms. Winthrop chh. and so. (of which to const. JAMES ADAMS an Hon. Mem. 100);</i>                                                                                               | 1,000 00 |
| <i>Chelsea, Ma. Winnisimmet chh. coll. 21,50; mon. con. 14,05;</i>                                                                                                                             | 35 55    |
| <i>Cherry Tree, Pa. Presb. chh.</i>                                                                                                                                                            | 6 00     |
| <i>Chicago, Ill. 1st presb. chh. bal. of a Fair,</i>                                                                                                                                           | 30 00    |
| <i>Crown Point, N. Y. Cong. chh. and so.</i>                                                                                                                                                   | 26 00    |
| <i>Demopolis, Ala. Mrs. H. Cook,</i>                                                                                                                                                           | 15 00    |
| <i>Denton, N. Y. Presb. chh.</i>                                                                                                                                                               | 12 37    |

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|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| <i>Doaksville</i> , Choc. na. Mon. con.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 24 31  | <i>William I. King</i> , Ceylon, 100; <i>WILLIAM I. KING</i> , 100; <i>BENJAMIN WHITE</i> , 100; which const. them Hon. Mem., A. B. Arnold, for ed. of <i>Krekor</i> in Mr. Hamlin's sch. Constantinople, 60; 668,06; E. W. Howard, 20; a friend, 20; | 733 06      |
| <i>Dorset</i> , Vt. C. Farwell,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 6 00   | <i>Quincy</i> , Ill. Rev. Dr. Nelson,                                                                                                                                                                                                                 | 10 00       |
| <i>Dracut</i> , Ms. E. par. iron. con. which and prev. dona. const. <i>NATHANIEL STICKNEY</i> an Hon. Mem.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 46 61  | <i>Rochester</i> , N. Y. Mrs. Sarah Ray, at the request of a dying friend,                                                                                                                                                                            | 900 00      |
| <i>East Cambridge</i> , Ms. Evan. cong. chh. mon. con.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 38 08  | <i>Rome</i> , N. Y. 2d presb. chh. a thank off'g,                                                                                                                                                                                                     | 23 15       |
| <i>East Gahaway</i> , N. Y. Mon. con. 62; coll. 30;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 62 00  | <i>Saratoga Springs</i> , N. Y. Mon. con. 50; Mrs. M. K. Walworth, which and prev. dona. const. <i>WALWORTH JENKINS</i> of New York, an Hon. Mem. 50; W. L. F. Warren, 30; Mrs. M. Beach, 20; B. P. 2;                                                | 152 00      |
| <i>Easton</i> , Pa. F. and M. L.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 10 00  | <i>Savannah</i> , Ga. Male and fem. miss. so. of ind. presb. chh. (of which fr. Mrs. HARRIET C. LAMAR, which const. her an Hon. Mem. 100; juv. miss. so. in sab. sch. 17,62; Mrs. Berrien, for <i>Eliza Hunter</i> , W. Africa, 15;)                  | 307 67      |
| <i>Erie</i> , Pa. Presb. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 50 00  | <i>Sidney Plains</i> , N. Y. Cong. chh. mon. con.                                                                                                                                                                                                     | 15 00       |
| <i>Fort Towsen</i> , Choc. na. Mon. con. 53,51; Mrs. G. C. Gooding, 5;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 56 81  | <i>Spencertown</i> , N. Y. Mrs. A. Pratt,                                                                                                                                                                                                             | 1 00        |
| <i>Glens Falls</i> , N. Y. Presb. chh. which const. Rev. LUZERNE RAY an Hon. Mem.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 50 00  | <i>St. Joseph</i> , O. Rev. E. Chambers,                                                                                                                                                                                                              | 10 00       |
| <i>Green Bay</i> , W. T. Presb. chh. mon. con.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 20 80  | <i>St. Petersburg</i> , Russia, Mrs. W. C. Gelli-brand,                                                                                                                                                                                               | 60 00       |
| <i>Guildhall</i> , Vt. Cong. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 13 00  | <i>Trips Hill</i> , N. Y. Presb. chh.                                                                                                                                                                                                                 | 7 30        |
| <i>Harrisburgh</i> , Pa. Presb. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 20 00  | <i>Troy</i> , N. Y. 1st presb. chh.                                                                                                                                                                                                                   | 66 00       |
| <i>Harrisburgh</i> , Va. do.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 24 50  | <i>Vermont</i> , A. friend, 100; do. 20;                                                                                                                                                                                                              | 120 00      |
| <i>Hartford</i> , O. 1st presb. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 6 90   | <i>Vernon</i> , N. Y. Mt. Vernon presb. chh. which const. Rev. ROBERT C. BATESIN an Hon. Mem. 100; A. B. 3,50;                                                                                                                                        | 103 50      |
| <i>Jacksonville</i> , Ill. Presb. chh. 144,37; mon. con. 15; sab. sch. 17,63; for miss. to Ind. Nestorians,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 177 00 | <i>Walton</i> , N. Y. Cong. chh. 12; 2d do. mon. con. 17;                                                                                                                                                                                             | 29 00       |
| <i>Jerseyville</i> , Ill. Presb. chh. mon. con.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 15 00  | <i>Warren</i> , O., D. M. Ide,                                                                                                                                                                                                                        | 40 00       |
| <i>Knoxville</i> , Ill. 1st presb. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 7 50   | <i>Washington City</i> , D. C. 4th presb. chh.                                                                                                                                                                                                        | 66 76       |
| <i>Little Compton</i> , R. I. Male and fem. so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 50 00  | <i>Waterford</i> , Pa. Presb. chh.                                                                                                                                                                                                                    | 9 62        |
| <i>Lumberland</i> , N. Y. 1st cong. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 5 37   | <i>Westerville</i> , N. Y., A lady, 50; Rev. G. S. Boardman, 20;                                                                                                                                                                                      | 70 00       |
| <i>Macon</i> , Ga. H. Mead,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 25 00  |                                                                                                                                                                                                                                                       | \$23,009 22 |
| <i>Malden</i> , Ms. Trin. cong. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 21 00  |                                                                                                                                                                                                                                                       |             |
| <i>Manchester</i> , Vt. Cong. chh. and so. 118,92; mon. con. in Burr sem. 25; young la. and juv. so. 30;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 173 82 |                                                                                                                                                                                                                                                       |             |
| <i>Marietta</i> , O., D. Woodbridge,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 5 00   |                                                                                                                                                                                                                                                       |             |
| <i>Marine Settlement</i> , Ill. Mon. con.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 2 00   |                                                                                                                                                                                                                                                       |             |
| <i>Marlboro'</i> , N. Y. Av. of a cart,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 39 00  |                                                                                                                                                                                                                                                       |             |
| <i>Meadville</i> , Pa. 1st do. to const. Rev. R. S. LOCKWOOD an Hon. Mem.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 50 00  |                                                                                                                                                                                                                                                       |             |
| <i>Methuen</i> , Ms. 1st par. gent. asso. 87,50; la. 83,75; mon. con. 35,37;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 206 62 |                                                                                                                                                                                                                                                       |             |
| <i>Michigan City</i> , Ia. Cong. so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 19 00  |                                                                                                                                                                                                                                                       |             |
| <i>Middletown</i> , N. Y. Rev. E. King's fam.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 12 50  |                                                                                                                                                                                                                                                       |             |
| <i>Montreal</i> , L. C. Amer. presb. chh. and so. coll. 90; J. DeWitt, which const. CALES S. DEWITT an Hon. Mem. 100; Rev. C. Strong, which and prev. dona. const. EDWARD STRONG of West Springfield, an Hon. Mem. 40;                                                                                                                                                                                                                                                                                                                                                                                                                         | 230 00 |                                                                                                                                                                                                                                                       |             |
| <i>Moravia</i> , N. Y. George Taylor, dec'd, 50; a friend, 50;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 100 00 |                                                                                                                                                                                                                                                       |             |
| <i>Morristown</i> , N. J. A friend,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 3 00   |                                                                                                                                                                                                                                                       |             |
| <i>Mountain Fork</i> , Ark.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 23 12  |                                                                                                                                                                                                                                                       |             |
| <i>Newark</i> , N. J. 1st presb. chh. 13; young people's miss. so. of do. to const. SYPHEN G. CROWELL an Hon. Mem. 100; sab. sch. for <i>William T. Hamilton</i> , A. D. Eddy, and <i>Joseph Christmas</i> , which and prev. dona. const. UZAL J. TUTTLE an Hon. Mem. 23; J. H. Agnew and fam. for <i>Samuel I. Agnew</i> and <i>Charlotte Agnew</i> , Dindigul, 25; Miss M. Townsend, 20; six indiv. 18,65; indiv. 17; S. P. Smith, 10; Mrs. P. Goble, 10; young people's miss. so. of 3d presb. chh. to const. Mrs. SARAH W. HALL an Hon. Mem. 100; mon. con. of do. 6; chil. of Miss Brown's sch. for Ontario sch. Ceylon, 3; M. T. A. 25c. | 345 90 |                                                                                                                                                                                                                                                       |             |
| <i>Neshamony</i> , Pa. Presb. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 42 50  |                                                                                                                                                                                                                                                       |             |
| <i>New Lebanon</i> , N. Y., R. Woodworth, a rev. pen. which const. FRANCIS E. CHURCHILL an Hon. Mem.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 100 00 |                                                                                                                                                                                                                                                       |             |
| <i>Norfolk</i> , Va. Friends,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 25 00  |                                                                                                                                                                                                                                                       |             |
| <i>North Chelmsford</i> , Ms. Cong. chh. and so. to const. Mrs. M. A. CLARK an Hon. Mem.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 105 00 |                                                                                                                                                                                                                                                       |             |
| <i>Orange co.</i> Va. Miss E. A. Thurston,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 5 00   |                                                                                                                                                                                                                                                       |             |
| <i>Patchogue</i> , N. Y. Cong. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 4 75   |                                                                                                                                                                                                                                                       |             |
| <i>Pennsylvania</i> , A friend, 100; Mrs. E. Schenck, 10;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 110 00 |                                                                                                                                                                                                                                                       |             |
| <i>Philadelphia</i> , Pa. Miss. so. of a young la. sch. 50; G. Dale, 5; 5th presb. chh. J. Atwood, 25; H. 12c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 90 12  |                                                                                                                                                                                                                                                       |             |
| <i>Pittsburgh</i> , Pa. 3d presb. chh. mater. asso. for <i>David H. Riddle</i> , Ceylon, 20; sab. sch. 15,50; 5th presb. chh. 11;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 46 50  |                                                                                                                                                                                                                                                       |             |
| <i>Port Keni</i> , N. Y. Mrs. F. Skinner,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 15 00  |                                                                                                                                                                                                                                                       |             |
| <i>Poughkeepsie</i> , N. Y. 1st presb. chh.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 60 00  |                                                                                                                                                                                                                                                       |             |
| <i>Providence</i> , R. I. Benef. cong. chh. and so. (of which for <i>James Wilson</i> , <i>Mary Wilson</i> , <i>Mark Tucker</i> , <i>Harriet S. Tucker</i> and                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |        |                                                                                                                                                                                                                                                       |             |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |        | <i>Frechold</i> , N. J. James English, 1,073,56; less exp. of Ex'r's, 18,01;                                                                                                                                                                          | 1,055 55    |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |        | <i>Hartford</i> , Ct. Normand Smith, Jr., by F. Parsons and Thomas Smith, Ex'r's, (prev. rec'd, 6,168;)                                                                                                                                               | 1,500 00    |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |        | <i>Newark</i> , N. J. Mrs. Abby Roff,                                                                                                                                                                                                                 | 400 00      |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |        | <i>Strongsville</i> , O. Jonas Whitney, by Oshear Smith, Ex'r, (prev. rec'd, 100;)                                                                                                                                                                    | 80 00       |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |        | <i>West Hartford</i> , Ct. Mrs. Hannah Gridley, by S. Terry, (prev. rec'd, 700;)                                                                                                                                                                      | 122 67      |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |        |                                                                                                                                                                                                                                                       | \$3,159 22  |

## LEGACIES.

Amount of donations and legacies acknowledged in the preceding lists, \$26,167 45. Total from August 1st, to July 31st, \$242,716 22.

## DONATIONS IN CLOTHING, &amp;c.

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| <i>Bethel</i> , Vt. A box, fr. cong. chh. and so.                                         | 29 96 |
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| <i>Cooperstown</i> , N. Y., A box, for Alleghany miss.                                    |       |
| <i>Montpelier</i> , Vt. A box, fr. gent. asso.                                            | 48 75 |
| <i>Stockbridge</i> , Ms. A box, for Mr. Powers, Broosa.                                   |       |
| <i>Suffield</i> , Ct. A box, fr. juv. miss. so. for Mr. and Mrs. Lyman's sch. Sandw. Isl. |       |
| <i>Unknown</i> , A box, for Mr. Hotchkin, Choc. miss.                                     |       |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.  
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, felled-cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

VOL. XXXIX.

OCTOBER, 1843.

No. 10.

## American Board of Commissioners for Foreign Missions.

### Sandwich Islands.

#### REPORT OF MR. LYONS.

#### *Schools—Number and Appearance of the Pupils.*

THE period embraced in this report is the whole of the year 1842. The first subject to which it adverts is the condition of the schools. In a former communication, published in the Herald for July, 1842, it was stated that a school for teachers had been established at this station, conducted upon the self-supporting plan. "They bring their provisions with them," said Mr. Lyons; "when these are expended, they return for a new supply. The good people of the place furnish them with house-room." Since the last report, this school has been in operation about five months; it was then suspended to allow Mr. Lyons to visit the different parts of his immense parish, and also to enable the teachers to return to their schools, where they were greatly needed. There have been two examinations, at which about fifty teachers were present; many of them appeared well.

Of the schools taught by natives, there are twenty-two; in these there are thirty-six teachers. The number of children in all the schools is 1,128; showing an increase of one hundred since the previous communication of Mr. Lyons. Some idea may be formed of the progress of the schools, by comparing the statistics of the former report with those contained in the one just received. Then there

were 409 readers, now there are 632; then there were 246 writers, now there are 498; then there were 390 pupils in mental arithmetic, now there are 522; then 219 were studying geography, now 100 are attending to the same branch.

Mr. Lyons has given a very full account of one of the examinations of these schools, which occupied him, altogether, about eight days. "It was very different from former examinations, which I could despatch in a few hours; then there was nothing to be done except to hear a little blundering reading, or call up a class of wild boys and girls to repeat the alphabet."

The attention of Mr. Lyons was immediately arrested by a manifest improvement in the external appearance of the pupils.

As I glanced my eye over the schools, it was pleasing to see so many pupils clothed in English dresses. Out of the whole number, I counted about two hundred girls dressed in calico and white, and about fifty boys in shirts and pantaloons. Some few appeared in spencers. There was also, on the part of some of the girls, a display of shawls and handkerchiefs. Many others could show a shirt, or some other article of English clothing. Nor did all that was pleasing in appearance apply to dress merely; the manners must be mentioned as entitled to commendation. Of many it may be asserted that they appeared well, when called upon to answer questions, or to recite what they had previously committed to memory.

*Proficiency—Temperance.*

But the proof of their intellectual improvement was still more gratifying.

Once I could not have been induced to believe that native children would make such proficiency in mental and written arithmetic, under native instructors. Their progress during the last year has altogether exceeded my highest expectations. I venture to say that many of the pupils would not suffer from a comparison with an equal number, in my own native land, of no greater advantages. They would take a long and complicated question—requiring the exercise of all the fundamental rules of arithmetic—and run through it, giving the whole process and reasons, with a rapidity and a correctness that would do honor to pupils in any enlightened country.

Mr. Lyons is perfectly satisfied that natives, when properly instructed and adequately supported, will make efficient and successful teachers. His anticipations, in this respect, have been more than realized. The fact augurs well for the speedy and durable improvement of the natives.

Nearly one fourth of the pupils had committed to memory portions of Scripture; the number of verses recited to Mr. Lyons was about 2,700.

Another pleasing fact, apparent from this examination, was the stand that a majority of the pupils had taken in respect to tobacco, and all intoxicating substances. Of distilled liquors and their effects, most of the children are entirely ignorant. But tobacco and awa and fermented potatoes and bananas—with these and their effects they are acquainted. Hence they nobly resolved that they would forever let them alone. About nine hundred made this resolution. Temperance songs, printed and circulated among them and committed to memory, had done considerable towards leading them to this resolution. These songs had reference to tobacco as well as to distilled liquors. It was not a little amusing to hear a whole school recite in concert one of these songs.

But a still more gratifying fact remains to be mentioned. About one hundred of the members of these schools profess to be the children of God. How many schools in this country contain an equal number of hopeful converts?

*Tours—Roads—Privations.*

It was stated in the *Herald* for May, that the field of labor assigned to Mr. Lyons is divided into seventeen parishes, which are generally from three to five miles distant from each other. The missionary who has so extensive a charge, must necessarily make frequent and laborious tours. In no other way can he preach the gospel to all; in no other way can he ascertain the spiritual condition of his flock, and divide to each, as he may need, consolation, reproof, exhortation, etc.

From the report of Mr. Lyons, it appears that he made, during 1842, three tours through the principal part of his field, each of which required from ten to fifteen days. To enable the reader to form some idea of this kind of labor, and also to introduce him to the native dwellings, and acquaint him with their habits of life, two or three passages, from this part of the report, will be published entire. Alluding to the requisite preparation for these excursions, which sometimes extends to food and even water, he remarks:

At Puako and Rawaihae on the shore, not unfrequently, there is no food to be had. The people live without food for days together, except a little fish which keeps them from starvation; nor is this to be had every day, as the ocean may be so rough that they cannot fish, or a governmental working day may interfere, and then the sailing of a canoe is prohibited unless the owner chooses to pay a fine. The water too at these places is such that I cannot drink it; I would as soon drink a dose of epsom salts.

Having prepared the necessary baggage and procured a suitable attendant, we commence our journey. I take my staff and umbrella; he takes his *mamaka* (a pole with the baggage attached to both ends) across his shoulders, and thus we pursue our way—a lone and desolate way for the most of the first day. If we take the route to Hamakua, there is, in wet weather, a marsh to pass through—not much unlike Bunyan's Slough of Despond—either in going or returning, or both. It is perhaps four miles long—a most dismal place; yet the woods are sometimes vocal with the music of birds, which furnishes a little relief to the tediousness of the way. If we go to Puako, all is barren and still more desolate. After proceeding an hour from my house, not a human dwelling will be seen till we reach the shore—a walk of about five hours.



The social condition of the Sandwich Islanders may be inferred, in part at least, from the following extract.

When we have reached the place of active labor, my native answers for cook, etc. Almost any other native could perform this office, but not very satisfactorily. For instance, if a fish were to be cooked, it would be done just as it came from the ocean, without being dressed. If a fowl were to be baked, it would be done with head and claws all on. And why not? Natives generally do not stop to dress or to cook a fish, if they are to eat it themselves. They commence the work of eating, even while it is flouncing in their hands, yea, in their mouths even. A few days since, a native girl caught a small fish, and applied it immediately to her mouth to dis sever its head; but the fish ran down her throat and produced instant death.

Fish, fowls, sweet potatoes, kalo, bread fruit, and bananas are articles which the good people generally provide for me. Sometimes, however, were it not for my own provisions, I should be obliged to go hungry. The cooking is generally done out of doors, a few stones forming the fire place; sometimes, however, nothing but the bare ground is used.

But the table and the chair must not be forgotten. Now and then a rude table is to be found; more generally a stool answers for a table, and a *hikiee* (native bedstead) for a chair. Sometimes I am deprived of one or both of these. Then, of course, I must take to the matted floor, which, after a ten years residence among natives, one can do with a very good conscience. Knives, forks, spoons, plates, cups, if used, must be furnished. In many places, however, you will find a plate or two, a cup, a tumbler, or bowl, and perhaps a knife and a spoon; but the external appearance of some of these articles is such that you would rather have none. A wooden tray sometimes answers very well for a plate, and a large calabash, out of which a thousand mouths have drunk, makes a very good tumbler. Night comes on, and a light is needed. Kukui (candle-tree) nuts, about the size of a walnut, are strung on splinters of bamboo, resembling, when arranged, a string of dried apples. Fire is procured, perhaps by rubbing two sticks together, and the string of candle-nuts is lighted at one end. The constant attendance of one man is

necessary to keep it burning; for it must be almost constantly trimmed or snuffed, or it will be extinguished; and however careful you may be, it will sometimes go out.

After the work of the evening, it is necessary to sleep. My bundle is opened, a bedquilt, sheet, pillow, etc., are spread on a *hikiee*. It is not a soft or downy bed, and there is no danger of oversleeping in the morning. Yet I have the most comfortable place in all the house. Others are lying around me, on the ground floor, with nothing but a little grass and a mat under them, and perhaps a scanty kapa for their covering; a piece of wood or stone may serve for a pillow. But they sleep sweetly and soundly, and why cannot I? But enough of this kind of description.

#### Revival—Results.

That portion of Mr. Lyons's report which describes the spiritual condition of the district under his supervision, will be read with lively interest.

The past has been a year of distinguished mercy. Prayer has been heard in heaven, and a spiritual shower has descended upon our Zion. A light from the throne of God, exceeding the brightness of the sun, has shone upon us, dispelling the darkness that had gathered over our spiritual prospects. We had been praying and laboring and longing for better times, but apparently all in vain. The heavens seemed as brass, and the earth as iron. We felt that in God alone was our help; and it was then, when we were almost sinking in despair, that the blessing came. The Spirit descended almost simultaneously over all portions of this field. The valley of dry bones was filled with life. Satan, after a long and desperate struggle, was at length compelled to relinquish his hold on many of his victims. Fallen church members, subdued by the Spirit, were seen in all directions, returning to the fold from which they had been allured, and resuming the work which they had for a long time forsaken.

And many who had never been connected with the church, have felt the Spirit's constraining power. Some of this number were aged; they had become grey-headed in sin, and had resisted the truth through successive revivals. They had reached the eleventh hour, and while the minutes of that hour were passing rapidly away, the aged

rebel, awaking from the slumber of years, cast his eye, for the first time as it were, on the bleeding and long-waiting Savior, and melted into penitence and submission. Professing to be converted, they naturally wished to unite with the people of God. Hence, at a convenient time, they presented themselves as candidates for admission to the church. They were examined for this purpose; and the evidence that they were Christians being satisfactory, who could forbid water that they should not be baptized? When these venerable forms, bending under the infirmities of age, stood up before the great congregation, to pledge themselves to be the Lord's forever, what a thrilling and melting spectacle was presented! What overwhelming evidence of the power of the gospel! We rejoice in the conversion of the aged. Nor is our rejoicing confined to them only. The middle aged and the young have shared in the glorious work. Many, in the morning of life and in the bloom of age, have apparently been led to see their need of the Savior, and have fled to him as their only refuge from the storms of coming wrath. They also have been admitted to the privileges of the church.

Those who have observed the progress of the missionary work at Waimea, are already aware that subsequently to the great revival which occurred at that station about five years ago, many of the professed converts disappointed the hopes which had been formed respecting them. The defection of a large number was feared at the time; but the extent of the apostasy has been less, perhaps, than was generally apprehended; and it is worthy of our grateful acknowledgment to the Head of the church, that so many of those who drew back for a season, have returned from their wanderings and entered again the fold of Christ. The influence of the late revival at Waimea seems to have been exceedingly happy in this particular.

The whole number of fallen church members who have been reclaimed and restored to the church, the past year, is nine hundred and twenty-five. The whole number received to the church on examination is three hundred and twenty-two. Among the latter were some fifty Romanists and two Americans. The Lord has done great things for us, and to him be all the glory.

But while we rejoice over the return of some, we mourn over the defection of others. Some who did run well, and

who remained steadfast and unmoved amid the general apostasy, have, during the past year, fallen into sin, and, proving incorrigible, have been excommunicated. Another portion of the church has left us, not however to join the ranks of the enemy, but to unite with other churches on the islands. And another portion still has been summoned to appear before the Judge of all the earth. They are no longer seen in the class meeting, the church conference, the solemn assembly, or at the table of the Lord. The number of such is about two hundred, making the sum total of those who have been removed from this church by death six hundred and sixty-nine. Deducting deaths, dismissions, and excommunications, the church members in regular standing amount to 2,623.

Death is sweeping away this people at a fearful rate, while the vacancies thus made are far from being filled. For example, during the past year, there have been in my field, with a population of 5,600, four hundred and thirty-four deaths, and only ninety-eight births!

#### *Benevolence—Hindrances—Results.*

The next topic considered in the report of Mr. Lyons is the benevolence of the church. His remarks upon this subject may be read by some with a feeling of disappointment. It may be thought, perhaps, that those who are so deeply indebted to the gospel of Christ, ought to do more to communicate its blessings to others. But it would be obviously unfair to try such Christians by any standard known to us. The best of them are but babes in knowledge; and most of them are only beginning to escape from the debasing influences of a system which, for ages, has crushed their nation to the very dust. The suggestions of Mr. Lyons deserve an attentive consideration.

From a church of 2,600 members a flattering account, one would think, might be expected, in the department of benevolence. Were it in Great Britain, or the United States, this might certainly be expected, and a failure would be criminal. But on the Sandwich Islands, and in a district distinguished for its poverty, but little in the way of benevolent effort can be reported. A church, just emerging from the darkness and selfishness and insensibility of heathenism, is not easily moved by the woes of others. A long time

must elapse before just views as to the nature and duty of doing good to those who can make no return, will be entertained.

This subject causes me many a sad and desponding hour. Can there be any piety, I often ask, in such a mass of inactive church members? But my doubts and unbelief are removed by the remembrance of what they once were, under the debasing system in which they have been trained, and whose withering influence they still feel.

Their inconceivable poverty too is another mitigating circumstance. Instead of being charitable, they are themselves objects of charity. Poor, half-starved, and more than half-naked creatures—what can they do, or what can they give? It seems almost a sin to ask them to give. Still, "it is more blessed to give than to receive;" and the way to obtain more is to be liberal with what is already possessed.

But poverty is not the only obstacle to benevolence. Those who are better supplied than others with the possessions of this world, do not always make the most liberal contributions; far from it. In them is seen pre-eminently the principle of covetousness. The more they have, the more they want, and the less disposed are they to give.

Still something has been done in the way of benevolent effort. While most of our charities have been confined to our own field, other portions of the world have not been overlooked. In proof of the latter statement, let a donation of fifty dollars—to constitute their pastor an honorary member of the A. B. C. F. M.—be mentioned to their praise. In your appropriations to this mission, you may deduct fifty dollars to be sent to some darker land.

In forming an opinion as to what has been accomplished in the department of christian benevolence, the following items ought not to be overlooked.

1. The labors of the native helpers, who superintend the different churches or parishes in my field, are all gratuitous. By a reference to their reports, it will be seen that they perform the work of about the same number of missionaries. They conduct schools and meetings, on the Sabbath and on week days; they visit from house to house; attend funerals, and, in short, direct all the affairs of the church, with the exception of receiving and excommunicating

members, and administering the Lord's supper. These sixteen superintendents then may be regarded as so many native missionaries, all laboring without remuneration.

2. The poor, the stranger, the fatherless, and the widow have been remembered, in some measure, in the charities of the church.

3. At some places, church members have aided in erecting meeting houses, some of which they have furnished with simple pulpits, and in part with mats and seats. At the station, the Hawaiian shell, whose shrill and piercing notes had so long summoned to schools and meetings, has been laid aside; and instead of it, we have purchased a large American bell, whose musical peals fall gratefully upon our ears, inviting our children to the house of knowledge, and our church-going people to the house of prayer.

The old native meeting-house—with an exterior as cheerless as the tomb, and an interior as sombre as midnight—has been torn down; on its ruins, as it were, a large stone edifice has been reared. Its stately walls and fern-crowned roof and large pannel doors and smiling windows present an imposing appearance; and the interior, with the addition of a boarded floor, and well arranged seats, and neat and simple pulpit, furnishes new attractions to the native worshipper.

The erection of this house has been a Herculean work. The materials—stones, lime, sand, timber, etc.—have been collected by natives, whose facilities for the business were few and simple. In gathering the necessary stone, their hands and shoulders, with ropes and poles, have performed the office of carts and oxen. The material for lime (coral) could not of course be found short of the shore—a distance of twelve miles. To obtain this they must first plunge deep into the ocean; it must then be attached to a pole—a piece at each end—and slung across the shoulders, and brought to the place of building. Wood for burning it was also brought on the shoulders; this, however, was not very distant. The sand came from a sand bank about two miles distant, transported by men, women, and children in calabashes, mat bags, in the corner of a kapa, in handkerchiefs, etc.; some bringing a quart at a time, some a peck, children like—a fair specimen of the manner in which natives work. Some of the largest timbers were drag-

ged from the koa forests, a distance of some fourteen miles, fifty or a hundred natives, perhaps, dragging a single stick. A part of the boards for the floor came from the same place, on the shoulders of the natives. All the timber—of which there is an immense amount—was obtained in a similar way, excepting a portion of the rafters; these were drawn by oxen. The material for thatching the roof was brought on the back from Hamakua—a distance of from twelve to thirty miles.

The dimensions of the building are one hundred and twenty feet long and fifty feet wide. It has four large doors and ten windows.

### *Romanism.*

The efforts of the Man of Sin can be successfully resisted only by the Spirit of the Lord. Every human device is liable to defeat. In the midst of a revival, however, popery must be silent and powerless. The statements of Mr. Lyons respecting the progress of this form of error are just what might have been anticipated.

Popery appears at present to be at a stand; indeed it has made but little progress the past year. Its followers amount to 380. In this number, no natives of any considerable influence are to be found. They are mostly apostates, or those whose consciences have become seared as with a hot iron. Some who were angry because they were not received into the church, and others who were angry because they were cast out of the church for their sins, have gone over to popery by way of revenge. There they have almost any license in sin which they desire. They are not required to attend meetings or contribute for benevolent purposes. They can be good Christians, and still live in the neglect of every thing that constitutes a Christian.

As an evidence that Romanism is on the wane, the following fact may be mentioned. As I passed through a catholic district in Hamakua, I perceived that the chapel, which was not long since filled with worshippers, was entirely deserted. It was in a dilapidated state, and might well make a good habitation "for wild beasts and doleful creatures; owls might dwell there, and satyrs dance there." The native leader, with some others, had returned to Protestantism; and the priest at Waimea no longer visited the place. Another

establishment had been given up; and another still was in a waning condition. Their schools are few, and their pupils do not exceed forty. The two protestant schools, broken up last year by their influence, are again in operation. About sixty Romanists have abandoned popery, most of whom, as stated above, are now members of our church.

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LETTER FROM MR. COAN, DEC. 11TH,  
1842.

### *The late Revival—Romanism.*

THIS letter, describing the progress of the gospel in Hilo, forms a pleasing supplement to the preceding communication of Mr. Lyons. By referring to a map of Hawaii, it will be seen that these two missionaries occupy adjacent fields of labor; thus it is made manifest that the same faithful and compassionate God, who has so signally blessed this island heretofore, continues to bestow upon it the early and the latter rain.

Mr. Coan first alludes to the uniform health enjoyed by himself and his family since his previous letter. Indeed he has been remarkably free from sickness during the whole of his residence at the Islands. "To the best of my recollection," he says, "I have not been absent from the sanctuary one Sabbath, nor failed to fulfil one religious appointment, from indisposition of body, since I came to the Islands. When I look over the missions of the Board, and see how many of its strong men have bowed beneath their burdens, and been carried to 'the land of silence,' and how many are still lingering, with palid cheek and trembling step, on the verge of time, I feel constrained to adopt the language of thanksgiving and praise."

The subjoined extract describes, in general terms, the results of a revival recently enjoyed at Hilo.

Our congregations, since the completion of our new meeting-house, have increased, and the moral aspect of this field has been brightening for the last six months. General peace and quietness prevail throughout the church, and there is comparatively little out-breaking sin. Some indeed fall, like toppling children; but most of them return by penitence and confession. Very few show that reckless apathy which foretokens final apostasy. The Spirit of the Lord still breathes upon the slain, and his word is "like the fire and like the

hammer." During the last six months, about one hundred and sixty have been received to our number by profession; many more have been examined as candidates for baptism, and others are inquiring.

There is a pleasing interest among baptized children. Not a few, we hope, have yielded their hearts to Him whose external seal has been affixed to them, and who calls them to become "sons and daughters of God Almighty."

There has also been an increasing demand for the Scriptures among those who were not previously supplied. Scores of children, from distances of ten, twenty, and even forty miles, have come to us, offering to labor for Testaments or Bibles. Thus multitudes of the rising generation are becoming supplied with the word of God.

The parish of Mr. Coan is about sixty miles long. To discharge, therefore, the duties of a faithful watchman, in such circumstances, he must unavoidably make frequent and lengthened tours of visitation. One of these is described below.

I have recently spent four weeks in visiting the different districts of my parish. I have gone through the roll of the church, examined the condition of each individual of my flock, preached, exhorted, baptized, and broken bread in the numerous villages and congregations under my charge. The tour was pleasant and profitable.

The papists have made an irruption into all parts of my field, and have used desperate efforts to rend the flock, especially in places remote from the station. As yet, however, they have had almost no success; except a few who had shown themselves to be base hypocrites, or were determined to live in sin, none have joined them. That this people has been so long, and so wonderfully preserved, amidst such sore temptations, and against such insidious attacks, is matter of devout thanksgiving to the "Good Shepherd," who gave his life for the sheep, and who has said that "they shall never perish," and that "none shall pluck them out of his hand."

*Schools—Whole Number added to the Church—Present Number of Communicants.*

Our schools are all in successful operation. The boarding school for boys is well filled and well sustained, and Mrs.

Coan's little domestic school was never in a better condition. It now numbers twenty-two misses, all healthy and happy. There has been no serious sickness in the school, and not a pupil has died since its commencement. Seventeen of the girls are members of the church.

All the children of a suitable age, in Hilo and Puna, are gathered into the common schools, and these schools are doing well, though bitterly opposed by the papists.

The number of deaths mentioned below, it will be observed, is far beyond any thing which takes place in civilized lands. But the preceding letter of Mr. Lyons shows even a greater mortality among his people; and other facts of the same melancholy character have been heretofore published. How much reason, then, have we to rejoice that the revivals at these Islands have been so frequent and powerful. Had they assumed a different type, hundreds and thousands—now rescued, as we trust, from eternal death—must have perished.

There have now been added to this church, by profession, more than eight thousand souls. Of these more than one thousand have died, and gone to appear before their righteous Judge. Their state is fixed for weal or woe. If one half of them are in "white robes," the acquisition to the blood-washed throng is worth more than all the tears and toil and treasure the church has expended in sending the gospel to the heathen. And yet, how many think that missions are a failure, and that the money bestowed on them is thrown away!

The average of deaths in this church, for four years past, has been not less than two hundred and fifty annually. Should I remain the pastor of this flock for four years to come, I shall be called to bury at least a thousand more. What I do for them, therefore, must be done quickly.

More than two hundred and fifty members of this church have been transferred to other churches. The number of suspended members is less than when I last wrote; the whole number now in regular standing is probably more than 6,500.

#### *Native Agency.*

In the Herald for May of the present year, some account was given of the native agency

employed by Mr. Lyons to assist him in his large and responsible charge. Mr. Coan has adopted a system, similar to the one introduced at Waimea in its main principles, but differing from it in some of its subordinate features. The subject is one of very great interest to the churches. Indeed one of the most important, not to say difficult, problems relating to the Sandwich Islands, at the present time, is involved in the due preparation of a *native ministry*. This native agency may be regarded as the first step toward the accomplishment of so desirable an object.

I have for years, from necessity as well as from a conviction of its happy effects, employed all the native agency I could discreetly bring to my aid in the great work committed to me, endeavoring always to retain a superintending and controlling influence. An extensive native agency, acting under the influence of the Holy Spirit, and wisely directed by the pastor, becomes a very powerful auxiliary in advancing the cause of the Redeemer in this land.

My field is divided into more than twenty congregations, each of which assembles regularly on the Sabbath, and two or three times during the week. For each of these congregations from one to four or five leaders are appointed, whose titles may be superintendent, deacon, elder, or class leader, as shall best designate the service to which they are set apart. In addition to these, and to act in conjunction with them, one or two of the more intelligent, humble, and active are selected in every little village and neighborhood to hold social meetings, for reading the Scriptures, conference, and prayer. They have also a general oversight of church members and others in their respective districts; they look after the poor, the aged, the sick, the children, etc., and attend funerals, seek out the wanderers, and labor to bring the careless under the influence of the truth. All these are instructed to report to me, from time to time, the state of their respective charges, and to inform me immediately, if "any root of bitterness," or any thing which threatens defection, seems to be springing up among the members of the church. These helpers, when they are humble, meek, spiritual, and active in their work, are very efficient auxiliaries; but there is a strong tendency in them, as in other Christians, to be proud, hasty, carnal, and indolent. Here is the devil's strong hold.

Occasionally, I select several of the more devoted brethren, and send them out through all the villages of Puna and Hilo, to confer with the disciples, to exhort, strengthen, comfort, etc., and to report the condition of the distant branches of the church. After a lapse of two, three, or four weeks, these messengers return, and inform me of what they have seen and what they have done. Sometimes we appoint from twenty to fifty of the brethren to go out on a given day or days, and visit every village and house within several miles of the station, for the purpose of religious conversation and prayer. These visits often have a very happy effect in quickening the church, and in calling out the stupid and careless to attend on the public ministrations of the word.

You can hardly conceive how much physical, as well as mental and moral energy, is required to keep such a people as this awake. Indolence has been their habit from time immemorial. With them it is not "second nature," but first nature, and, I may almost say, their whole nature. It is so interwoven with all their habits, and forms so large a part of their entire being, that, to eradicate it, they seem to require something more than to be "born again." They need "line upon line, line upon line," etc. It is so easy to be stupid and indolent, to lie down and sleep, to float like flood-wood down the stream; and this is in such perfect keeping with all their former being, and all their previous notions of bliss, that to conquer it, needs indefatigable effort, as well as Almighty grace. It is not an uncommon thing for some, in respect to whom we have high and reasonable hopes, to lie down on the Sabbath, after filling themselves with *poi*, and fall asleep, and forget the hour of meeting, and remain unconscious until it is past.

But to return from this digression. Besides the agencies already enumerated, female influence is employed, wherever it can be discreetly and successfully brought to bear. This influence is more silent and retiring than that of the men, but not less powerful and salutary. By holding meetings among themselves, visiting the sick, conversing with the hardened and the wandering, the female members of the church become very efficient helpers in the work.

I need not add, that I consult freely with native brethren in all matters relating to the welfare of the church,

availing myself of all their skill, their knowledge of facts and of native character, in selecting condidates for the church, in disciplining unruly members, and in bringing to light deeds of darkness. In these and similar ways, I endeavor to multiply my eyes and ears, my hands and feet, and also my lips and soul, by one hundred, or, if possible, by one thousand. You will easily see, that though I gain great and important advantages by this plan, and that such a church as this could not be held together without such agency, yet, with such materials, there will be a great deal of friction in the wheels, and sleepless diligence and agonizing care are necessary to keep them in steady and harmonious motion.

#### *Prayer for Missionaries.*

The following passage will remind Christians of a duty, too often neglected, and never, perhaps, brought home to the heart with a full conviction of its amazing importance. We discharge but a small part of our obligation to the missionary who goes out from us, when we send him food and raiment, Bibles and tracts. In caring for his bodily comfort, and in furnishing him the means of acting efficiently on the heathen, we do well. Still, "it is not by might nor by power, but by my Spirit, saith the Lord."

Permit me to express my gratitude to Almighty God for the many assurances which we receive of the sympathy and care of our christian friends in the United States, and especially of their ardent supplications in our behalf. This greatly cheers and strengthens us; in itself, however, it cannot sustain us. We regard it only as it brings an almighty arm to our aid. In this view, we entreat your earnest and continued prayers, and the prayers of all who seek the welfare of this nation, or the peace of Jerusalem. Such prayers we have, and we feel their influence. They are not lost. We are surrounded with difficulties, threatened with dangers, and loaded with responsibilities. The experiment which is now in progress on these islands, is of vast moment to the church and to the heathen world. Let us not lose sight of this. Through Christ strengthening us, we will press forward in our work, patient in toil, rejoicing in care, glorying in tribulation, spending and being spent in the blessed enterprise to which we have been called, until summoned to our rest.

LETTER FROM DOCT. ANDREWS, FEB.  
6TH, 1843.

#### *Volcano of Mauna Loa.*

THE Herald for July, 1841, it will be remembered, contained a description, written by Mr. Coan, of an eruption of the volcano of Kilauca. In some of its aspects, this was the most extraordinary phenomenon of the kind which has ever been observed. An unusual appearance was noticed in the vicinity of the mountain, on the 30th of May, 1840; on the following day, every doubt as to its cause was dispelled. On the first of June, the lava began to flow, and two days afterward, it reached the sea, having traversed an interval of about forty miles, with a current varying from one to five miles in width, and having a depth ranging from ten to two hundred feet. For three entire weeks, this river of liquid fire continued to disgorge itself into the ocean, leaping from a precipice forty or fifty feet high, and filling the air "with loud detonations, fearful hissings, and a thousand unearthly and indescribable noises."

For a more particular account of this remarkable phenomenon, the reader is referred to the graphic description of Mr. Coan. Allusion is made to it at this time, because of its relation to the occurrence mentioned in the letter of Doct. Andrews. Mauna Loa is a high mountain, situated ten or fifteen miles to the southwest of Kilauca. Its altitude is about 16,000 feet; its summit, consequently, is covered with perpetual snow.

A volcanic eruption has recently taken place from Mauna Loa. Smoke was first seen near the summit of the mountain, on Monday, January 9th; during the succeeding night, a brilliant light was emitted from the same spot. The great distance of the mountain from Hilo—about thirty miles—prevented our seeing any thing more than the intense glare, sent forth by the boiling mass, which, apparently, was pouring forth, and rolling down the side. The spot where the eruption took place was so situated upon the ridge of the mountain, that we had but an imperfect view of it, and the stream pursued such a course that it was soon lost on the farther side of the ridge. During the day, vast volumes of smoke were constantly pouring forth, concealing every thing beneath. At times the smoke rose in a nearly perpendicular column, not less, as I judged, than one or two thousand feet high.

Before the close of the week, the light disappeared from the upper part of the mountain, and broke out anew near its base, in the valley between it and Mauna Kea, and on the opposite side from Kilauea, the old volcano. Here an intense action was evidently going on; but it was beyond the spur of the mountain, so that we only saw, during the day, columns of smoke which appeared to be ejected from a line of openings with great force, and which, during the night, became so many pillars of fire. From them the light extended towards Mauna Kea, for some distance, indicating, perhaps, a stream of lava flowing in that direction.

After a few days the scene of action changed again. The brilliant glow of light, mentioned above, died away, and the principal eruption appeared to be nearer the centre of the valley, towards Mauna Kea, where it still continues. This spot is so low that only the light reflected from the clouds is visible. The spectacle, as seen even at this distance, is often magnificent; the clouds, lighted up by the lurid glare of the fires beneath, present an appearance like that sometimes witnessed at sunset, when the heavens are tinged with a deep red. On one or two evenings, the brilliancy has been so great as to cast a shadow at Hilo.

The smoke still continues to issue in vast quantities from the original opening, near the summit of the mountain; at times it stretches away in a cloud, many miles in extent. At present, little or no smoke issues from the spot where the light appears; at any rate, none is discoverable in a clear day.

None of the missionaries have been able to visit the scene of this eruption. Mr. Wilcox, teacher at Hilo, made the attempt; but owing to unfavorable circumstances, he did not succeed. From the nearest point to the crater which he was able to reach—distant from it, however, several miles—the roaring of the volcano was terrific.

The fact stated in the subjoined extract is worthy of particular attention. This is not the place to consider its bearing upon certain geological theories. The opinion of Doct. Andrews concerning the great reservoir of fire, which many have supposed to exist under Hawaii, is given in his own language.

The old crater of Kilauea, which he passed on his way, presented no unusual appearance. The fact that this volcano is unaffected by the recent

eruption, affords, I think, conclusive evidence that there is no great central reservoir of fire beneath this island. If any connection existed between the source of the late eruption and the fires of the old crater, the force which raised the lava to the height of at least six or eight thousand feet above the latter, would, unquestionably, have caused an outbreak there also that would have filled it to overflowing.

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### Oregon Indians.

LETTER FROM MR. SPALDING, FEB.  
26TH, 1843.

#### *Schools—Desire of Instruction.*

AFTER the departure of Doct. Whitman from Wailatpu, in October last, as mentioned in the September Herald, Mr. Spalding repaired to that station to superintend its interests. But he had been absent from Clear Water only nine days, when he received a note, informing him of the sudden and severe illness of his wife, occasioned by excessive labor. A previous similar attack seemed to justify the apprehension that the issue might be fatal, even before he could reach home. Having selected four of his strongest horses, he left Wailatpu, with his guide, at nine o'clock in the evening. The night was dark and rainy; at day-break, however, he had travelled sixty-five miles, and before sunset he arrived at Clear Water, and found Mrs. Spalding convalescent. "The angel of mercy had been with her, and tempered the wind to the shorn lamb." The chiefs assumed the responsibility of conducting the school which had been under her care, during the whole of her illness.

About the last of January, Mrs. Spalding was again obliged to relinquish her labors in the school, and it was feared, at one time, that she would never resume them. At the date of Mr. Spalding's letter, however, her health had somewhat improved. Expressions of sympathy, of the most grateful character, were received from the Indians. One of the chiefs—a member of the school—remarked, "If it could be, I would gladly die in her stead, that she might live to teach the people."

The prospects of the school at Clear Water may be learned from the following statements.

The school now contains two hundred and thirty pupils, including most of the



chiefs and principal men in the nation. The interest has increased with the numbers. The house is so crowded that it is difficult for the individual who superintends them to move about. The mode of instruction is substantially the same as that pursued last winter. In teaching the younger pupils, the black-board and two small books, printed before the press was stopped, are constantly employed. The older scholars make use of books printed by themselves, with the daily application of the pen. The lesson is first printed by Mrs. Spalding in one or two books, which are copied by others, and these again by others, and so on through the whole. Of course the lower classes are some weeks behind those which are highest. These need much more attention than it is possible for us, with our small number and feeble health, to give them. Indeed this is true of every department of the school. It grieves me exceedingly to see the increasing solicitude of this great concourse of people to receive instruction, while there is so little prospect that they will soon be adequately supplied with teachers, unless, indeed, they shall be raised up from among themselves. In this particular, however, we are greatly encouraged. Some fifteen or twenty are now able to render more or less assistance. The government of the school is entirely in the hands of the chiefs; and it is always kept up by them, when we are detained from it by sickness or any other imperious reason. About one hundred and fifty persons are daily printing, with the pen, as the several classes can get at the few ink-stands we have.

With the blessing of God, we intend to build, this season, a house four times as large as that which we now occupy; when completed, it will also answer as a house of worship. When I erected the present building last year, I thought it would accommodate us for some time to come.

Mr. Spalding, in a subsequent part of his letter, describes the efforts which have been made to introduce the word of God among the Indians. As the subject is intimately connected with the preceding account, a single paragraph will be inserted in this place.

Owing to circumstances over which we had no control, it became necessary for us, either to abandon the idea of introducing the word of God among the Indians, at least for the present, and run the fearful hazard of suffering their in-

terest in our efforts to become extinct, or to resort to the slow and tedious process of the pen. The hand of Providence clearly pointed to the latter course, and although, for the first winter, it was very laborious for Mrs. Spalding, it has, we are fully convinced, been the principal means of building up the school and sustaining its interest. The people evidently think more of the books they print themselves, than of those which are issued from the press. While they are printing, they learn to spell and read. Every morning they are anxious to know what the new Scripture lesson is to be. The first class, as soon as they have finished their printing, commence their reading, and they continue this till every word is learned; so with the other classes.

### *Progress in Agriculture—Revival.*

The labors of every missionary to the aborigines of our country are materially affected by their progress in the arts of civilized life. Until they can be induced to relinquish their migratory habits, and depend, for their support, upon the fruits of regular industry, every thing must be done to very great disadvantage. Facts like the following, therefore, have an interest and a value, which is entirely independent of their bearing upon the physical and social condition of the Indians.

There are now thirty-three head of cattle at this station, owned by fifteen persons, and thirteen sheep, owned by four persons. About 140 families are engaged in agricultural pursuits, cultivating from one fourth of an acre to five acres each. One chief—a member of the church—raised 176 bushels of peas, about 100 bushels of corn, and 300 or 400 bushels of potatoes. Another church member raised 160 bushels of corn, 153 of peas, also potatoes, squashes, pumpkins, melons in abundance; he has sold twenty-two bushels of corn to white men, and has some thirty more for sale. Ellis—the principal chief, recently appointed—raised more than either of the two I have just mentioned, but I cannot say how much. Some forty others have raised from twenty to one hundred bushels of different kinds of grain, besides considerable quantities of potatoes, etc. Last spring I wooded five ploughs; there are nine at present among the people. In addition to these, I am expecting ten from the United States Agent—Doct. White—which will also require wooding.

The necessary implements for enabling the females to become acquainted with spinning and weaving were sent to the mission some time since; Mr. Spalding says that they have already made considerable progress in this branch of housewifery.

But the blessing bestowed upon the efforts which have been made in behalf of this people, has not been restricted to their physical and intellectual improvement.

You will be no less rejoiced to learn, than we are to inform you, that the Lord has been carrying on a glorious work of grace for several weeks past. It seemed to commence in the hearts of the native Christians. They agonized in prayer, and besought the impenitent to be reconciled to God. The excitement has been very great; indeed the work has been much deeper and more powerful than it was four years ago. There are very few who have not appeared to be wrought upon by the Spirit of God. We have seen warriors—who were covered with scars, and who have faced death in every horrible form—as they stood up before God and the people, to confess their sins and cry for mercy, tremble through their whole frames, and weep like children.

We find it very profitable and interesting to make evening visits to the people at their lodges. On such occasions we often see powerful displays of the workings of the Spirit. Lodges of eight or ten fires, densely filled with the aged, middle aged, and the young, are often all in tears and in great agony, in view of their sin and danger. Many, we trust, have passed from death unto life. We have long hoped to see the goodness of the Lord manifested to this poor, though interesting, people, and we expect to see much greater things than we have yet beheld. The hopeful conversions which have taken place, from year to year, have all, with one exception, issued in a good confession of the faith of the gospel.

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LETTER FROM MR. WALKER, FEB.  
28TH, 1843.

#### *Schools—Prospects—Obstacles.*

Mr. Walker is stationed, with Mr. Eells, at Tshimakain, which is near Fort Colville, one of the posts of the Hudson's Bay Company. The reader cannot fail to notice a marked contrast between the tenor of this letter and that of Mr. Spalding. While the Nez Percés

at Clear Water are making gratifying progress in civilization and Christianity, the Flat Heads at Tshimakain show very little anxiety to avail themselves of the blessings which are brought to their door. The confidence of the missionary, in such circumstances, must be built upon the promise of God, that 'his word shall not return unto him void, but shall accomplish that which he pleases, and shall prosper in the thing whereto he sends it.'

Since the last letter from this station, a book of sixteen pages has been printed in the Flat Head language. Most of the type was set by Mr. Walker, although he had had no previous acquaintance with the business. Mr. Spalding worked the press. This press, it will be remembered, was a present from the first church in Honolulu.

The school at the station has been rather small, not more than eleven having attended. Another, five or six miles distant, contained twenty-two. This was visited almost every day by one of us, until the snow became so deep that it was quite difficult to go so far from the station. There has been only one lodge, of four families, at this place, during the winter. It is very evident that the Indians care less and less about receiving instruction. My fears in regard to them are beginning to be verified, that it is not us but ours which they seek. If all their wants—which are few indeed—could be supplied, I have no doubt they would leave us altogether, or drive us away.

I think the desire of the children for instruction is not so great as it was two years ago; at any rate they do not manifest as much. One reason why the school has been so small at the station, is that we preferred to travel the distance, stated above, to collecting the children here without their parents. The chief said that they would come to the station if we chose. He was expecting, if a book had been printed, to come and winter near us; and he left considerable food here for that purpose.

Mr. Walker next adverts to one of the most serious obstacles to the spread of the gospel among the Flat Heads. It is not peculiar, however, to this tribe.

There is but little doubt in my mind that one reason why so few have been with us, during the winter, is that they do not like the restraint which our presence imposes upon them. They know that we are opposed to their heathen ceremonies, and they wish to be away

where they can practise them without any hindrance. There has been a great deal of this thing, during the winter, and no one has been more zealous than the chief. The *nikum* has been played three times, by three different men. There has not been as much of the *tahwa* as there was two years ago. The first winter we were here—the chief being away—there was none of it; the next winter he resided near us, and there was a grand display. For more than a week, their encampment had more the appearance of being the habitation of demons than that of rational beings. Last winter, there was none except at one lodge, some distance from the station; but this winter, those who formerly said they had no faith in it, have been as zealous as any.

*Superstitions—Indian Agent—Ground of Hope.*

There are some things connected with their creed in reference to this thing which are very strange, and hard to be met. If any one is asked which is the more powerful, their *medicine* or their Creator, the answer will be, without any hesitation, their Creator. They think a belief in the practice of their superstitions not inconsistent with their belief in God. I presume that they attend worship in their lodges morning and evening, even when performing their heathen ceremonies, just as they do at any other time.

There can be no doubt that their system amounts to devil worship. They have given me to understand that it was, and that they pay it to appease him. I did not know that they had any belief in an evil spirit, until they were giving me some history of their *medicine*, and the name of the spirit that was the cause of death among them. Most of the evils they suffer in this life, they attribute to this evil spirit. They say if they die by his influence, they shall be miserable forever. Hence the necessity of their *medicine* men, who have power to destroy his evil influence upon them. The *medicine* men have not met us with any direct opposition as yet; they merely profess to have power to do great things, and they manifest no disposition to undeceive the people. I know not why they may not as firmly believe it as others do. They are sometimes placed in very trying circumstances. Indeed they are often made *medicine* men by what the people say

to them, telling them that they have the power, etc.; if they do not perform all which is desired in the way of healing their diseases, they will be put to death.

Such is the system in which these miserable beings have been educated; and such was the system of their fathers from time immemorial. Still, we may take encouragement from the fact that they are willing, for any reason, to hear the gospel. The Bible does not authorize us to withhold the dispensation of its doctrines till men are ready to listen to them with right motives. And when the truth has once gained admission to the mind, the Spirit can make it the wisdom of God and the power of God to salvation.

The gentleman referred to in the succeeding paragraph is Indian Agent for the territory west of the Rocky Mountains. He is represented as a man of christian principle, and is said to possess many important qualifications for his office.

A letter has recently been received at this station from Doct. White, in which he says that we may depend upon him for any assistance necessary to protect us and the property of the mission from any insult or depredation which the Indians may be disposed to commit. If we suffer any wrong, he wishes us to let him know it, and he will see that redress is made as far as the circumstances of the case will admit.

The course pursued by Doct. White meets the approbation of all who are laboring for the good of the natives, so far as I have heard any opinion expressed. We rejoice that such a man has been selected to occupy so important a post.

It would be doing injustice to the missionaries at Tehimakain to suppose that the obstacles in the way of their success, to which allusion has been made, have brought them to the conclusion that it is expedient to relinquish the station among the Flat Heads.

Amid all the discouragements by which those who are laboring for the spread of the gospel are surrounded, there is one bright spot from which sure and never failing encouragement may be drawn. God reigns and has all power in heaven and on earth. The promises of his word are full, and they are sufficient to encourage and strengthen the weakest faith. Christ shall see of the travail of his soul and be satisfied.

Mr. Walker also expresses the hope, in the conclusion of his letter, that the want of books and a suitable building for schools and public worship, hitherto so great a hinderance in their work, will speedily be supplied. This defect in the arrangements at Tshimakain, though unavoidable, has occasioned not a little impatience and distrust among the Indians; and it is one cause, unquestionably, of their indifference to the efforts which have been made in their behalf.

### Smyrna.

#### JOURNAL OF MR. VAN LENNEP.

##### *Progress of the Gospel among the Armenians.*

THIS journal embraces the first quarter of the current year. The duties of Mr. Van Lennep have brought him into contact with many—Armenians and others—who may be considered as inquirers, more or less earnest, after the truth. The extracts which are given below, exhibit the general character of his intercourse with persons of this description, and confirm the opinion that the Lord is opening “a great and effectual door” in that part of the earth.

*January 30.* M. P., our assistant, informs me that an Armenian merchant from Kaisarieh, wishes to visit me for the purpose of religious conversation. His mind has become recently enlightened, principally by reading the Armeno-Turkish Old Testament. He has clear views of truth, and his zeal in preaching it to others is very great. He first sought out M. T.—also our assistant—and went to see him alone. He then took two others with him, and they had a long conversation respecting our religious views; they are anxious to procure the New Testament as soon as it shall be printed, and are resolved to read it through, and see whether these things are so. He bought all the Armeno-Turkish books we had, one of each kind; (he does not understand Armenian;) and then came again, saying that he was delighted with them. Having learned that there was an excellent tract in Armenian on Eternity, he proposed to have it translated and printed, at his own expense, for his fellow citizens; for they only speak Turkish. He is in the habit of collecting together, every evening, all the Kaisarly Armenians; they read in the Old Testament, in rotation, bringing forward such ques-

tions as occur to them, and debate them, sometimes with great warmth. He himself defends evangelical sentiments with so much zeal, that they call him a Protestant; this name, he tells them, he regards not so much a term of reproach as of honor.

On the following day, Mr. Van Lennep had a long discussion with a young man who had been initiated into the fundamental tenets of the Romish church, by Lazarist priests. In the course of the interview, this individual remarked that if he should finally be lost, he should have the consolation of perishing with vast numbers of his fellow beings, many of whom were great men and saints.

Mr. Van Lennep subsequently received a visit from three Armenian merchants, all from Cesarea, and all desirous of being instructed in the doctrines of the gospel. One of them stated that the Armenian Scriptures were prohibited last year at Cesarea, and a day was appointed for visiting every house to enforce the injunction. When the visiter—a priest—came to see him, he opened his Armeno-Turkish New Testament, printed at Malta, and requested that the mistakes—of which it was said to be full—might be pointed out, that he might mark them; “for,” said he, “this is God’s word and I must have it, and I wish, therefore, to correct my copy and keep it.” The visiter left without making any reply.

*Feb. 14.* I hear to-day that the inquiring Armenians are eating meat, although it is a great fast in their church. They say that they find no command in the Bible to abstain from meat, but, on the contrary, the declaration that any food may be always used, while they are warned to beware of those who teach a different doctrine. This is a practical test of the strength of their convictions respecting duty; for there are many, especially among the Greeks, who regard the fasts of the church as onerous and unreasonably superstitious, but who have not the moral courage to disregard them.

15. In conversing with H. to-day, she spoke of D. as being in a very interesting state of mind. She reads the new French religious books, and loves to be visited by pious people—not being able to leave her house. She said, “I know not why God is so good to me in conferring such religious privileges on my children. My son is at a minister’s boarding school; my young daughter is taught by one of the missionary ladies, and is one of the three who take lessons from one of the missionary gen-

tllemen." The son seems to be very seriously inclined; he wishes to be a minister, and when his mother tells him that his education will cost more than she can afford, he tells her that God, perhaps, will provide some way.

One of the native helpers, having been invited to visit his brother at the close of the carnival, complied with the request, desirous of availing himself of any opportunity for religious conversation which might occur.

*March 5.* In the evening, being alone together, M. said, "I have missed my bible-class to-day." His brother asked, "What is that bible-class?"

M. Several of us meet to read the Bible together, and Mr. Van Lennep explains to us such passages as we do not understand.

B. Well, it is a very good thing; and does Mr. Van Lennep pray also?

M. Yes, he offers a prayer at the beginning of the exercise.

He then went on to explain our manner of praying, both in public and in private. "And," said he, "there is not an image in the church."

B. But images are not bad things, since they only serve to place the person, whom they represent, more vividly before the mind; just as the Protestants do think it right to have pictures at their dwellings.

M. But do not the people worship the image? They say that one image of the same person is holier than another.

B. I acknowledge that the people worship the image, and the priests try to make them believe in its sanctity. Still, one is not obliged to believe in it. It is good to have no images, but it is as good to have some.

M. But if you do not worship the image, you at least worship the saint?

B. Yes, because the more intercessors we have, the surer shall we be of obtaining pardon.

M. But while you worship a saint in one place, and another person worships him in another place, you render the saint omnipresent.

B. O, no; God is every where present, and he makes known our prayers to the saints.

M. So you make use of God to go to the saints, and of the saints to go to God; it is much better to go to God at once. Besides there is no warrant in Scripture for such a thing. Christ is the only mediator between God and man. If man might make use of the

intercession of saints, God would have permitted it in his word; for it is a matter of great importance. Do you not know that the thief on the cross addressed himself directly to Christ, and was forgiven, though he was a great sinner?

B. But he is a remarkable instance of faith, and we, common sinners, cannot do the same.

M. You may rest assured that if we all do not exercise the same faith, we shall never see heaven.

This individual possesses considerable influence, and he may be regarded as the representative of many who, though they have laid aside their bigotry, have hardly begun to emancipate themselves from the errors of the system in which they were educated.

26. I received a call to-day from a young man who went to Mr. Adger, last week, to obtain permission to partake of the Lord's supper with us; "for," said he, "my church performs an act of idolatry in her communion; and yet I must commune, and do it in the right way, for it is Christ's command." Mr. A. told him he must prepare himself for it; and he is busily engaged in studying the Scriptures for that purpose. He put several questions to me respecting the unpardonable sin, etc.

29. One of the Armenians from Cæsarea, intending to return home next Monday, wishes to lay out some of the money, with which he purchases goods for traffic, in books from our press, in order to sell them to his countrymen. He sent to know whether it would be right to make traffic of such things. I replied, that there was no impropriety in it; that he would thereby benefit his countrymen far more than by selling them cloths and wares.

## Trebizond.

### JOURNAL OF MR. JOHNSTON.

#### *Opposition—Conversation with a Priest.*

THE following extracts have been made with the design of illustrating, more particularly, the persecuting spirit which is at work at Trebizond; and which—could it only enlist the arm of the civil power in its cause—would soon raise an effectual barrier to the progress of the truth. Many incidents might have been selected which strengthen the belief, heretofore expressed, that God has commenced a

genuine reformation in the Armenian church ; but as other facts of the same general character have been frequently published, special prominence will now be given to a different aspect of the missionary work at this station.

*Jan. 25, 1843.* In the evening, I received a visit from Haji H. As he had been absent from the city on business, I had not seen him for some weeks. This is the young man who, about a year ago, was turned out of doors by his father for attending our meetings. Indirect proposals have since been made to his father, for his return ; but as he would go back only on condition of being permitted to read the gospel and hear it explained, nothing farther has been done.

*Feb. 7.* T. S. called in company with the man from Constantinople. He came to tell me that the Romish priest had at last been to talk with M. about his attending our meetings. It is now more than a year since the latter began to attend, and hitherto nothing had been said to him by any one. But now that several others have begun to follow his example, the matter can be winked at no longer. The priest earnestly desired him to keep aloof from us, even if he was no longer a papist at heart. As there is now much excitement among the papists, respecting the breach that is beginning to be made among them, and his wife and nearest relatives are in great distress about his embracing what they consider the greatest of heresies, he thinks it best to suspend his visits to our house for a season.

At the request of a mutual friend, however, the individual referred to in the preceding paragraph called to see Mr. Johnston.

*Feb. 9.* I desired him to give me an account of what had passed between him and the priest, and he did so. The conversation, as far as I can recall it, was as follows :

*Priest.* How long have you been attending the preaching of the protestant missionary ?

*M.* More than a year.

*P.* Well, you must do so no more ; your example is becoming a stumbling block to others.

*M.* Why not go ? I have heard nothing there but what is according to the gospel.

*P.* But they teach many erroneous doctrines. They disparage good works, by teaching that they are not meritorious ; whereas Christ tells us that even

a cup of cold water, given to a disciple, shall receive its reward.

*M.* But Christ also said to his disciples, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do."

*P.* So we both bring proofs for our doctrines from the same book ; hence you see the necessity of an infallible interpreter. And then they deny the conversion of the bread and wine of the communion into the body and blood of Christ ; whereas Christ says, "Except ye eat my flesh and drink my blood, ye have no life in you."

*M.* I understand that ordinance as instituted by Christ for a memorial of his death ; as the passover was commanded to be kept in memory of the deliverance of the Israelites from Egypt. As to the words which you have quoted from the sixth chapter of John, if we examine the whole discourse, and observe how it commenced, and what gave occasion for it, we shall see that Christ there speaks figuratively. And this is clearly intimated in the sequel where he says, "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life."

*P.* But if that bread be not the real body of Christ, why is it so great a sin to partake of it unworthily ?

To this M. had no reply at hand.

*P.* Luther, Calvin, and Zwingle taught different doctrines in respect to this sacrament, and I have not been able to learn which of them this man follows.

*M.* He has nothing to say of Luther, Calvin, or Zwingle. He preaches Christ.

*P.* But they do not require confession of sin.

*M.* There you are greatly mistaken. They insist on a confession which is much more effectual in leading to the forsaking of sin, than that enjoined by our church. They tell a man that he must confess his sins to God. And besides, they do not admit any one to their churches, till he has been strictly examined, and has given satisfactory evidence of sincere repentance and a purpose to walk in newness of life.

*P.* But did they not receive the gospel from us ? Why then do they not receive our interpretation of it ?

*M.* I think it does not signify whence they received it, provided they understand and obey it. But there is an im-

portant doctrine, which they insist much upon, and of which I had not even heard before I attended their preaching; this is the necessity of being born again.

P. Oh, that means baptism, by which original sin is washed away.

M. Water cleanses the body, but I do not see how it can cleanse the soul. And if we admit that being born of water signifies baptism, we cannot say the same of being born of the Spirit; and from the Savior's discourse with Nicodemus, the latter appears to be what he regarded as the essential thing.

And why does our church leave out the second commandment from the catechism?

P. It is unnecessary, being only a repetition of the first.

M. That cannot be. It seems to be aimed against another class of sins, and from its numerous specifications, we see that it was judged by the Creator to be a very necessary commandment.

P. It was necessary for the Israelites, especially in that early period of their history when they manifested such a tendency to idolatry, but it is not necessary now.

Here the priest broke off the conversation by saying that he did not come to dispute but to enjoin him not to attend the protestant meeting any more. M., however, did not promise that he would not.

#### *Entreaties of Relatives.*

The next assault was from a different quarter.

On the following evening, he was visited by a number of his kinswomen, who, with his wife and mother, assailed him with lamentations and entreaties, which were harder to be resisted than the arguments of the priest. Their great anxiety seemed to be lest their family should be disgraced by his becoming one of the Farmasons, as they call us. He told them, however, to be quiet, and he would talk with them. "You have been imposed upon," he said, "by misrepresentations. That man is not what you take him to be; he teaches nothing bad." To this one replied, "See how complete a Farmason he has become! They say that man has some charm about him by which he takes in every body that goes near him. I wonder if there is no possibility of getting him banished from the place." "But,"

said M., "he preaches the gospel, the same that we profess to receive." "Well then," she said, "go to our school here and learn the gospel." "The gospel is not taught there," he replied; "I knew nothing of the gospel till I went to hear this man. The gospel teaches very differently from our church. There is nothing in it about purgatory and a great many other things which our church teaches." "I will write to your brother at Venice that you have turned Farmason." "You can write what you like," said M.; "but I am no Farmason; I am a Christian, or at least that is what I am trying to be."

This female speaker was his cousin; her husband is the chief man among the Catholics of this place.

His mother observed that the Greeks had taken the wisest course, for they had burned up our books, and so put an end to the mischief at once. "But why did they burn them?" said M. "If there had really been error in those books, why did they not point it out, and keep the books as a witness against their authors, if they wished to cover them with shame? No. Those books exposed their own faults, and therefore they burned them." But finally, when he had silenced all their objections, they said, "Let him be ever so good a man, we wish you not to go near him." To this he replied, that they need not make themselves so uneasy; his going or not going to see the missionary would make no difference with him; he could not be a Roman Catholic any longer.

Thus the long expected trial has commenced, though in a milder form than I had anticipated. This, in all probability, is but a prelude to what is yet to come; but I rejoice that so far M. has been enabled to witness a good confession, and this thing, I hope, will turn out unto the furtherance of the gospel.

#### *Interference of the Turkish Authorities.*

An Armenian lad, about fourteen years of age, has occasionally visited Mr. Johnston for the purpose of acquiring a knowledge of the English language. He recently expressed a desire to enter the mission seminary at Constantinople, under the care of Mr. Hamlin. His parents and friends seemed to be pleased with the idea, and accordingly it was arranged that he should leave on the 2d of February. When that day came, although the weather was unpleasant, many of his relatives and

friends—male and female—accompanied him to the steamer, and bade him an affecting farewell. None of them anticipated the commotion which an act, apparently so unobjectionable, has occasioned.

15. To-day we have trouble. The enemies of the gospel have been filling the ears of the Turkish authorities with strange reports of what is going on here among the Armenians. M. B. is accused of having sold his son to foreigners to be taken out of the country. The pasha, it is said, has received the names of thirty-six individuals, who attend our meetings, have become Protestants, do not obey the constituted authorities, and intend to get the protection of a foreign government, etc. The pasha, or one of his chief officers, has intimated this to one of the responsible Armenians, and given him to understand that he means to call up the accused, as soon as the steamer is gone, and have them punished. This matter is now the subject of conversation throughout the city, and our native friends are apprehensive of severe treatment. We can only commend them, with ourselves and the interests of Zion, to the care of Him who is head over all things to the church, and who knows how to deliver the godly out of temptations.

16. To-day M. B. was sent for by the pasha, and roughly interrogated respecting his son whom he had sent to Constantinople. He attempted to reply; but the pasha abruptly ordered him to be silent, and charged him with a design of sending his son out of the country, in order to get the protection of a foreign government. He then, without ceremony, ordered him to prison, to remain there till he should give security for his son's immediate return.

17. No more of the Armenians have been arrested. One of them, having long been intimate with a Turk of considerable influence, went to him at the outset, and acquainted him with the whole affair. This man was good enough to go, and explain to one of the pasha's chief officers that these accusations have been made through envy, and that none of the accused have resisted the lawful authorities, in any way. Their great crime is that they refuse to bow down to images and pictures, and that is not an offence against the law of the land. This timely interference has probably been the means of saving them from the bastinado.

### The Issue.

18. To-day four Armenians appeared before the pasha as sureties for M. B., and he was released from prison. A son of M. B., who accompanied them, has given me the following account of the interview.

*Pasha.* Why did he send his son to Constantinople?

*Armenians.* To go to school.

*P.* Why send him there to school?

*A.* To learn languages, so that he might be able to get employment and make a living by his learning.

*P.* But has he not been able to gain a living hitherto?

*A.* Certainly.

*P.* Then he must be brought back. But do you become surety for the boy's return?

*A.* No. We only engage to deliver up the father to you to be dealt with as you may see proper, in case the boy does not return by the time appointed.

*P.* Well then I will expect him by the Crescent, which is the first boat that is to leave this for Constantinople.

What wages does this man give?

To this they made a respectful bow, and said nothing, thus giving an implied sanction to the prevalent belief, and probably leaving the impression on the mind of the pasha, that these people are hired to attend our meetings. He said, finally, "Tell the priests to give them orders not to go any more."

Mr. Johnston, however, does not anticipate any serious hinderance to his future operations.

But this triumph of the wicked will doubtless be short, and the course of the gospel, instead of being checked, we have every reason to believe, will only gain strength from this attempt to put it down.

This affair has not resulted from hostility to the gospel. It is rather a desperate resort of one party of Armenians in this place to gain the ascendancy, and avenge themselves on their opponents. It has turned out little to their satisfaction; for after all their misrepresentations, not one has been taken up, much less punished, for visiting us; while the principal accuser has himself been severely rebuked by some of the pasha's chief officers, and the Turks have found out that the crime of these people is that they refuse to bow down to the workmanship of the painter and the silver-smith.



20. M. B. and his son-in-law, K. B., came by night to speak about bringing Girgone back from Constantinople. They seemed quite as cheerful as ever, and full of hope that the issue of this affair will be happy. Their enemies, they say, have been most signally defeated in their expectations; and they seem to have no desire to return them evil for evil. But the return of Girgone is necessary in order to confute the calumny, and convince the pasha. The credulity of these people is astonishing. Even one of M. B.'s friends, who became surety for him, has since expressed his fears that the Americans at Constantinople, when they hear of this application for the boy, will refuse to deliver him up, and despatch him at once to England or America.

K. B. gave me many interesting particulars respecting the friendly Turk who interfered in their behalf. He seems to have quite a favorable opinion of protestant Christianity, and wishes success to our efforts among the Armenians. He tells those who adhere to us, that their cause will prosper if they lead exemplary lives themselves; and to this end he has advised them to abstain from drinking wine, and has also made various other wise and friendly suggestions.

### Nestorians.

LETTER FROM MR. PERKINS, JUNE 15TH, 1843.

### *Arrival at Oroomiah—Reception—Prospects.*

THE last number of the Herald contained a letter from Mr. Perkins, dated Erzeroom, May 25th. The present letter, it will be seen, was written from Oroomiah, the day after his arrival, with the reinforcement which accompanied him, at his former field of labor.

It is with feelings of no ordinary satisfaction that I am permitted to address you again from our missionary field. We left Erzeroom on the 29th ultimo, and reached Oroomiah yesterday, (June 14th,) making a journey from the former place of seventeen days, including two Sabbaths, on which, of course, we did not travel. The road was quiet through the wild regions on our route; the weather was unusually cool for the season; our large party have enjoyed fine health on the way; and our journey has

been very comfortable, not to say delightful.

On the 13th we were met by some of our brethren and many of our native helpers and friends—bishops, priests, deacons, and people—at Gabolan, about forty miles from the city, who came with open hearts thus far to welcome us. Mar Yohannan had preceded us from Khoy, and arrived at this, his native village, two days before, and the Nestorians were assembling from all parts of the province, and many Mohammedans from neighboring villages, to hear his account of the new world. The bishop is disposed to report most favorably of our country, and he appears as eager, as he is competent, to do his people good, as the result of his visit to America. He is still at his native village.

As we proceeded toward the city, on the 14th, it was deeply impressive to observe the scores who came out to welcome our return—many, twelve or fifteen miles;—some of the boys of the seminary had travelled that distance on foot in the dust and hot sun. The young Mohammedan whom we have mentioned in our journals as one of our pupils, appeared among the rest, with his train of servants. And on our arrival, five or six hundred Nestorians were assembled around our gate to greet us and welcome us to our Persian home. We had the happiness to find all our missionary brethren and sisters in their usual health.

The progress made in our missionary work, during my absence, has been very perceptible and highly encouraging. Our schools have been increased from twenty to forty. I have just listened to an impressive sermon—a weekly exercise in the seminary, on Thursday afternoon—from Mr. Holladay to about fifty school-teachers, who are now convened at the mission station, for a few weeks, to receive special instruction from Mr. Stocking. Other natives were present, making a congregation of about one hundred. You can more easily conceive than I describe my feelings on entering our seminary again, and beholding such a concourse of the Nestorian clergy, listening to a plain, practical sermon from one of the brethren.

As our work advances, there must, from the nature of the case, be extension in every department of our labors, and a corresponding increase in the outlay of funds. It is impossible for a mission, so prosperous as ours, to stand still. We must go forward or lose

ground ; and this the papists stand ready and eager to take advantage of, the moment we relax. The churches may confidently expect, in due time, to reap a rich and glorious harvest, if they faint not.

I have called to-day on our prince, M. K. Meerza, and our old governor, and introduced Mr. Stoddard. Both gave us a hearty welcome, and greeted me with the cordiality of an old friend.

Amid this general prosperity of the mission, Mr. Perkins is not unmindful of its dependence upon the influences of the Spirit. "I trust the churches," he says, "will not cease to pray for this inestimable blessing."

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### Madura.

#### JOURNAL OF MR. LAWRENCE.

##### *Social Worship—Popish Superstition.*

THIS journal embraces those occurrences which Mr. Lawrence has deemed worthy of record, during the last quarter of 1842. In respect to his labors at Dindigul, the station occupied by him at the present time, he says, "I find encouragement in the gradual progress of the school children, their consistent deportment, and the wish of several to be admitted to the privileges of the church. Some new cases of desire to be united with the children of God have also come to my notice among our adult neighbors." He has made two or three tours among the villages in the vicinity of Dindigul, with the results of which he has been much gratified. "Never," he remarks, "have I enjoyed more unmingled pleasure than when I occupied the solemn place, during these excursions, of a herald of the Most High, proclaiming the terms of reconciliation to large, attentive, and inquiring audiences."

Nov. 2. At our prayer meeting this evening, there were present, beside ourselves, two English families. Mr. — made an excellent prayer, after reading and commenting on the second chapter of Isaiah. This military officer first found the Savior after he came to India ; he began to pray in the social circle after he came among the American missionaries. His piety is commendable and consistent, and of course a blessing to others.

4. A man from a distance came in at the time of morning prayer, and asked for a book for his son. He expressed a strong desire to be taught to worship

God, as he had now seen us worship him, and also his satisfaction at the doctrines illustrated and explained from the passage of Scripture read, Acts 3 : 1-12. He alluded to a former visit and conversation, and was truly in earnest, I doubt not, to know the truth.

9. At eleven o'clock, two travelling Roman Catholic pilgrims came, introduced by the native dressor. Each carried a staff topped—one with a brass cross brightly burnished, nearly four inches in height, the other with a circular picture framed and set in glass, and this again surrounded by a wooden cross four or five inches in length and breadth ; the picture, on one side, had a representation of the cross, the nails, hammer, scourge, crown of thorns, etc., and on the obverse, our Savior with his twelve disciples ; the whole was very coarsely done, apparently with a pen, and colored.

They were dressed in yellow robes—the distinctive garb of ascetics, or "holy beggars"—and carried like them the large sacred cocoa-nut shell, suspended to chains, with which they beat it, to signify their approach. One of them had a scourge of small cords to aid dilatory disciples in learning. They took seats, and in reply to questions, they said they were born and educated at Pondicherry ; that they were on a pilgrimage to make known their religion ; that they called on the protestant missionaries on their way ; that they intended visiting saint Xavier's temple at the south, and, therefore, could not stay to examine the claims of our creed, as I proposed. The ten knobs on the lower part of the polished ebony staff, they said, were in the place of a rosary, five for so many repetitions of the Lord's prayer, five for another orison, which one of them repeated ; the next higher and somewhat longer knob was for the world. Another was for Adam and Eve, one for the Holy Spirit who overshadowed the virgin, one for Jesus Christ, and one for the Father!

##### *An Inquirer—Opposition—Brahmins.*

On the 22d of November, Mr. Lawrence left Dindigul on a tour which occupied the succeeding ten days. Leut. Horsley, of the Madras engineers, was about to visit the public works in that vicinity, and kindly offered to share his own accommodations with Mr. Lawrence. The object of the latter was to make known the gospel of Christ by preaching, conversation, the distribution of tracts,

etc. He was accompanied by three catechists who were diligent in the same work.

23. I walked to a neighboring village, and conversed with the people under the trees. They spoke of the exceeding difficulty of giving up their religion, although it was of no use, and could not afford a ray of comfort in the solemn hour of death. When I offered books, I found but very few who could read. Soon a merchant came to whom they bore testimony that he was a great reader, and knew all about our religion; all of which was confirmed by subsequent conversation with him. He followed and begged permission to read the names of such books as he was still in need of. He then took out an ola (palmyra leaf,) and read the names of twenty different tracts, I should think, which he wished to obtain; these he must have learned in his travels through the country. It was indeed most gratifying to meet this man, and to observe, not only the great amount of correct religious information he was master of, but also the humility and gentleness he exhibited. I was ready to say, Is not this a brand plucked from the burning?

24. After hearing reports from the assistants, prayer, and exhortation, I went to the settlement, and had three or four different audiences, speaking and conversing with whom occupied the rest of the cool part of the morning. I read the sixteenth and nineteenth chapters of Luke. The curnum (accountant) took sides against us at once, and contended, with no small pertinacity. When he found us calm, he gradually cooled down, and heard the warning which the case of the rich man suggested, and was exhorted to beware of a similar doom. Others said, "Destroy these heathen temples, and then the christian religion will prevail, and we will embrace it." The people listened encouragingly, and turned upon the accountant, who complained of getting confused and urged me to go. As I had finished my message I was ready to do so.

25. I reached Pulney at nine, A. M. The large unfinished public bungalow contains three rooms, the centre one was given to me as my temporary home. At this place and in the adjacent villages, I passed the time till the 30th, reading, conversing, and distributing tracts and portions of Scripture. With the help of three catechists, the word of the Lord was proclaimed throughout all that region. It would require too much

time and labor to repeat or listen to all the interesting details.

The evening of the day of our arrival, I read the Scriptures, and conversed with three brahmins. They listened and conversed very respectfully and candidly, and acknowledged it to be the part of wise men to seek eternal life at all hazards. No objection is felt to be more serious, or more frequently urged, than the apprehended opposition of relatives; and their relatives are among the great ones of this land. The father of one of them is native judge in Travancore, with a monthly salary of six hundred rupees, and power of life and death in his decrees. I gave them the gospel of Luke, which they took joyfully. Afterward the native dressor came; also a schoolmaster with whom and some others I had another interesting conversation. I gave them some of the books for which they asked.

#### *Idolatry—A Prosperous Mission— A Heathen Temple.*

26. I rode early to Balasamoothe-  
rum, where I had two large audiences for nearly two hours, and gave away not a few tracts and books. The attention with which they listened and the questions they proposed, lead me to think that the foundations of public opinion respecting idolatry are here undergoing a great change. What shall supply the void, when loathing and disgust shall have ejected their worthless system? This is a question of overwhelming interest, and it devolves no small responsibility on Christians of our day.

The brahmins of the temple in Pulney show their dislike to the government, for its renunciation of idolatry, by not coming—as they formerly did—to salute Lieut. Horsley with their elephants and their presents. They are evidently not a little annoyed.

Mr. Mault, who is referred to in the following paragraph, is laboring at Nagercoil, fourteen miles from Cape Comorin. This mission was commenced in 1806. The statement of Mr. Lawrence respecting its success, made upon the authority of Lieut. Horsley, is full of encouragement.

28. Mr. Mault, a missionary of more than twenty years experience, has directed nearly the whole of his attention to the direct preaching of the gospel; and the success of his course is seen in fourteen or fifteen distinct congregations,

from one hundred to four hundred each, under his own and his catechists' immediate care. Some of these, though sixty miles distant, are reached in a single night by budge-rows (canoes) gliding over the waters, and bearing the missionary in his palanquin, who thus spends, usually, five out of the seven days of the week. The land which was a moral wilderness twenty years ago, now blossoms as the rose, and is flourishing with some two or three thousand trees of righteousness—the planting of one zealous servant of God. Lieut. Horsley accompanied Mr. Mault in one of his Sabbath-day circuits to four of his flocks, and bears witness to their simple, unaffected, and sincere piety. As they listened, the tears rolled down their cheeks, and their countenances betokened the liveliest emotion.

In the evening of this day, Lieut. Horsley and Mr. Lawrence ascended to a celebrated temple in the neighborhood of Pulney. It stands upon a rock, five hundred and twenty feet above the adjacent plain. At the foot of the rock is a village of "sacred impostors."

After we had crossed the threshold of the temple, the priests, or those waiting before the idol, brought two splendid garlands of the red oleander, interwoven with white and yellow flowers, sufficient to reach from our necks nearly to our feet, and would have put them upon us. When they saw our determination not to receive like honors with the idol, they manifested surprise, and said it was not so with other gentlemen, but that previously all visitors had been adorned, and that they gave presents to the god. The occasion for remonstrating with them was properly improved; and so faithful and fearless was the engineer in proclaiming the sin and folly of idolatry, that the people afterwards called him the great bishop, and his interpreter, the missionary, the little bishop. We left them after a word of most solemn warning, forced from us by their decided and expressed choice of their idol, before Jesus Christ, the Lord of Glory.

Mr. Lawrence returned to Dindigul on the 2d of December. On the 9th of the same month, he visited the Roman Catholic temple at Mootapetta, "the head quarters of this apostasy in these parts." He asked a catechist, whom he found at the place, to repeat the second commandment; to which he responded by saying, "Thou shalt not take the name of

the Lord thy God in vain." Mr. Lawrence told him of the woe denounced against those who take away from the word of God.

### Ceylon.

LETTER FROM MR. APTHORP, APRIL  
15TH, 1843.

### *Opposition Diminishing—Addition to the Church.*

Mr. Apthorp is stationed at Varany. In addition to the Female Boarding School at Oodoo-ville, an institution of a similar character, it will be remembered, has been established at this place. Its influence upon the surrounding population appears to have been salutary, and the prejudices of the natives against the truth have become somewhat modified.

I was much surprised and gratified, about two weeks ago, to see Catheraman, one of the richest and highest caste in Varany, bring his two little daughters to the female boarding school. We have the promise of the daughter of a wealthy relative. She has been at a village school for some months, and has come pretty regularly to the station on Sabbaths and Wednesdays. The coming of Catheraman's two children, though they do not eat with us, as yet, is a great advance on former days, and so is the attendance of the other child at the village school. Another little girl from the neighborhood is also promised.

There seems to be a favorable change in the minds of several of our neighbors in regard to Christianity. Defective as is the conduct of those who profess to be Christians, it is so much better than that of the others, that it has recommended the gospel to them. They freely admit its doctrines to be good, and very many do not deny that they are true; they only complain that they are too holy for them, or that they are not the custom.

On the last Sabbath in February, we had the pleasure of receiving Jane S. Wilson to the church, and though we all have some fears as to whether she will prove a very consistent Christian, there is an unanimous opinion that she is changed, and a hope that it is a saving change.

Hers is an interesting case. She was a pupil in one of the village schools at Oodoo-ville, and persuaded her mother to attend church on the Sabbath. The mother ere long gave evidence of piety,

and when received to the church and baptized with all her younger children, Jane was rejected as too old, much to her mother's regret, who said, "This child was the cause of my knowing Christ, and shall she be refused baptism when all the rest receive it?" Jane came to Varany in July, 1838, with her younger sister, Anna Rice, as a candidate for the boarding school; but being large and not very promising, she would probably have been rejected had I not taken an interest in her, and received her on trial. Anna Rice joined the church in July, 1842, and Jane, after various fluctuations of feeling, has for the last two months given us reasonable evidence that she is born again.

A poor blind girl has been in the girls' day school about eighteen months. We have no means of teaching her to read, but we have taught her the catechisms, hymns, etc.; and she has learned much about the way of salvation. When she first came, she seemed entirely ignorant and careless about religious things. She is now very fond of hearing the Bible and other good books, and of singing; and she prays like one near the kingdom of God.

Another case of seriousness is also mentioned. In the concluding paragraph of his letter, Mr. Apthorp remarks: "The sickly season is drawing to a close, and we have to record the kind preserving care of our Father God. We have not had a case of serious illness since my last communication among all our families or in the school."

### Siam.

LETTER FROM MR. CASWELL, FEB.  
16TH, 1843.

### *Difficulty with the English—Effect on the Mission.*

IN the annual report of this mission, published in the Herald for August, it was stated that a misunderstanding had arisen between the English and the Siamese, which had operated injuriously upon the plans of the missionaries. At that time, however, they had not become fully acquainted with the origin and extent of the difficulty. The letter of Mr. Caswell gives the history of this unpleasant affair.

1. Some months since, the governor of Singapore made a formal complaint to the government of Siam, respecting an alleged infraction of the treaty, ex-

isting between England and this country. In his communication, the governor says that he shall send a gun-boat to Tringano—the place where the act complained of was committed—in order to ascertain the facts in the case. This was soon upon the wings of the wind. Reports were shortly flying about, that two steam tow-boats were to be here presently; several ships of war were coming up the gulf; a fleet was already outside the bar, etc. etc.. The king and his cabinet, no doubt, viewed the communication of the governor in its true light; but they were desirous of improving the fortifications near the mouth of the river, and they found these stories—whether put in circulation by themselves or others, is not known to us—very opportune for rousing the people to perform the necessary labor, and therefore, as I learn, encouraged their diffusion, or at least winked at it. For some time, nothing was done, comparatively, but to fortify Paknam. This kept the public mind in a state of high excitement, admirably adapted to be employed by the great adversary for the accomplishment of his purposes.

2. In connection with this excitement, and before that which had immediate respect to our books occurred, there was a marked and general shyness in regard to us, arising from the supposition that we were in some way connected with the English. So obvious was this shyness that many of our servants left us abruptly, and it was with the greatest difficulty that we could retain our teachers—so fearful were all that it would be thought that they, by reason of their connection with us, had been favoring the English, and in consequence, heavy punishments would come upon them.

3. Just at this crisis, the report was started that the king had examined our books and pronounced his curse upon them, and that whoever was found possessing any of them was to be severely punished. The origin of this story, it is impossible for us to ascertain. It may have been put in circulation by some enemy of the gospel; or, it may have been merely conjectured that our books had fallen under the displeasure of his majesty, from the fact that we had suspended the distribution of them in public places. I am inclined to think that in the way last mentioned, the book panic first arose; for the first report was that the king had forbidden our distributing, though he had not forbidden his subjects receiving them. This might

very naturally have been inferred from Doct. Bradley's not visiting the tract-house, where he had been accustomed, for several years, to go with great regularity, several times a week. But whatever may have been the exciting cause of the panic, there is no reason for believing that there was not the direct, designed, and malicious agency of wicked men in its propagation. Beyond all doubt many have designedly aided in this work, out of regard to their own pecuniary advantage, without being influenced by any feeling of hostility to us or to our work. The occasion afforded a fine opportunity for petty officers to sponge the ignorant of the little money they possessed.

4. To the circulation of this report, succeeded the destruction of books. This took place, as near as I am able to ascertain, about the first of January. It is but lately that we have been disposed to believe that this destruction was very extensive. But now there seems to be but little reason to doubt that it has been quite general. An old Mohammedan physician, who formerly rented a part of our tract-house, says that there was a simultaneous burning of books in that part of the city where he resides. A man of considerable intelligence gives it as his opinion that at least three fourths of the books have been destroyed. When a boy who has lived with me some months, goes away, I am in the habit of giving him a neat little box, containing a number of our books. Three left and received boxes, some months since. I have lately made inquiry respecting two of these boys, and find that all their books have been destroyed; and I have no doubt that those of the third have shared the same fate. The work of destruction has not been confined to Bangkok. We have reason to believe that it has extended to the extremities of the kingdom.

The consequences of this movement, it is impossible to foresee. Perhaps it will oblige the missionaries to vary their mode of action; indeed it would not be strange if God should open to them, through this mysterious event, fields of labor, more inviting than any which they have yet beheld. For us, however, it is enough to know that the issue is in the hands of him, who makes the wrath of man to praise him. It is gratifying to learn from the letter of Mr. Caswell, that an unusual spirit of prayer has apparently been developed among the missionaries.

## Borneo.

### JOURNAL OF MR. THOMSON.

#### Voyage to Landak—Reception.

THE successive steps which have been taken to prepare the way for missionary effort among the Dyaks, have already been mentioned in the *Herald*. The numbers for March and April of the present year contained extended notices of the exploring tour which was performed in the spring of 1842. The decision of the mission, in view of all the facts ascertained, has also been announced.

On the 13th of September last, Messrs. Thomson and Youngblood left Pontianak for the purpose of commencing their labors at Karangan. The journal of Mr. Thomson, from which the following extracts are taken, contains a record of the most important events connected with this enterprise. The incidents mentioned derive their principal interest, perhaps, from their novelty; still, as exhibiting some new traits in the character of the people among which the effort is to be made, and as illustrating the hardships and perplexities to which the missionary is exposed in this benighted land, they cannot fail to be read with attention.

Messrs. Thomson and Youngblood first ascended to Landak. Their object in visiting this place was to obtain permission from the penambahan, or chief, to take up their abode at Karangan. They arrived at Landak on the morning of the 17th. After adverting to the desolate and wasted appearance of the Chinese quarter, from which almost every vestige of its former occupants had been swept away, the journal proceeds as follows.

Sept. 17. But I hasten to notice our reception at the palace, and the result of our interview with the penambahan. Almost beyond our expectation, we were soon admitted to an audience. The assemblage of attendants, however, was far less than on the former occasion. After a friendly conversation, on a variety of topics, for a few minutes, we introduced our business. Having been explicitly informed of the object of our visit, some time ago, by a letter from the resident, the old gentleman had of course considered the subject; and we were happy indeed to find that his mind had not changed since we were here in April. He made no objection whatever, and one of his attendants took it upon himself to say that the

penambahan would be much pleased to have us come. A little disappointment was visible when we explained that it was our intention to settle at Karangan, and not immediately in the town of Landak. Still, no opposition was made, and he promised us all needful assistance in the prosecution of our plans.

On the 19th, the missionaries received the sealed permission of the penambahan to proceed to Karangan. A man was also appointed to accompany them, and assist them in their intercourse with the Dyaks. They were not able to leave Landak, however, until the following day.

20. We found more difficulty than we expected in ascending the river, not indeed for want of sufficient water, but on account of the huge logs and trees lying across it in every direction. The first which absolutely stopped our way, was an immense trunk, at least two feet in diameter. All of us were obliged to throw off our jackets, and, for the moment, turn wood-choppers. After a delay of about an hour and a half, we succeeded in effecting a passage. But we immediately fell upon another obstruction of the same kind, which detained us almost as long.

While we were thus engaged, two or three Dyaks came down from Karangan. They told us they had no rice, and indeed they had every appearance of want, if not of famine, in their countenances. We asked them on what they lived, and they said on leaves and roots alone! This I believe is no uncommon thing, especially just previous to the time of harvest. They seem to have no idea of economy, but as long as their paddy lasts, they use it and sell it without any regard for the future. The difficulty, however, has probably been enhanced, the present season, in consequence of the war with the Chinese.

Messrs. Thomson and Youngblood were kindly received at Karangan, and at first no objection was made to their plans.

#### *Unexpected Delay—An Excursion.*

21. The greater part of the day has been spent in looking out a place to build. The spot finally selected, as nearly as we can judge—it being covered with wood and jungle—will, when cleared, make a pleasant situation. It is close to the water, and yet not more than five minutes walk from the village,

and still nearer to a plot of ground where the people say the most of those who are now scattered about in the ladangs (rice fields,) intend soon to settle.

In the evening, one of the head men came, as we had been led to suppose, to make arrangements to aid us in building. But he very unexpectedly made difficulties touching the question of our settlement, and would hear to nothing short of going to the penambahan, and learning the truth from his lips. We endeavored to satisfy him that all was right, but our arguments did not suffice, and the only way was to acquiesce. He still protested, however, that he was highly pleased with the idea of our coming.

In consequence of this unexpected delay in the prosecution of their work, Messrs. Thomson and Youngblood determined to make a short excursion to some villages in the neighborhood, which had not been previously visited. Leaving, therefore, on the 22d, they reached Jalimpan the same day, having traversed, for the last few miles, a very uneven country.

After three hours' walk, over meadows and mountains, we arrived at Senkungan. Descending one of the lofty hills, which at a short distance hides the scene from the eye, the village—one of the largest we have yet visited—suddenly burst upon our view. It was really an interesting sight. There are collected here at least forty lawangs (houses,) and these, with their granaries all scattered around, give it the appearance of a larger settlement than it really is. Some time after our arrival, one of the head men came in, and welcomed us to his village, and invited us to walk about and see the whole *radang*. He strongly urged us to stay, and gave us an extra present of rice, apologizing for not being able to catch fowls in the middle of the day. We of course told him not to be concerned on that account, as we came to seek not theirs but them. In the mean time, the Malay gold and diamond miners, as they call themselves, who seem to be swarming here since the Chinese have been ousted, eyed us very closely, as if they doubted our peaceful intentions.

About noon, Messrs. Thomson and Youngblood set out on their return to Karangan, where they arrived the same afternoon. They now found every obstacle to their enterprise removed.



#### *Erection of a Cottage—Superstition.*

24. To-day the village was assembled to make arrangements for building us a house; only the preliminaries, however, could yet be settled. The old men wanted to lump the job, the young men were rather disposed to work by the day. They finally concluded to sell us the timber, ready for use, and leave it to the option of individuals how they would do other work. Eight men immediately began to erect a little cabin for my use while the house is going up, as they have not room to accommodate a stranger any length of time.

In the afternoon of this day, Mr. Youngblood returned to Pontianak, taking men with him for the purpose of assisting in the removal of such articles as might be needed at Karangan.

25. Sabbath. One of the head men of the village, who has just returned from Landak, has had a dream about our settlement here, in which he was warned to take good care of us. In consequence of this, it was his design to make an offering to Satan, in order to buy the land we are to occupy from the arch fiend, and, with some superstitious

incantations, induce this old tenant to leave the premises. I endeavored to reason him out of the notion; but he said it was the Dyak custom, and he did not dare to omit it, lest mischief should follow. I then told him that if he wished to do any thing of this kind, I could not interfere, as it is on his own land; at the same time, I dare not have any connection with an offering to Satan, because all such practices are strictly forbidden by the Almighty, and we should fear him rather than his great adversary; that he is in fact the proprietor of the soil, and has given it to the Dyaks, and, therefore, Satan has no right here, and they need not buy him out.

Afterwards I proposed as a substitute, that we should unite together in reading the word of God, and begging his blessing upon the enterprise, entreating him to drive off Satan and all other enemies. To this he seemed cheerfully to assent.

The foregoing cut presents a view of the cottage first occupied by Mr. Thomson among the Dyaks.

26. I am now alone in my little cabin, at least eighty miles from Pontianak in a straight line, and some 140



miles by the only thoroughfare. My cottage is in the midst of the woods; the ground around it has been cleared, and the building erected, by eight men, in two days. Standing on the bank of the river—which has here a pretty sandy bottom, distinctly visible through the pure limpid stream which rolls incessantly by—it is always accessible to the finest water; and yet the ground is sufficiently raised to avoid all inconvenience from floods in the rainy season. A pleasanter situation, all things considered, I think could not reasonably be desired.

#### *Dilatoriness of the Dyaks—Lizards—Language.*

I am apprehensive of no small delay in consequence of the natural dilatoriness and indifference of the people. It seems quite out of the question to get any thing done quickly. To-day, the head men were to make their proposals for cutting the timber, but only one of them came; the other, when sent for, said he had concluded that it was best to wait till my little cabin should be done, promising faithfully to come to-morrow!

This individual made his appearance the next day; but he demanded such an exorbitant price for his timber that no bargain could be completed.

28. It seems that the people are resolved, whether we will or not, to make our residence a place of trade. Notwithstanding our constant protestations to the contrary, we are incessantly incommoded with applications to sell salt, tobacco, etc. To-day, two men came—one of them from a distant village—to buy salt. The prevailing impression is strengthened perhaps, by the fact that we give rice and salt to those who labor for us. This we are obliged to do; otherwise we should get nothing done.

29. This morning I first saw a lizard in my cottage. It is wonderful how soon these little creatures find out every human habitation. To a stranger, it is disgusting, if not fearful, to see these miniature alligators running about in every hole and corner of the house. But the domestic lizard is perfectly harmless; it is even useful by dispatching multitudes of little insects which would otherwise be troublesome. I have as yet seen nothing here in the shape of a snake or scorpion. Of ants, however, there is a great abundance.

I was stung by one this morning, so as to make me spring from my place, as if I had been struck with a dagger. What would be thought in America of ant-hills from three to five feet high? I have three such near my little cabin. The Dyaks proposed to demolish them, but it struck me that I could use them in ornamenting the place. I like to preserve every production of nature, as nearly as possible in the situation in which I find it.

It appears from Mr. Thomson's journal, that it rains almost every day at this period of the year. The rainy season, however, does not properly commence till a few days later.

Oct. 1. I am becoming quite a man of the woods. The Dyaks will not work for me, now that I have no more money or food for them; hence I must labor with double diligence myself. There being no rain to-day, I have had a fine opportunity, both morning and evening, to exert myself in clearing our lonely premises.

3. I have now gathered upwards of three hundred words in the Dyak language, as spoken here, and I find upon examination that one fourth of them are pure Malay, with a very slight difference, if any, in pronunciation. No inconsiderable number of the others are radically Malay, but with a more or less altered form and pronunciation.

#### *Scarcity of Provisions—Bargain with the Dyaks.*

5. Our supplies have not yet come, although it is eleven days since Mr. Youngblood went down the river, and we thought that ten days would be the utmost length of time required to go to Pontianak and return. I am not a little anxious about the matter; our provisions are nearly exhausted, and the poor Dyaks have none to share with us. After this day, I do not know what we shall do.

P. M. I am cheered by the return of our guide, very unexpectedly, bringing tidings from the penambahan in regard to our proceedings, and what is still more important, good tidings from Pontianak. He also brought a small supply of provisions, which I trust will serve us till the arrival of our own. The Lord be thanked for this favor. Our extremity is his opportunity.

8. After a long discussion, in which all the principal men of the neighborhood participated, we have at length

come to an agreement in respect to the purchase of the larger timber necessary for our house. Whatever may be the advantages of this patriarchal system, it certainly has this disadvantage, at least as carried out among the Dyaks, that it is apt to make business move on very slowly. Every trifle must undergo, not exactly the severest scrutiny, but the most ample discussion. I trust, however, no unfavorable impression will be left by the course of our bargaining to-day. All seemed to result in the most perfect harmony and mutual good-will.

*The Gospel Preached—The Cocoa-nut.*

9. Sabbath. The standard of the cross is at length planted on the banks of the Karangan. I was not entirely disappointed in the hope of having a little assembly of Dyaks to meet me on this holy day. I endeavored to make known to them some of the first principles of the doctrine of Christ. By using great plainness and simplicity of speech, and questioning them frequently as to what I was saying, I had the satisfaction to see that they obtained a tolerable apprehension of the truth.

Mr. Thomson had, on this occasion, some ten or twelve hearers.

11. Our coming seems to have put new life into this poverty-stricken people. It is truly cheering to notice the change, not only as seen immediately around us, but as heard in the sound of the axe and the *parang* reverberating from a distance.

We are beginning to put out a few plants. The first cocoa-nut I have set with my own hands. This is a most important tree. It yields us sauce for our rice, oil for our larder and also for our light, and milk for our coffee and tea. But these all come from the pit of the nut. There is generally within this, when in a good state, from half a pint to a pint of most delicious water, always, when uninjured by age or exposure, refreshing, and sometimes literally sweet, and of that delicate flavor which never cloy upon the palate. The many less important uses I will not attempt to particularize.

Under date of October 12th, Mr. Thomson refers to the improved aspect of his new situation. "It no longer looks as if we were living in the woods. There is a clear prospect, on the one hand, to the river, and on the other to the rice fields and even to the nearest

village. The scene is thus enlivened, not only with hills and mountains in the distance, but with human habitations, fields overspread with verdure, and people at work among the standing corn."

*New Traits of Character—A Wild Hog Chase.*

13. How true it is that change of circumstances is necessary to the full development of the character. While these Dyaks had none but their lordly Malay masters to deal with, and were almost afraid to entertain an opinion or speak a word of their own, they seemed the most inoffensive beings imaginable, and altogether incapable of imposition or overreaching. But they have found, from their intercourse with us, that all men are not Malays; and what is the consequence? Doubtless they are deeply grateful for the discovery. It may be so. But this much is certain, they are determined to make the best of us in the way of personal advantage, and, I am sorry to say, they do not always pursue the most upright course for the attainment of their end.

Their conduct is owing, in a great measure, to the wretched and iniquitous system of government under which they live. "Upon the whole," Mr. Thomson says, "I cannot wonder at their conduct, however much I may lament it. And they have this in their favor, they will listen to reason, the most of them at least, and in the end acknowledge their errors."

14. This afternoon was distinguished by a wild hog chase. It is not a little amusing to see how quickly the appearance of this tenant of the woods will raise the whole community. The Dyak seems in a moment to be aroused from a waking dream. A sudden fire flashes in his eye, and an unwonted energy springs into his limbs. In an instant, his satchel is on his back, and his knife, his *parang*, and his spear are in his hands. Maids and matrons often join in the pursuit. The dogs sound the first alarm, and thus guide the hunters to the spot. This is surrounded from every quarter that the animal may have the least possible chance of escape. Usually the work is done in a few moments. The prey is immediately dressed and divided among the pursuers. The dogs of course have a share. To-day there were no less than twenty-five men who participated; the portion of each, therefore, was small. The flesh is offensively strong; but this

they do not regard, as they are accustomed to eat all kinds of reptiles, as well as beasts of prey, dogs, rats, and serpents, without the slightest squeamishness.

*Improvement—An Old Man—Frame Erected—Visit to Pontianak.*

16. Sabbath. I am glad to notice that the Dyaks have apparently regarded, to the letter, the injunction which I gave them not to proceed with my work to-day. I scarcely expected that they would comply with my wishes; but it has been as still all around me as upon a Sabbath at home. The sound of the axe has ceased in the woods, and scarcely a word or a footstep has been heard the livelong day.

Only five or six persons visited Mr. Thomson; to these he endeavored to impart some knowledge of the truth.

18. Things are beginning to go pretty smoothly at last, and I trust the people will have more and more reason to believe that we have not come to trouble them, but really and truly to do them good. They seem now evidently to regard it as a favor to be in our employment. Still, it is clear that they entertain a lingering apprehension that our settlement among them has a political bearing. This, too, is no doubt the idea of many of the Malays. Even our guide—much as he has been in our company, and often as he has heard our object explained—soon after we pitched upon a place for building, pointed out a little knoll which, he said, would be a fine place for a flag-staff; upon my repelling the suggestion, he affected a feeling of surprise that I should not avow such a design. This afternoon, a son of one of the head men of this village very significantly asked whether I was not going to establish and maintain a military guard, as is done at Pontianak.

Under date of October 20th, Mr. Thomson writes, "The rains are beginning in earnest; the tempest has come slowly and gradually, gathering strength as it advanced, till it threatens soon to deluge the surrounding country."

21. The oldest man in the neighborhood, at least according to his own account, was present with his wife at our evening worship. After our exercises were over, I endeavored to interest him in the great salvation. When I asked

him concerning his prospects for eternity, he said that the Dyaks have no concern about a future world! "When they die they die. Beyond that they never think." So much do they resemble the beasts that perish.

At length Mr. Thomson had the pleasure of seeing the frame of the contemplated building erected "on the summit of a pretty knoll only a few short steps from the river, and three or four minutes' walk from the village."

24. In the affair of raising, after consulting some of their leading men, I proposed that they should come in a body, and help me, as they are accustomed to help one another, and expect no other compensation than such an entertainment as I could give them; or, if they preferred it, I would hire a small number, sufficient to do the work, and pay them the usual wages. Somewhat to my surprise, they came this morning in a body. We made them a little feast—if rice and salt and vegetables can be called a feast. They ate to the full, praised my liberality, and were going away in apparent good cheer, when I gave to each of them a small measure of rice, and a handful of salt; this, it may be supposed, did not lessen their satisfaction. In the morning, they all assembled, at my request, in my little cabin to join in praising God for his goodness hitherto, and in asking his continued favor and smiles.

On the 28th of October, Mr. Thomson returned to Pontianak to complete his arrangements for the occupancy of the new station. He did not reach Karangan again till the 23d of November, having spent more than twelve days upon the upward passage.

Nov. 23. On arriving at Karangan, I found my affairs in a very different state from what I expected. The Dyaks, during my absence, had been remiss in bringing, and even in getting ready, the materials for which I had contracted and actually paid; and my house, so far from being finished, was little more advanced than when I left.

Mr. Thomson remarks at the close of his journal, "The people begin to say that their Malay chiefs will probably oppose their listening to our instructions. These, we are inclined to believe, are merely the suggestions of interested Malay pedlars; the influence may, however, proceed from higher quarters. But 'they that be with us are more than they that be with them.'"

## Miscellaneous.

### SPECIMENS OF TYPE USED AT THE BOMBAY PRESS.

The part of India in which the Mahratta language is vernacular, is called in the ancient history of the country, Maharashtra. For a long period, probably for some centuries, it formed an independent kingdom. The country in which this language is now vernacular extends as follows: On the sea-coast from Damaun to Goa; from Goa in an easterly direction to Belgaum or to Dharwar, and thence in a northeasterly direction to Kulburga and to Ellichpoor; and from Ellichpoor in a westerly direction to Damaun. The population using the Mahratta language has been variously estimated at from eight to eleven millions. The missionary societies which have missions in the Mahratta country, are the following: the American Board of Commissioners for Foreign Missions, in Bombay, Ahmednuggur, and Mahabuleshwur; the Church Missionary Society, in Bombay and Nassick; the General Assembly of the Church of Scotland, in Bombay and Poona; and the London Missionary Society, in Belgaum.

The Goojerattee language is used in the part of India, commonly called Goojerat; this was anciently one of the kingdoms of India, having sometimes Surat, and sometimes Ahmedabad for its capital. The population using this language is estimated at seven or eight millions. The mission of the London Missionary Society in Surat, of the Society for Propagating the Gospel in Ahmedabad, and of the Irish Presbyterian Missionary Society in Kattaiwar, are in Goojerat, and have their operations in this language. But people using Goojerattee are now found in all the cities and villages in the western part of India. As Bombay became the principal seat of political power and foreign commerce on the western coast of India, many people from Surat and other parts of Goojerat removed to Bombay. Goojeratta is now the commercial language of Bombay, and the number of people to whom it is vernacular probably exceeds seventy-five thousand. This occasions a large demand for the Scriptures and tracts in this language.

The Zendavesta is the sacred book containing the religion of Zoroaster. The greater part of the followers of this religion now live in the western part of India, and are called Parsees. Their principal object of worship is fire. Its worship is enjoined in the extract here given. The number of Parsees in Bombay is estimated at twenty-five thousand; their vernacular language is Goojerattee. A knowledge of the language in which the Zendavesta is written, is confined to their priests, and only a few of them can read it intelligibly. This type was manufactured to be used in printing works which are designed to show the *true doctrines* and *precepts* of the Zendavesta. For two or three years past a spirit of religious inquiry has existed among the Parsees.

The type with which these specimens are printed, was manufactured in the foundry connected with the printing-office of the mission of the American Board of Commissioners for Foreign Missions, in Bombay.\* The office contains several other fonts of Mahratta and Goojerattee type of different sizes. It contains four iron presses, which are employed in printing the Scriptures, tracts, and school books, and various works in the English language. It also contains a book-bindery.

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\* A single paragraph from the report of the Bombay Bible Society, for 1842, written without the knowledge of the missionaries, contains important testimony to the value of the improvements introduced by the mission press. "It is here just that the society should be made aware of the great benefits which have resulted from the attention which the American mission press has constantly and skilfully directed to typographical improvements in printing vernacular languages; in both of which they have had remarkable success, considerably reducing the size of the types, without any loss of clearness, or injury to its distinctive character. To those unacquainted with the subject, this may appear to be a subject of very sincere congratulation, but when they shall learn that it reduces the cost of printing nearly one half, that it renders the volume more portable and therefore more acceptable, and has other obvious advantages, the immense importance of these improvements, the result of their care and skill, will appear in the fact that it just doubles the society's means of usefulness, doubles the number of Bibles, doubles the seed which it is their privilege to sow. More need not be said to show the value of such diligence, nor the fitting acknowledgements which are due."



## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**WEST AFRICA.**—Mr. Griswold, in a letter dated at Gaboon, May 8th, writes as follows:

The people among whom we are living, continue to manifest a deep interest in us and in the measures we have adopted for their good. We have free schools in operation, containing between fifty and sixty pupils, of whom about forty are boys. The girls are under the supervision of Mrs. Doct. Wilson, and, indeed, they are taught by her most of the time. Prince Glass, at whose town one of the schools is established, was so earnest for its commencement, that he turned his own servant out of his house—one of the best in the place—and gave it up to our teacher. This he will continue to occupy till a school-house is in readiness, which Prince Glass proposes to erect immediately, entirely at his own expense.

There are many here, who say they are resolved to choose the God of the Bible, and who doubtless feel some anxiety respecting the future; as yet, however, we have no satisfactory evidence that any have passed from death unto life. Some have thrown away their gregrees, and renounced their superstitions. All who live in the towns near us, profess a regard for the Sabbath; no man of character would like to be seen at work on this day.

The slave factories at King William's town are doing a great business at present; hundreds, or at least a hundred, are going off every month. They are mostly taken away in boats or schooners of less than fifteen tons burden to St. Thomas, and there put on board larger vessels. The English war steamer *Kite* seized a schooner in the river, a few days since, which had been taken up a little creek and concealed. The *Kite's* boats went up, piloted by a Gaboon man from this side, and brought her down. When the boats hove in sight, the men were just about taking their dinner on deck. Instantly, they dropped their plantains and dried fish, and run for their lives. The captain declares he came for wood; and so all say, who are taken in this infamous business.

Prince de Joinville, with his small squadron, visited the Gaboon river in February, and endeavored to purchase ground of King William, on the south side of the river, for a fort; but the negotiation was unsuccessful. Subsequently, two French men-of-war arrived, and the commander attempted to purchase a spot on the north side of the river. Gua Ben, it is said, yielded to his wishes. We may soon expect to hear that the Romanists have commenced operations there.

Mr. Walker, writing from the same place, May 29th, says:

Preaching is sustained at four places—in the church here, at St. James' town, about one mile north of this, at Prince Glass' town, three miles south, and at Case's town, one mile south. The attendance at these places of worship is usually very good.

An English steamer, bearing despatches to the government officers on this coast, entered the river last Sabbath morning. She came for fuel, and the captain wished to set the people to work at once. They had large quantities of wood cut and on the beach. The captain urged them to carry it off, but every man said, "Tomorrow," "tomorrow." Not a canoe load went off; but on Monday morning, the river was all alive with men. The wood was principally in the hands of the head men, and we have gained so much influence over them that they do not like to labor on the Sabbath.

King George, on the south side of the river, wishes the missionaries to commence a station at his town, as soon as possible. He says he will build a school-house, and clear the ground for any other building which may be needed.

**TURKEY.**—In a letter, dated July 17th, Mr. Dwight says, "We have cheering news from all parts of the Armenian field, though there are also many adversaries. Both in Trebizond and Erzerroom, the reformation is making very perceptible progress; but the bishops, in each of those places, are attempting to raise a persecution. Mr. Schneider has recently visited some Armenian villages about Nice; he was well received and had many opportunities to preach the gospel."

**MOUNTAIN NESTORIANS.**—Doct. Grant, in a letter written from Tyary, June 4th, represents the state of the country as still unsettled. "I fear," he says, "that these unhappy lands are doomed to yet greater miseries." "The patriarch, after a vain attempt to conclude favorable terms of amity with the Hakary chief, made an unsuccessful effort to raise an efficient army to oppose him. He assembled some four or five hundred soldiers on the borders, where he remained some days with the malek, waiting for more soldiers. In the mean time the Koords made a descent on the malek's pasture grounds, drove away some 3,000 sheep, and killed eight or ten persons. Considerable alarm was also felt at this village, and apprehensions are still entertained."

**BOMBAY.**—Mr. Hume writes, in a letter dated June 17th, that the boys' schools connected with the mission are in a flourishing state; the girls' schools have not yet recovered

ed from the shock they received at the time of the baptisms in January. A few appear to be anxious respecting their spiritual prospects.

**AHMEDNUGGUR.**—Mr. Ballantine, in a letter dated June 15th, says that five individuals were admitted to the mission church on the 14th of the preceding month. One of the number was the gooroo mentioned in the journal of Mr. Ballantine which was published in the Herald of July. "We love to see such men," the letter states, "taking their stand on the side of Christ, their influence is so extensive."

**MADURA.**—Mr. Cherry, writing from Seva Gunga, March 25th, says that five persons were received into the church at that station on the second Sabbath in February. Three of them were boys connected with the English boarding school; another was a teacher in one of the free schools. On the same day a new church was dedicated.

A letter of Mr. Muzzy, dated at Terupuvanum, April 6th, states that some of the boys in the boarding school were anxiously inquiring what they must do to be saved; a few were indulging the hope that they had passed from death unto life. "The desire for religious conversation has been so great that scarcely an evening has passed for weeks in which some of the boys have not come to my study for private conversation and prayer. Six have made application to be received into the church."

**CHEROKEES.**—Doct. Butler, writing from Fairfield, July 10th, says that the church at that station has seventy-five members; in the Sabbath school there are, on an average, thirty pupils; sometimes there are as many as forty-five; the day school has about twenty-five scholars. An auxiliary Bible Society has been recently organized, to which forty-five dollars are already subscribed.

On the first of last August, we commenced building a meeting-house at this place. Our house of worship was not sufficiently large to contain the congregation, especially at our communion seasons. On the Sabbath previous, I preached from Nehemiah 6: 6-8. Several stories had been put in circulation to hinder, if they could not stop, the work. On the nineteenth day after we commenced, we had our logs hewed, and drawn from two to two and a half miles, and a good log building raised, fifty feet long and thirty feet wide to the eaves. Several of those who had opposed us, came to our assistance.

Major Lowrey, who is seventy-six years old, and candidate for the office of second chief, assisted. Several others who are candidates for council, and several of our Meth-

odist brethren assisted us. About 400 gratuitous days' labor have been already performed on the house, besides about thirty days' team work, with two or three yoke of oxen to a team.

We have thirty feet by twenty partitioned off for a school-room; the partition is moveable, so that the whole house, when necessary, can be occupied for meetings. Our first meetings were held in our new house on the last Saturday and Sabbath in April.

**CHOCTAWS.**—From the reports of the missionaries, it appears that the past year has been one of unusual interest among the Choctaws. The health of the missionaries and of the people has been better than in any previous year since their removal. The blessings of industry and civilization are duly appreciated by a large part of the nation. There is also more respect for the Sabbath, and more eagerness to hear the gospel. There are five churches, with 459 members, about 100 of whom have been added during the year. Sabbath and day schools have been well attended. Three natives are under the care of the presbytery with a view to their future licensure; one of them is a man of much influence and very well educated. The chiefs, though not professors of religion, are all friendly to the gospel. Hundreds have signed the total abstinence pledge.

Mr. Wright, in a letter, dated Wheelock, July 31st, says:

At no former time have we had greater encouragement. The congregations on the Sabbath have never uniformly been so large and attentive, as during the past year. Thirty have, during that period, united with the church at Wheelock, five by letter and twenty-five on profession. As many as fifteen or twenty more may be considered as inquirers. The present number of church members is one hundred and twenty-three. These, with few exceptions, afford satisfactory evidence of having passed from death unto life. And with many there is an evident growth in divine knowledge and the graces of the christian character.

Miss Burnham continues to attend her Sabbath school on Red River, as heretofore. There is, in connection with her school, an interesting Bible class. Several of the natives assist in conducting the school. About a dozen of those connected with the school have professed their faith in Christ, since Miss Burnham has had charge of it.

**PAWNEES.**—Mr. Dunbar says, July 10th, that the Pawnees suffered much during the last winter, which they call "a winter by itself, different from all other winters." They have felt considerable dissatisfaction with the United States agent, which has operated unfavorably to their intellectual and spiritual improvement. The general government has always fulfilled its treaty with the Pawnees, making appro-

priations whenever they have been asked for. Four farmers are under appointment; eighteen yoke of oxen have been furnished; two blacksmiths' shops have been erected. On the 27th of June, the Sioux made an attack upon a village of the Pawnees near the residence of Mr. Dunbar, burnt about one half of their lodges, captured several children and 200 horses, killed sixty-seven men and a number of women and children, besides wounding twenty-six. Among the killed are some of the best and bravest of the tribe.

**OREGON INDIANS.**—Doct. Whitman was one hundred miles west of Laramie's Fork, Black Hills, on the 20th of July. The Indians at his station were very anxious for his return. One of them said to Mrs. Whitman, "O, that I could eat of the word of God to the full!"

**SIoux.**—Mr. Riggs has commenced a new station at Traverse des Sioux. Writing from this place, July 24th, he represents the issue of the experiment which he is making there as somewhat uncertain. The Sioux are in a state of mind which is very unfavorable to missionary effort. This is owing to a variety of causes—as the non-ratification of the treaty made with them two years ago, their deep poverty and consequent sufferings, their quarrel with the Ojibwas, etc. Mr. Riggs mentions the following incident.

As Mr. and Mrs. Hopkins were going to Lac Qui Parle to spend the summer, Mrs. Riggs, and the three young men who had been with us as far as Ohio, accompanied them. On the last day of their journey, when they expected in a few hours to greet their friends, a war party of Ojibwas killed and scalped two men who were coming to meet our party. One of those killed was a brother, and the other a relative of one of the young men with Mrs. Riggs.

**NEW-YORK INDIANS.**—Mr. Bliss, in the annual report of the Cattaraugus station, says that the number of church members, on the 1st of July, was sixty, of whom fifty-two were Indians in good standing. The schools appear to be prosperous. Temperance has made some progress; several who have been in the habit of drinking too freely, it is hoped, are permanently reformed.

### Donations,

#### RECEIVED IN AUGUST.

*Board of Foreign Missions in Ref. Dutch chh.*  
W. R. Thompson, New York, Tr. 185 00  
*Barnstable co. Ms. Aux. So. W. Crocker, Tr.*  
Barnstable, A friend, 11 00  
*Bellmap co. N. H. Aux. So.*  
Gilmanton, So. of inq. in Theolog. sem. 23 00

*Berkshire co. Ms. Aux. So. T. Green, Tr.*  
West Stockbridge, Miss E. Kellogg, for  
a child at Madura, 12 00  
Williamstown, Cong. chh. and  
so 68,10; officers and students  
of Williams coll. 103,13; 169 23—181 23  
*Boston and vic. Ms. By S. A. Danforth, Agent,*  
Boston, (Of which fr. West chh. a lady, for  
sem. at Constantinople, by Rev. Dr. Low-  
ell, 20; miss. box at Miss. House, 3,76;) 84 20  
*Chautauque co. N. Y. Aux. So. I. H. Taylor, Tr.*  
Sinclairville, Chh. 1; Rev. E. T. 1,50; 2 50  
*Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.*  
Dublin, Trin. chh. 8 00  
Jaffrey, Coll. 2 65  
Keene, Gent. 31,50; la. special  
effort, 44,07; mon. con. 22,77; 98 34  
Marlboro', Indiv. 9,75; a fem.  
friend, 1; 10 75  
New Alstead, Coll. 14,50; mon.  
con. 10,50; 25 00  
Rindge, C. Cole, 5; a lady, 5; 10 00  
Roxbury, Miss. so. 4 29  
Troy, Mon. con. 10 00  
Winchester, Gent. and la. 14 50  
183 62  
Ded. exp. paid by aux. so. 75—182 97  
*Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.*  
Burlington, H. Hatch, 9; E. F. 3; 11 00  
Jericho Centre, 1st cong. chh. 7 00  
Hinesburg, Chh. and so. 40 00—58 00  
*Cumberland co. Me. Aux. So. D. Evans, Tr.*  
Brunswick, Cong. chh. 200 00  
Gorham, Mrs. Hale, 4 84  
North Bridgeton, Cong. chh. 7 00—211 84  
*Essex co. North, Ms. Aux. So. J. Caldwell, Tr.*  
Bradford, E. par. 14; fem. char.  
so. 6; a lady, av. of beads, 3,42; 23 42  
Haverhill, W. chh. special coll. 6 00  
Newburyport, La. Sandw. Isl.  
so. 21; Miss Norton's class, 50c. 21 50—50 92  
*Essex co. South, Ms. Aux. So. C. M.*  
Richardson, Tr.  
Essex, Cong. chh. and so. 46 70  
Lynn, Mr. Cook's so. mon. con. 7 50  
Manchester, Miss Sheppard, dec'd, 53—54 73  
*Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.*  
Brookfield, Rev. ABNER BRUNDAGE,  
which const. him an Hon. Mem. 50 00  
*Geneva and vic. N. Y., By C. A. Cook, Agent,*  
Avon, Cong. chh. 4 24  
Berkshire, do. to const. Rev. I.  
D. BAKER of Harford, an Hon.  
Mem. 51 44  
Elmira, 1st presb. chh. to const.  
Rev. B. M. GOLDSMITH of  
Southport, and Rev. CHARLES  
C. CARR of Fairport, Hon.  
Mem. 100 00  
Hector, Presb. chh. 15 54  
Ithaca, 1st presb. chh. 192 50  
Junius, Presb. chh. 12 00  
Lawrenceville, Pa. Presb. chh.  
5; Mrs. M. Hudson, 25; J. F. 5; 35 00  
Maine, 1st cong. chh. 1 65  
Newark Valley, Presb. chh.  
17,81; coll. 49,38; Rev. M.  
Ford, which and prev. dona.  
const. Mrs. CLARISSA FORD  
an Hon. Mem. 20; 87 17  
Otisco, Cong. chh. 44 04  
Ovid, Presb. chh. mon. con.  
19,54; M. Brownell, 10; 29 84  
Owego, Coll. 178,33; mon. con.  
47,55; 226 19  
Richford, Cong. chh. 7 07  
Salina, Mon. con. 12 53  
Trumansburg, Presb. chh. 2 50  
521 75  
Ded. dis. 2 08—519 67  
*Grafton co. N. H. Aux. So. W. Green, Tr.*  
Lebanon, Mon. con. 51 00  
*Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.*  
Catskill, H. Whittlesey, 25 00  
*Hampden co. Ms. Aux. So. C. Merriam, Tr.*  
Agawam, Contrib. 20,53; mon.  
con. 15,14; 35 67



Blandford, Gent. 40,42; la. 54,35; which const. Rev. TYRRELL BLAIR an Hon. Mem.; mon. con. 16,75;	111 52
Cabotville, Cong. chh. (of which for schs. in Ceylon, 50; 91,62; mon. con. 24;	115 62
East Long Meadow, Mon. con.	28 50
Feeding Hills, Coll.	25 07
Long Meadow, Gent.	42 03
Ludlow, Gent. 12,35; mon. con. 30,66; la. 8,25;	51 26
Monson, Mon. con. and coll. 40; la. benev. so. 44,55;	84 55
Palmer, Mon. con. 6; fem. benev. so. 20;	26 00
Southwick, Coll.	13 00
Springfield, 1st par. mon. con. 68,98; S. so. mon. con. 43; coll. 40; Hill so. mon. con. 20,08;	172 06
Westfield, Coll. 145,70; mon. con. 43;	188 70
West Springfield, Mr. Wood's so. coll. 208,65; mon. con. 22,10; 230 75-1,124 73	
Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.	
Amherst, Prof. W. S. Tyler,	16 67
East Hampton, S. Williston,	4 66—21 33
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.	
Grafton, Evan. cong. chh. and so. to const. WYMAN FAY and WILLIAM HOLBROOK Hon. Mem.	200 00
Milford, Mr. Long's so. mon. con.	30 00—230 00
Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.	
Francetown, Gent.	23 00
Manchester, 1st cong. chh. and so.	29 00
Peterboro', Mrs. Davidson,	25 00—77 00
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Sharon, D. Gould, for David R. Gould,	25 00
Ceylon,	
Lowell and vic. Ms. Char. So. W. Davidson, Tr.	
Lowell, John-st. chh. mon. con. 130;	
subscrip. 50; Miss E. Church, 5;	185 00
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.	
Bradford, Cong. so.	13 25
Hopkinton, Gent. 28,68; la. 26,95; mon. con. 21,11; Mr. and Mrs.	
Kimball, 10; sab. sch. 2,08;	88 62
Pembroke, Rev. A. Manning,	10 00
Pittsfield, Cong. so.	31 79—143 96
Michigan Aux. So. E. Bingham, Tr.	
Detroit, Mon. con. 121,07; J. Hulbert, 10; a friend, 10; G. A. F. 2; less dis. 2,82;	140 25
Middlesex South, Ms. Conf. of chhs.	
O. Hoyt, Tr.	
Concord, Evan. chh. and so. mon. con.	43 08
Middlesex Asso. Ct. H. C. Sanford, Tr.	
Easthampton, Cong. so.	17 00
Haddam, do.	28 00—45 00
Monroe co. and vic. N. Y. By E. Ely, Agent.	
Rochester, Sab. sch. of Brick presb. chh. for Frances Maria Burchard, Ceylon,	20 00
New Haven City, Ct. Aux. So. A. H. Maltby, Agent,	
New Haven, Church-st. chh. and so. 114,53; union mon. con. 35,04; Yale coll. do. 19,20; Court-st. chh. do. 7,03; Mrs. F. L. B. 1;	176 80
New London and vic. Ct. Aux. So. C. Chew, Tr.	
Stonington, 1st cong. chh. mon. con.	10 00
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.	237 95
Norfolk co. Ms. Aux. So. Rev. S. Harding, Tr.	
Brookline, Mon. con.	25 00
Roxbury, Eliot chh. and so. gent. and la. 20; mon. con. 16,05; a friend, 2;	38 05
West Medway, Sab. sch. for Ceylon miss. 3,43; J. Adams, 5;	8 43
Wrentham, M. Everett,	10 00—81 48
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.	
New Bedford, Trin. chh.	160 00
Oneida co. N. Y. Aux. So. A. Thomas, Agent, Rome, JOHN W. BLOOMFIELD, which and prev. dona. const. him an Hon. Mem.	20 00
Orange co. Vt. Aux. So. II. Hale, Tr.	
Bradford, Gent. 53,12; mon. con. 25,25; la. 21,63;	100 00

Newbury, Centre sab. sch. for G. W. Campbell, Ceylon,	10 00—110 00
Palestine Miss. So. Ms. E. Alden, Tr.	
Cohasset, Mon. con.	5 62
Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond-st. cong. chh.	20 68
Brewer, Cong. chh.	10 00
Castine, La.	35 59
Levant, Cong. chh. 8,33; mon. con. 15;	23 33—89 60
Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.	
Kingston, Mon. con. in Evan. cong. chh.	5 50
Rockingham co. N. H. Conf. of chhs. S. H. Piper, Tr.	
Epping, Cong. chh. 15; mon. con. 15;	30 00
Greenland, Cong. chh. and so. extra effort,	11 67—41 67
St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.	
Brasher Falls, C. T. H.	50
Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
Barnstead, Cong. chh.	5 33
Union, Me. Conf. of chhs. S. Andrews, Tr.	
Fryeburg, Cong. chh. and so. 19; H. C. Buswell, 12;	31 00
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	400 00
Washington co. Vt. Aux. So. J. W. Howes, Tr.	
Barre, Gent. 16,15; la. 24,11;	40 26
Moretown and Duxbury,	2 00
Waitsfield, Cong. chh. and so.	35 00—77 26
Western Reserve, O. Aux. So. By Rev. H. Coe, Agent,	
Hudson, 2,50; Wes. res. col. 14,27; S. Tracy, 10; Rev. M. Grosvenor, 10; Cuyahoga Falls, 14,44; Twinsburg, 4; Rev. R. Larned, 10; Sharon, 6,16; Aurora, 2; Atwater, 13; Windham, La. 4,50; Kinsman, 17; Mrs. R. Kins- man, 100; T. Kinsman, 10; Geneva, 8; Brownhelm, 1; G. Wells, 20; Un- known, 1; Farmington Centre, 1,25; Mesopotamia, 1; Youngstown, 20; Charleston, 2,75; Elyria, 27; Berlin, 2,75; Milan, Chh. which and prev. dona. const. Rev. EVERTON JUDSON an Hon. Mem. 14,63; Rev. E. J. 5; B. S. 2; Rootstown, 35,15; G. Chase, 10; Streetsboro', 6; Euclid, 20; J. D. C. 5; York, 18; Chatham, 5; la. benev. so. 8; Burton, 14,12; Chardon, a friend, 5; Unionville, 7,12; av. of paper, 4; Newton Falls, 10;	471 64
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.	
Grafton, Cong. so. 23; D. Wright, 10;	33 00
Windham co. North, Ct. Aux. So. G. Danielson, Tr.	
North Woodstock, Cong. chh. and so.	34 50
Windsor co. Vt. Aux. So. J. Francis and E. C. Tracy, Trs.	
Chester, Cong. chh. mon. con.	14 50
Norwich, S. par. mon. con. (of which for miss. to W. Africa, 25c.) 24; av. of jew. 1,50;	25 50
Rochester, Cong. chh. and so.	27 27—87 27
Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.	
Lunenburg, Miss P.'s juv. miss. class, for books for girls sch. Dindigul,	1 55
York co. Me. Conf. of Chhs.	
Alfred, Cong. chh. and so.	30 00

Total from the above sources, \$6,135 88

#### VARIOUS COLLECTIONS AND DONATIONS.

A friend, by C. S. 100; do. bal. of account, 27; do. 3; do. av. of jew. 75c.	130 75
Allegan, Mich. 1st presb. chh. mon. con.	5 00
Andover, Ms. S. par. gent. and la. 250; Old S. chh. 33,12; Phillips acad. \$20; prev. ack. for Samuel H. Taylor, Ceylon,	263 12
Ballston Spa, N. Y. Rev. T. S. Wicks,	25 00
Barrington, R. I. La. benev. asso.	15 00
Batavia, Ill. Presb. chh.	12 00
Bedford co. Va. A dying child,	1 00
Bridgehampton, N. Y. Fem. benev. so. 20; fem. select sch. 6;	26 00

<i>Brunswick, N. Y. Presb. chh.</i>	7 00
<i>Calais, Me. Cong. so.</i>	50 00
<i>Cambria, N. Y. 1st cong. chh.</i>	17 35
<i>Champlain, N. Y., P. Moore,</i>	40 00
<i>Denton, N. Y. Presb. chh.</i>	8 25
<i>Drapers Valley, Va. Miss E. M. Wilcox,</i>	5 00
<i>Easton, Pa. Juv. miss. so. of Meth. chh.</i>	7 57
<i>East White Hall, N. Y. Cong. chh. 10,13;</i>	
<i>R. Adams, 10;</i>	20 13
<i>Ellsworth, Me. Juv. miss. asso.</i>	7 00
<i>Fairfield, N. J. Presb. chh.</i>	20 00
<i>Fort Tuxson, Ark. Mon. con.</i>	11 00
<i>Greenwich, O., W. M. Mead,</i>	4 50
<i>Hagerstown, Md. La. sew. so.</i>	27 62
<i>Hudson, N. Y., P. H.</i>	5 00
<i>Illinois, A lady,</i>	5 00
<i>Keesville, N. Y. Chil. of mater. asso. for</i>	
<i>Abraham D. Brinkerhoff, Ceylon,</i>	20 00
<i>Kendall co. Ill. Coll.</i>	11 00
<i>Kingston, R. I. Cong. chh. mon. con.</i>	25 00
<i>Little Compton, R. I. Fem. benev. so.</i>	33 47
<i>Machias, Me. Cong. chh. mon. con.</i>	15 00
<i>Malden, N. Y. Presb. chh.</i>	130 50
<i>Mendham, N. J. do.</i>	75 00
<i>Monticello, Ill. Rev. W. Chamberlin,</i>	5 00
<i>Montreal, L. C., C.</i>	10 00
<i>Mountain Nestorians, Doct. A. Smith,</i>	71 43
<i>Newburgh, N. Y. Rev. WILLIAM C. FOOT,</i>	
<i>which const. him an Hon. Mem.</i>	50 00
<i>New Lebanon, N. Y., R. Woodworth, a</i>	
<i>rev. pen. which const. Rev. JOHN K.</i>	
<i>Davis of Schenectady, an Hon. Mem.</i>	50 00
<i>New Providence, N. J. Presb. chh. 57; Mrs.</i>	
<i>M. Riggs, for Mary Riggs, Ceylon, 20;</i>	77 00
<i>New Vernon, N. J. Presb. chh.</i>	21 95
<i>Norristown, Pa. Presb. chh. sab. sch.</i>	1 33
<i>Orange, N. J. 1st presb. chh. 47; mon. con.</i>	
<i>23,28; Mrs. P. S. Condit, 20; 2d do. coll.</i>	
<i>(of which fr. M. O. Halstead and fam.</i>	
<i>165,25; mon. con. 19,55; sab. sch. for Asa</i>	
<i>and Jane Hillyer, Ceylon, 40;</i>	320 06
<i>Philadelphia, Pa. La. so. for fem. board.</i>	
<i>sch. Molokai, Sandw. Isl. 90; youths</i>	
<i>miss. so. of Cedar-st. presb. chh. for</i>	
<i>Mary Ramsey, Ceylon, 20;</i>	110 00
<i>Piscataway, Ill. Presb. chh. mon. con. 5,50;</i>	
<i>W. Talcott, 10;</i>	15 50
<i>Pittsdown, N. Y. Mrs. V.</i>	2 62
<i>Pleasant Valley, N. Y. Presb. chh.</i>	32 70
<i>Pontiac, Mich. Presb. chh. la. benev. so. 15;</i>	
<i>Miss M. L. D. 5; A. L. D. 5;</i>	25 00
<i>Poughkeepsie, N. Y. 1st cong. chh.</i>	29 37
<i>Pulaski co. Va. Miss E. Graham, for miss.</i>	
<i>to W. Africa,</i>	20 00
<i>Rome, N. Y. 1st cong. chh. a heave off'g,</i>	30 25
<i>Silver Creek, Mich. J. Sellick,</i>	10 00
<i>Sparta, N. J. Presb. chh.</i>	40 00
<i>Troy, N. Y. 2d presb. chh. sab. sch. for E.</i>	
<i>Hopkins and S. W. Dana, Ceylon, 40;</i>	
<i>S. W. Dana, 100; C. H. Kellogg, (of</i>	
<i>which to const. Rev. CHARLES WADSWORTH</i>	
<i>an Hon. Mem. 50; for C. H. Kellogg,</i>	
<i>Ceylon, 20; 90; C. Lyman, 20;</i>	
<i>I. S. Hakes, 25; E. W. Boughton, 30;</i>	
<i>indiv. 93,50;</i>	398 50
<i>Virginia Settlement, Ill. Presb. chh.</i>	8 00
<i>Waimoa, Sandw. Isl. Chh. to const. Rev.</i>	
<i>LORENZO LYONS an Hon. Mem.</i>	50 00
<i>Washington, D. C. Miss. asso. of 1st</i>	
<i>presb. chh.</i>	165 08
<i>Washington, Ala. Two ladies,</i>	20 00
<i>Waterford, N. Y., A friend,</i>	2 00
	<hr/>
	\$9,743 93

## LEGACIES.

<i>Amherst, Ms. Mrs. E. Ely, by David Mack,</i>	
<i>Jr., Ex'r,</i>	400 00
<i>Boston, Ms. Mrs. C. Baker, (prev. rec'd,</i>	
<i>\$17,000;)</i>	225 42
<i>Centre Harbor, N. H. Mrs. Julietta Benson,</i>	
<i>by Rev. A. Benson, Ex'r,</i>	200 00
<i>Dorchester, Ms. John A. Chamberlain, by</i>	
<i>Josiah Vinton, Ex'r,</i>	3,000 00
<i>Granby, Ct. W. Lewis, by H. White,</i>	
<i>(prev. rec'd, 10;)</i>	15 00
<i>Pike co. O. William Hampton, by N. K.</i>	
<i>Clough,</i>	300 00

<i>Thetford, Vt. Miss Nancy Kingsbury, by</i>	
<i>Eunice White, Ex'r,</i>	50 00
	<hr/>
	\$4,190 42

*Amount of donations and legacies acknowledged in the preceding lists, \$12,934 35.*

## GENERAL PERMANENT FUND.

<i>West Springfield, Ms. Timothy Allyn,</i>	
<i>(prev. rec'd, 1,633,50;) by S. Lathrop,</i>	
<i>Ex'r,</i>	647 50

## DONATIONS IN CLOTHING, &amp;c.

<i>A friend, Flannel, etc.</i>	
<i>Chatham, O. Clothing, fr. la. benev. so.</i>	9 62
<i>Choctaw Nation, 30 bushels corn, fr. W.</i>	
<i>Field, for Pine Ridge.</i>	
<i>Conneaut, O., A box, fr. la. sew. so.</i>	150 74
<i>Glens Falls, N. Y., A box, for Mr. Ladd,</i>	
<i>Broosa.</i>	
<i>Jaffrey, N. H., A box of shoes and paper,</i>	
<i>fr. I. M. Mellville,</i>	52 41
<i>Mesopotamia, O. Sewing silk, fr. Mrs. Guild,</i>	1 00
<i>Montpelier, Vt. A box, fr. gent. asso.</i>	
<i>Moretown and Duxbury, Vt. A box, fr.</i>	
<i>sew. cir.</i>	5 57
<i>Norwich, N. Y., Shoes, fr. T. Enos, for</i>	
<i>Seneca miss.</i>	25 00
<i>Peninsula, O. Clothing, fr. la.</i>	10 00
<i>Shoreham, Vt. A box, fr. la. so.</i>	
<i>Springfield, Ms. 4 reams paper, fr. R. A. C.</i>	
<i>Streetsboro', O. Clothing, fr. la. asso.</i>	7 12
<i>Strongsville, Cloth, fr. B. Northrop,</i>	33 50
<i>Tallmadge, O. do. fr. Rev. S. Whitteley,</i>	9 00
<i>Windham, O. Clothing, fr. la.</i>	38 00

*S. Reeve, Treasurer of the Auxiliary Society of Richmond and vic., Va., acknowledges the receipt of the following sums, viz.*

<i>Bedford, Peaks presb. chh. 12,79; T. L.</i>	
<i>Leftwich, which const. Mrs. MILDRED</i>	
<i>O. LEFTWICH an Hon. Mem. 120; R. N.</i>	
<i>Kelsa, 10; Buckingham, A. M. 2; mon.</i>	
<i>con. 7,50; Charlotte, S. Hoge, for sch. in</i>	
<i>Bombay, 20; P. Legrand, 20; Culpepper,</i>	
<i>M. C. Glassell, 5; Elk Branch and Shep-</i>	
<i>herdstown, Cong. coll. 10,13; J. Snyder,</i>	
<i>Sen. 10; A. V. 4; W. A. H. 4; two chil.</i>	
<i>37c. Fluvanna, J. M. Cooke, 50; Hano-</i>	
<i>ver, Mrs. A. 50c. Lexington, Presb. chh.</i>	
<i>18,92; S. W. 3,50; Lynchburg, 2d presb.</i>	
<i>chh. (of which to const. Rev. E. H.</i>	
<i>CUMPTON an Hon. Mem. 50;) 168,38;</i>	
<i>T. A. Holcombe, 10; Prince Edward,</i>	
<i>Douglass chh. 60,71; mon. con. 5; J. D.</i>	
<i>Morton, for a hea. boy at Ahmednuggar,</i>	
<i>20; J. B. Morton, 5; Richmond, United</i>	
<i>presb. chh. on Shockoe Hill, Coll. 30,62;</i>	
<i>JAMES CASKE, which const. him an</i>	
<i>Hon. Mem. 125; S. Reeve, 100; F. James</i>	
<i>and fam. 100; A. M. Coleman, 60; C.</i>	
<i>Gennet and fam. 50; L. Webb, 30; S. M.</i>	
<i>Pleasants, 25; F. Bransford, 25; A. Burr,</i>	
<i>20; J. D. Munford, 20; W. P. Strother,</i>	
<i>20; S. McGruder, 20; M. Young, 20; E.</i>	
<i>Anderson, 20; J. Scott, 20; J. N. Gordon,</i>	
<i>20; C. Howard, 20; indiv. 362; 3d presb.</i>	
<i>chh. Mr. and Mrs. E. Pleasants, 15;</i>	
<i>Rocky River, N. C. Chh. 15; G. W.</i>	
<i>Leyburn, 6,50; A. Selden, 2;</i>	1,712 38

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

VOL. XXXIX.

NOVEMBER, 1843.

No. 11.

## American Board of Commissioners for Foreign Missions.

### THIRTY-FOURTH ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its thirty-fourth annual meeting in the First Presbyterian Church in the city of Rochester, New-York, commencing on Tuesday, September 12th, 1843, at 4 o'clock, P. M.

#### *Corporate Members Present.*

THEODORE FRELINGHUYSEN, LL. D.,  
NATHANIEL W. HOWELL, LL. D.,  
JUSTIN EDWARDS, D. D.,  
HENRY HILL, Esq.,  
HON. SAMUEL T. ARMSTRONG,  
RUFUS ANDERSON, D. D.,  
REV. DAVID GREENE,  
ORRIN DAY, Esq.,  
WILLIAM J. ARMSTRONG, D. D.,  
DANIEL NOYES, Esq.,  
REV. HENRY DWIGHT,  
HON. LEVI CUTTER,  
REV. NEHEMIAH ADAMS,  
THOMAS SNELL, D. D.,  
JOEL HAWES, D. D.,  
ELISHA YALE, D. D.,  
THOMAS H. SKINNER, D. D.,  
REV. CHARLES WALKER,  
HON. THOMAS W. WILLIAMS,  
BENJAMIN TAPPAN, D. D.,  
PELETIAH PERIT, Esq.,  
REV. AARON WARNER,  
HON. JOSEPH RUSSELL,  
MARK HOPKINS, D. D.,  
REV. SILAS AIKEN,  
HON. REUBEN H. WALWORTH,

HON. WILLIAM DARLING,  
WILLIAM PAGE, Esq.,  
DIEDRICH WILLERS, D. D.,  
HON. SETH TERREY,  
EBENEZER ALDEN, M. D.,  
ANSON G. PHELPS, Esq.,  
REV. ALBERT BARNES,  
REV. HARVEY COE,  
REV. CHAUNCEY EDDY,  
HON. CHARLES W. ROCKWELL,  
REV. WILLARD CHILD,  
HIRAM H. SEELYE, Esq.,  
CHARLES MILLS, Esq.,  
EPHRAIM GILLETT, D. D.,  
CHAUNCEY A. GOODRICH, D. D.,  
ARISTARCHUS CHAMPION, Esq.,  
SAMUEL H. COX, D. D.,  
REV. THOMAS PUNDERSON,  
JOHN W. ADAMS, D. D.,  
HON. SAMUEL WILLISTON,  
REV. ALVAN BOND,  
REV. JOHN K. YOUNG,  
REV. ANSEL D. EDDY,  
REV. JOHN WOODS,  
HARVEY ELY, Esq.,  
REV. JOSEPH STEELE,  
CHARLES M. LEE, Esq.,  
HENRY WHITE, Esq.

*Honorary Members Present.**Maine:—*

Rev. S. L. Pomroy, Bangor.

*New Hampshire:—*

Rev. William Clark, Concord.

*Vermont:—*

Rev. Daniel D. Francis, Benson,  
Rev. Cyrus B. Drake, Royalton,  
Rev. C. D. Noble, Springfield,  
L. H. Delano, Esq., Hardwick.

*Massachusetts:—*

Rev. George W. Blagden, Boston,  
Lowell Mason, Esq., do,  
Thomas Adams, Esq., do,  
Nathan Carruth, Esq., do,  
George Rogers, Esq., do,  
Rev. Selah B. Treat, do,  
Henry M. Hill, do,  
Rev. Harvey Newcomb, Needham,  
Walter Crocker, Esq., Barnstable,  
Hon. Orrin Sage, Blandford,  
Rev. Lewis Sabin, Templeton,  
Rev. E. W. Bullard, Fitchburg,  
John T. Farwell, Esq., do,  
Rev. Levi Packard, Spencer.

*Connecticut:—*

Rev. Artemas Boies, New London,  
Rev. George A. Calhoun, Coventry,  
Rev. Zebulon Crocker, Upper Middletown,  
Rev. Orson Cowles, North Haven,  
Rev. Joseph Ayer, Jr., Lisbon.

*New York:—*

Rev. Tryon Edwards, Rochester,  
Hon. Ashley Sampson, do,  
Levi Ward, Esq., do,  
C. Dewey, D. D., do,  
Rev. Richard DeForest, do,  
Rev. James B. Shaw, do,  
David Dickey, Esq., do,  
Rev. A. G. Hall, do,  
Rev. G. S. Boardman, do,  
Hon. Moses Chapin, do,  
Rev. P. C. Hastings, do,  
J. K. Livingston, Esq., do,  
Marcus Holmes, Esq., do,  
John H. Thompson, Esq., do,  
Rev. T. Dwight Hunt, do,  
Samuel D. Porter, Esq., do,  
Rev. Charles G. Lee, do,  
William Alling, Esq., do,  
Charles W. Dundas, Esq., do,  
John G. Parker, Esq., do,  
Harry Pratt, Esq., do,  
Richard Dibble, M. D., do,

Levi W. Sibley, Esq., Rochester,  
Orlando Hastings, Esq., do,  
Frederick Starr, Esq., do,  
Levi A. Ward, Esq., do,  
Charles J. Mills, Esq., do,  
J. M. Schermerhorn, Esq., do,  
Rev. Loring Brewster, Livonia,  
Henry Pierce, Esq., do,  
Rev. Benjamin G. Riley, do,  
Rev. Ira Ingraham, Lyons,  
Rev. Samuel Brooks, Webster,  
Rev. John B. Preston, Attica,  
Rev. A. T. Chester, Saratoga Springs,  
Mansfield T. Walworth, Esq., do,  
Rev. Royal Mann, Marion,  
Rev. Jacob Burbank, do,  
Rev. Moses Gillett, Sweden,  
Rev. Marcus Ford, Newark Valley,  
Rev. Z. Eddy, Springville,  
Rev. P. S. Lockwood, Berkshire,  
Hon. Elial T. Foote, Jamestown,  
Rev. E. J. Gillett, do,  
Samuel Miller, Esq., Rushville,  
Rev. Maltby Gelston, do,  
Rev. Jefferson Wynkoop, Gilbertsville,  
Rev. Daniel Clark, Jr., New Hartford,  
Rev. Moses C. Searle, do,  
Rev. John Barnard, Jr., Lima,  
Rev. Thomas Lounsbury, Ovid,  
A. P. Cummings, Esq., New York City,  
Rev. W. H. Bidwell, do,  
Micah Baldwin, Esq., do,  
Rev. William Bradford, do,  
Rev. R. S. Cook, do,  
Philip C. Hay, D. D., Geneva,  
Gustavus Abeel, D. D., do,  
Rev. F. E. Cannon, do,  
Rev. Lewis D. Howell, do,  
Daniel L. Lum, Esq., do,  
D. C. Lansing, D. D., Auburn,  
Baxter Dickinson, D. D., do,  
Luther Halsey, D. D., do,  
Henry Mills, D. D., do,  
L. E. Lathrop, D. D., do,  
Rev. George R. Rudd, do,  
Rev. J. M. Scribner, do,  
Rev. Asa T. Hopkins, Buffalo,  
Rev. L. H. Angier, do,  
Rev. V. D. Taylor, do,  
James Crocker, Esq., do,  
Rev. John Beattie, do,  
Rev. Norris Bull, Clarkson,  
Rev. M. L. R. P. Thompson, Canandaigua,  
Walter Hubbell, Esq., do,  
Rev. Ebenezer Coleman, Sherman,  
Rev. E. H. Payson, Preble,  
Rev. Seth Smith, Genoa,  
Rev. Lemuel Leonard, Portage,  
Elihu Ewers, Esq., Manlius,

Rev. Dennis Platt, Manlius,  
 Azariah Smith, Esq., do.,  
 Rev. Ezra Scovel, Mexico,  
 Rev. Lucas Hubbell, Vienna,  
 Rev. Chandler Bates, Parma Centre,  
 Rev. Isaac Oakes, Cambria,  
 Rev. Herman Halsey, do.,  
 Rev. George C. Hyde, Castleton,  
 Rev. E. Everett, Oaks Corners,  
 Rev. D. A. Jones, Schuylersville,  
 Rev. B. B. Stockton, Brockport,  
 Rev. Jonathan Hovey, Barre Centre,  
 Rev. J. H. Noble, Scaghuicoke,  
 Rev. J. M. Sherwood, Mendon,  
 Rev. Joseph Underwood, Millport,  
 Rev. B. B. Gray, Brighton,  
 Rev. Ebenezer Mead, Le Roy,  
 Rev. Charles E. Furman, Victor,  
 A. Scovill, Esq., Lockport,  
 Rev. W. F. Curry, do.,  
 Rev. William C. Wisner, do.,  
 Rev. Robert W. Condit, Oswego,  
 Rev. Nathaniel W. Fisher, Palmyra,  
 Rev. Selden Haynes, Rome,  
 William Williams, Esq., do.,  
 Rev. Horatio Pettingell, Milford,  
 N. Huntington, Esq., Peterboro',  
 Rev. Joseph R. Page, Perry,  
 Rev. Alfred C. Lathrop, De Witt,  
 E. Johnson, Esq., Grace,  
 E. G. Hildreth, Esq., Kingsboro',  
 Rev. J. G. Thalhimer, Strykersville,  
 William Wisner, D. D., Ithaca,  
 Rev. Augustus L. Chapin, Galway,  
 Rev. Robert W. Hill, East Bloomfield,  
 Rev. Uri Beach, do.,  
 Rev. A. S. Allen, Cuba,  
 Rev. Joel Osborn, Spencertown,  
 Rev. Warren Day, Enfield,  
 Rev. Robert Day, Nassau,  
 Rev. Hutchins Taylor, Trumansburg,  
 Rev. Julius S. Pettingell, New Berlin,  
 Rev. Ethan Pratt, Chemung,  
 Rev. Timothy Stillman, Dunkirk,  
 Rev. James Richards, Penn Yan,  
 Hon. Wm. M. Oliver, do.,  
 Andrew Oliver, Esq., do.,  
 Rev. A. Scofield, Fayette,  
 Rev. G. S. Corwin, Elba,  
 Rev. A. C. Tuttle, Liverpool,  
 Rev. Sidney Mills, Richmond,  
 Rev. John Elliot, Youngstown,  
 H. H. Smith, Esq., do.,  
 Rev. D. D. Gregory, Binghamton,  
 Rev. Pindar Field, Oriskany Falls,  
 Rev. Henry Mandeville, Clinton,  
 Rev. Wayne Gridley, do.,  
 Rev. A. D. Gridley, do.,  
 Rev. Josiah Partington, Knowlesville,  
 Rev. O. C. Beardsley, Silver Creek,

Rev. R. S. Crampton, Penfield,  
 Rev. Robert E. Wilson, Hammondsport,  
 Rev. David L. Hunn, Lenox,  
 Rev. Charles C. Carr, Fairport,  
 Rev. John W. Ray, Glens Falls,  
 Rev. Horace P. Bogue, Seneca Falls,  
 Rev. H. L. Vail, do.,  
 Rev. Ralph Robinson, Pulaski,  
 Rev. David L. Ogden, Whitesboro',  
 Rev. Arthur Burtis, Oxford,  
 Rev. John K. Davis, Schenectady,  
 Rev. Samuel Griswold, Covington,  
 Rev. Alvah Lilly, Gorham,  
 Jasper Corning, Esq., Brooklyn,  
 Rev. William L. Strong, Onondaga,  
 Rev. T. Castleton, Syracuse,  
 Rev. Orlo Bartholomew, Augusta,  
 Rev. William E. Knox, do.,  
 John J. Knox, Esq., do.,  
 Rev. Henry Snyder, Pike,  
 Rev. S. H. Gridley, Waterloo,  
 Rev. L. W. Billington, Scottsville,  
 Rev. Richard F. Cleaveland, Fayetteville,  
 Rev. Elisha B. Sherwood, Middleport,  
 Rev. Levi Griswold, Ludlowville,  
 Seth Williston, D. D., Durham,  
 Rev. John Tompkins, Marcellus,  
 Rev. Levi Parsons, do.,  
 Rev. Merriut S. Platt, Madison,  
 Rev. George Coan, Angelica,  
 Rev. John B. Shaw, South Hartford,  
 Rev. Roswell Pettibone, Canton,  
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 Nathaniel Sterling, Esq., La Fayette,  
 I. C. Dalton, Esq., Fulton,  
 George Salmon, Esq., do.,  
 William Platt, Esq., Owego,  
 Rev. Isaac Brayton, Watertown,  
 Rev. Edward Marsh, Nunda,  
 Rev. Joseph Merrill, Junius,  
 Rev. E. G. Townsend, Sacket's Harbor,  
 Rev. A. B. Chittenden, Sharon,  
 William L. Porter, Esq., Prattsburg,  
 Rev. Adams W. Platt, Hector,  
 Rev. A. Sedgwick, Ogden,  
 Rev. John B. Richardson, Pittsford,  
 Rev. Samuel M. Hopkins, Fredonia,  
 Rev. Samuel G. Orton, Ripley,  
 Rev. Justus W. French, Albion,  
 Rev. William N. M'Harg, do.,  
 Thomas Williams, Esq., do.,  
 Daniel French, Esq., do.,  
 Rev. Elam H. Walker, Danville,  
 Rev. Timothy Stow, West Bloomfield,  
 Rev. P. H. Fowler, Elmira,  
 Rev. Eber Child, Byron,  
 Rev. Ralph Clapp, Parma,  
 Rev. Charles E. Avery, Weedsport,  
 Rev. Theodore Spencer, Utica,  
 Rev. Martin L. Schenck, Saugerties.

*New Jersey:—*

Rev E. Cheever, Newark,  
 Rev. Ransford Wells, do ,  
 Lyndon A. Smith, M. D., do ,  
 Benjamin C. Taylor, D. D., Bergen,  
 Rev. Lewis Bond, Plainfield.

*Pennsylvania:—*

Rev. Henry Ford, Wells,  
 Rev. James W. Phillips, Williamsport,  
 Rev. A. Rood, Philadelphia,  
 Rev. David Malin, do.,  
 Rev. Adam Miller, Harford.

*Virginia:—*

James D. Johnson, Esq., Norfolk,  
 Rev. E. H. Cumpston, Lynchburg.

*Ohio:—*

Rev. S. C. Aiken, Cleveland,  
 Rev. Caleb Pitkin, Hudson,  
 Rev. Henry A. Day, do.,  
 Joel H. Linsley, D. D., Marietta,  
 Henry Manning, M. D., Youngstown,  
 Rev. Daniel W. Lathrop, Elyria,  
 Rev. John P. Cowles, do.,  
 Rev. Edward C. Atwater, Ravenna,  
 Rev. Frederick H. Brown, Brownhelm.

*Michigan:—*

Rev. Conway P. Wing, Munroe,  
 Rev. Hart E. Waring, Grand Rapids.

*Illinois:*

Rev. Flavel Bascom, Chicago,  
 Rev. George W. Gale, Galesburg.

*East Florida:*

Rev. F. Y. Vail, St. Augustine.

*Upper Canada:*

Rev. Reuben H. Close, Gainsborough,  
 Rev. Harvey Rice, Smithville,  
 Rev. I. W. Baynes, St. Catharines.

The following missionaries of the Board  
 were also present.

Rev. Hiram Bingham, Sandwich Islands,  
 Rev. John Scudder, M. D., Madras,  
 Rev. Henry R. Hoisington, Ceylon,  
 Rev. Henry J. Van Lennep, Smyrna,  
 Rev. Asher Bliss, New-York Indians,  
 Rev. Asher Wright, do.,  
 Rev. Gilbert Rockwood, do.,  
 Rev. William Hall, do.

*Organization.*

Hon. Theodore Frelinghuysen, President  
 of the Board, took the chair. Prayer was

offered by the Rev. William Wisner, D. D.,  
 of Ithaca, N. Y.

Letters were read from the following corporate members, expressing their regret for their necessary absence, and their undiminished attachment to the Board and its objects:—Rev. Drs. Woods, Ely, Magie, Hooker, Labaree, Nelson, Hon. Thomas S. Williams, Hon. William Jessup, S. Agnew, M. D., Rev. B. C. Wolf, Rev. J. W. Ellingwood, Rev. J. G. Hamner, and E. Fairbanks, Esq.

Rev. Tryon Edwards, Dr. Armstrong, Rev. James B. Shaw, Rev. Chauncey Eddy, and William Page, Esq., were appointed a committee of arrangements.

*Report of the Treasurer.*

The report of the Treasurer was read, together with the certificate of the Auditors, and was referred to Hon. T. W. Williams, Hon. Seth Terry, C. M. Lee, Esq., Doct. L. A. Smith, James K. Livingston, Esq., Hon. Joseph Russell, and Hon. William M. Oliver; who subsequently reported in favor of accepting and approving the same; which was done.

*Report of the Prudential Committee.*

That portion of the report which relates to the Domestic Operations, with the Conclusion, was read entire; a brief abstract of those portions which relate to the missions was also read by the Secretaries for Correspondence, and the several parts were then referred to committees for examination.

The Committee on the Home Department and the Conclusion were Dr. Cox, Rev. Joseph Steele, Rev. Seth Smith, Rev. R. Wells, Rev. E. Cheever, N. Huntington, Esq., and James D. Johnson, Esq.

That part of the report which relates to Africa, Greece, and Turkey, was referred to Dr. Hawes, Dr. Linsley, A. G. Phelps, Esq., Rev. C. Eddy, Rev. M. L. R. P. Thompson, Dr. Dickinson, and Rev. M. Ford.

That part of the report which relates to Syria and the Nestorians was referred to Dr. Skinner, Rev. John K. Young, Dr. Halsey, Rev. James B. Shaw, Rev. W. Clark, P. Perit, Esq., and William Page, Esq.

That part of the report which relates to the Mahratta and Tamil missions was referred to Rev. Albert Barnes, Rev. H. Coe, Rev. Thomas Punderson, Rev. S. C. Aiken, Rev. L. H. Angier, Doct. Scudder, and Rev. Warren Day.

That part of the report which relates to Eastern Asia and the Indian Archipelago was referred to Rev. Aaron Warner, Rev. A.

Boies, Rev. H. Mandeville, Rev. P. Lockwood, Rev. G. W. Blagden, and Rev. M. P. Squier.

That part of the report which relates to the Sandwich Islands was referred to Hon. Wm. Darling, Harvey Ely, Esq., Dr. Wisner, Rev. F. E. Cannon, Rev. B. B. Gray, Rev. E. Mead, and Rev. Charles E. Furman.

That part of the report which relates to the North American Indians was referred to Rev. Charles Walker, Hon. Joseph Russell, H. White, Esq., Rev. H. Bingham, Rev. A. Rood, Rev. John Barnard, Jr., and Rev. James Richards.

The above mentioned committees subsequently made reports, recommending that the several portions of the report of the Prudential Committee be approved and adopted, which was done.

The report of the committee on the Home Department is as follows:

Your committee, having considered the statements and the appeals of the documents referred to them, have great satisfaction in expressing their concurrence of views with the entire contents; and though somewhat embarrassed by the consideration that the same topics, in another form, have been assigned to another committee, to whom, perhaps, more properly our work might have been confided, yet your committee in their place would offer the following considerations and remarks to the present meeting.

1. The primary sources, whence all our missionary streams are fed, must be more appreciated and cultivated in all our future movements. It requires but little geography, and less philosophy, and comparatively no reflection, in speaking or thinking of the mass of waters which defines some magnificent river near its mouth, to dilate on its vastness, its grandeur, its beauty, or its utility; while we waste not a thought on the millions of streamlets and springs of the mountain, every one of which, in its remoteness, silent and unseen, lends its necessary contribution to the noble aggregate, and all of which concur and combine, in one grand confluence, to form the theme of our admiration and our praise; and while we still less approach the conception of the hundreds of millions of rain-drops, more passing and indistinguishable, which feed indispensably all those springs, and fountains, and streams, whence more immediately the mighty river has its being. And shall we despise the day of small things, or disparage or neglect, in any way, those primary sources, however seemingly inconsiderable in themselves, on which, under God, all our aggregates of influence absolutely depend? The origin of rivers, in their nascent streams, or in the clouds of heaven, or in the exhalations of the sun-beams, or in the measureless reservoir of the ocean, depends on God alone; and he asks no co-operation of ours in conducting and sustaining the wondrous processes of nature in their ceaseless rounds. But in his moral-mediatorial kingdom, it is just the reverse. Here he requires and employs the

sub-agency of his people. He works by them, and without them he ordinarily does nothing. He actuates and uses all their efforts, as well as their intelligence, their experience, their desires, and their prayers, in his own grand system, *working salvation in the midst of the earth*. Hence, to work with him, in him, and for him, is alike our superlative honor, encouragement, and duty. And whom shall we exclude from these profits and immunities of his kingdom, or to what favored few shall we give them all in monopoly? Shall we omit to give to the widow with her two mites, to the infant or the orphan, to the stranger in our gates, the patient in his bed, or the pauper at his meal, as really as to the competent and the wealthy, the sublime privilege of universal co-operating with God, in this his own select beneficence? If they have no money, they have some influence; they have hearts and tongues; they can speak and they can pray; and they are capable of eternal benefits themselves, as they cordially and by faith respond to the challenge of coming up to the help of the Lord in this work.

2. Hence there is required a far more comprehensive, and a far more extensive, system of co-operation among all people, in all our congregations, and in all our neighborhoods, than we have yet seen adopted. The spirit to spread the gospel, is the very piety of the gospel. It is to sympathize with Christ in his philanthropy, and hence is it an essential test of christian character. As such it must be inculcated and enforced on all people. They should be taught—

(1.) The individuality of obligation and privilege, in reference to the people of God, universally in the work.

(2.) The importance of sincere, and intelligent, and consistent prayer, *thy kingdom come*, in this cause of God and man.

(3.) The necessity of deliberate, principled, and systematic munificence, giving *something* to the Lord for this object, as regularly as the return of the Lord's-day to bless them with its ordinances and its influences.

(4.) The fact that this grand enterprise is our own, that it belongs to the American people, that it is both *American and Christian* in its very nature, and that piety and patriotism alike conspire to sustain its progression, till the world, which is the sphere of its jurisdiction, shall become also the field of its victories, and all people shall gladly swell its triumphs.

(5.) The duty of self-denial, for the promotion of the cause of Christ, should be pressed on the consciences of God's people;—in reference to which your committee solemnly believe that there is very little of it any where; and that there must be more of it in all of us, before our own prayers can be answered, and our own hopes realized, for the destined prosperity of the cause in all the earth. And we should think—

(6.) Of all the essential, incidental, direct, and reflex advantages accruing to all our home and personal interests, from doing our duty here, to the Lord that bought us with his own blood. They are too many and too great to be *reckoned up in order* in this report. God would more bless us in all our efforts at home and abroad; and to serve Christ herein, and be ultimately endangered, or lose one's reward, is a thing impossible.

The committee on the missions to Africa, Greece, and Turkey, reported as follows :

A series of events, long bearing inauspiciously upon the mission in Southern Africa, clearly indicates the wisdom of the Prudential Committee, in determining to discontinue that mission, till a more favorable period shall arrive for resuming its operations.

With regard to the mission in West Africa, its removal from Cape Palmas and its present establishment on the Gaboon river, seems to open before it a brighter prospect of usefulness than it has heretofore enjoyed ; and we think that every practicable measure should be adopted to encourage and sustain the faithful and devoted men, who are engaged in spreading the light of the gospel in that dark and long neglected part of our world.

The mission in Turkey, especially that part of it which is more particularly devoted to the Armenians, is evidently enjoying the peculiar smiles of divine providence ; and as God has opened an effectual door for the progress of the gospel among that people, it seems a clear call of duty to enter and occupy the field, now ripe for the harvest.

With respect to the mission in Greece, the committee scarcely know in what manner they should report. It has evidently long been laboring under great embarrassments, arising from the measures of the government, and from other unavoidable causes. The excellent men engaged in the mission, we deem worthy of all confidence. Dr. King has long and assiduously labored in that field ; but hitherto the anticipated fruits have not been realized. Believing that in the present limited resources of the Board, the principle of concentrated labor should be acted upon, we would respectfully suggest to the Prudential Committee, whether it may not be wise to adopt early measures to transfer the mission to some more hopeful part of the great vineyard.

The report of the committee on the missions to Syria and the Nestorians is as follows :

That they have carefully examined those parts of the report of the Prudential Committee which relate to Syria and the Nestorians, and recommend that they be approved and published.

In respect to the Syrian mission, they think, in accordance with the judgment of the Prudential Committee, that this mission should be prosecuted with firmness.

In relation to the Nestorian mission, your committee would recommend that the position among the Mountain Nestorians be retained, and that the efforts for the benefit of the other portion of the Nestorians be cherished, especially by enlarging the aid given to the schools and the press.

In closing our report, we cannot but deeply regret that any agent of a missionary society should feel himself at liberty to attempt to divide the fellowship of Protestants. We fondly hope that we shall have the confidence and prayers of all Christians.

The report of the committee on Eastern Asia and the Indian Archipelago is as follows :

That they have examined the papers referred to them with attention and deep interest, and are satisfied with the views which the Committee have taken in reference to these missions. They are strongly impressed with the importance of the mission to China at this time. God, by his providence, has opened a broad field of operation to the American Board, and he says, in language definite and clear, that it is white already to the harvest.

We hope that the missions of the Board may be greatly strengthened every where, but especially here.

The committee on the mission to the Sandwich Islands reported as follows :

This important mission, so interesting to American Christians, continues to enjoy the blessing and favor of the great head of the church. During the past year the physical, intellectual, and moral condition of the inhabitants of the Sandwich Islands has been greatly improved, and renewed evidence has been received of the elevating and happy influence produced by the gospel on the minds and conduct of this once degraded and idolatrous people. The committee recommend that the report of the Prudential Committee be approved and adopted.

In view of the dangers which threaten the inhabitants of the Sandwich Islands from the introduction of popery and other causes, and the condition of the missionaries at the several stations, your committee believe that it is the obvious duty of the churches to furnish this Board with the means of sending speedily more laborers into this field to co-operate with those already there.

#### *Report of the Committee on Expenditures.*

At the last annual meeting of the Board, Hon. A. D. Foster, Ebenezer Alden, M. D., Hon. C. W. Rockwell, P. Perit, Esq., and Hon. L. Cutter were appointed a committee to review the expenditures and finances of the Board, and report thereon at the present meeting. This committee submitted the following report :

The committee appointed at the annual meeting of the American Board of Commissioners for Foreign Missions, held in September last, to review the expenditures and finances of the Board, have taken up the subject with a full impression of its importance. In attending to the duties of their appointment, besides much individual attention to the subject, they have held two different sessions at the Missionary House in Boston, devoting, in all, five days to the investigation of the accounts and the concerns of the Board.

The committee, in submitting their report, have to acknowledge that they have received from the officers of the Board every facility, having had, at all times, free access to the books and papers of the Society, and the most ample explanations on all the subjects to which their inquiries were directed. The committee are happy to state, before they enter on further details, that the investigation has fully confirmed the belief which they have ever entertained, that the pecuniary affairs



and general transactions of the Board are managed with an entire devotedness to the great interests of the cause; with great system, economy, and correctness; and with as much wisdom, as can be found in the concerns of any other institution, as extensive in the scope of its operations. This is the general result of their investigations; but they doubt not that a review of the affairs of the Board is expected from them, somewhat in detail; and although the subject committed to them was more especially the financial condition of the Society, this is so blended with nearly all its operations as to render it difficult to do justice to it, without embracing the general scope of the transactions of the Board. The committee proceed therefore to report in the order in which the various subjects were presented to their view.

#### I. HOME DEPARTMENT.

1. *Publications of the Board.*—These are the *Missionary Herald*, the *Dayspring*, the *Annual Report*, and occasional documents connected with the objects and business of the institution. They all have one design, to diffuse light on the subject of missions—especially of those under the direction of this Board—and to warm the hearts of their readers with the love of Christ and of the souls of men.

The *Missionary Herald*, by the variety and importance of the information communicated, by the uniformly christian spirit which it breathes, and by the ability with which its articles are written, is made one of the most valuable periodicals of the day. New arrangements for its publication have recently been made, which appear to be judicious, and to promise much benefit. By these arrangements, all the accounts and all the business of distributing and forwarding are brought directly under the care of an Agent, employed at the *Missionary House*, while the printing and other labor are done by contract. It is believed that by this change a considerable saving of expense will be made.

The *Dayspring* is to be published and issued from the *Missionary House*, in the same manner as the *Missionary Herald*. It is a valuable auxiliary, and under the present arrangement, even at the very low price at which it is furnished, will, it is hoped, support itself. These publications have been placed under the editorial care of the Rev. S. B. Treat, whose services thus far have proved the good judgment with which he was selected for that office. It is intended that his salary be charged to the account of these publications, by which it is hoped it will not be at all burthensome to the general treasury. Besides editing these publications, Mr. Treat will relieve the secretaries of a variety of miscellaneous business, which will enable them to devote themselves more entirely to the important duties of their respective departments.

The *Annual Report*, known to all friends of missions as a most valuable and interesting document, is published for gratuitous distribution to the friends of missions and auxiliary societies entitled to receive it. The contract for publishing it is to be made, separately and independently of other publications, upon the best terms that can be obtained. The other publications are the *annual sermon*, and occasional tracts on topics of particular interest to the Board; all which are printed by a separate contract for each, as in the case of the *annual*

report. It is proposed to make a change in the mode of keeping the accounts of the periodical publications of the Board, so that the cost of each may fully appear. These publications the committee deem indispensable to the intelligent prosecution of the great work of foreign missions; and are so impressed with the importance of their wide diffusion that they trust the Prudential Committee will continue them, and that the friends of the cause will aid in extending their circulation as widely as possible.

2. *Missionary House.*—This subject was fully presented and discussed in the annual report of 1841. The committee might consider their duty on this point sufficiently discharged by a reference to that report. But as all may not have it at hand, they remark that this House is the seat and central point of a great and extended system of operations, which have in view the promotion of the knowledge of the gospel throughout the whole heathen world. In this great work, it is necessary not only to enlist talent and labor, but to use system and economy in their application. In the opinion of the committee, this is best accomplished by bringing, as far as possible, the offices and the transaction of business into one permanent building, designed exclusively for the use to which it is devoted. Every room in the *Mission House*, (except one small apartment,) is now occupied in an advantageous and appropriate manner. The furniture of the offices is plain, durable, and of moderate cost, except that of the committee-room, which was purchased and presented by liberal individuals, and was no charge upon the funds contributed by the churches. The library placed in the committee room is composed principally of books relating to subjects, the knowledge of which is essential to the judicious establishment or direction of missions. It has been gathered, for the most part, by donations; but some valuable and important books are every year added by purchase, and if it be not now, it will soon be, the best missionary library in this country, and among the best in the world. The cabinet adjoining the committee room is devoted to the reception of articles sent home by missionaries, illustrative of manners, customs, and idolatry among the people to whom they are sent. It has occasioned no charge upon the funds, except for the cases in which the articles are preserved. In the same building, all the assorting and packing of articles to be sent to the several stations is done; and now, under the new arrangement, the *Herald* and *Dayspring* are also there to be prepared, marked, and forwarded.

The whole building is under the care of a faithful man, hired at a reasonable salary, who devotes the time not occupied in that service, to the duties of a porter and assistant in the packing, and other labor attendant upon forwarding articles to the missionary stations.

3. *Officers.*—The committee had formed, prior to this investigation, a very inadequate idea of the capacity required in the officers of this Board, and of the labor performed by them.

The treasurer is the officer with whom those who have business transactions with the Society are brought principally into contact. He has the assistance of one permanent clerk, and the occasional aid of another. With this assistance and his own diligent labor, the large

sums which are paid into the treasury of the Board, in so many detailed items, and from so many places, are received and disbursed—often through complicated remittances—to distant missions. Every sum paid into the treasury, and every sum paid out, is properly accounted for; every paper kept in its place; and every letter properly copied. The books are kept by double entry, and a trial balance taken every month, and submitted to the Prudential Committee.

No one can examine, as the committee have done, the course and extent of business in this office, with all the details of accounts and correspondence, and retain a doubt, whether there are too many laborers in this department, or whether their time is faithfully occupied in its appropriate duties. They do not believe that the affairs of any mercantile concern in this country are managed upon a more complete, or orderly system, or with more economy, fidelity, and exactness.

In these days, when defalcations and mistakes have been so frequent in the management of public trusts, and so much reproach has been thus brought on the cause of religion and morals, it is peculiarly important that the treasury of the contributions of the churches to this sacred cause, should be in the hands of a man who shall add to business experience, high principle and tried fidelity.

The committee have great satisfaction in saying that they believe this department may challenge the scrutiny of the most critical and the most suspicious; and will bear a favorable comparison with that of any other society in the world.

The executive duties of the Board, other than those pertaining to the treasury department, are performed by three Secretaries, two of whom reside in Boston, and one in New York, who also performs many of the duties of an agent. Their labor is so distributed that each has his appropriate sphere of action, assisting, without interfering with the other. At the first glance, it might appear to others, as it did to some of the committee, that fewer principal officers, and more subordinates, would accomplish as much, and with less expense. The committee, however, have, after careful investigation, come to a very different conclusion. It must be remembered that the field of labor of the American Board is the *whole heathen world*. The missionary laborers are to be selected with discrimination, and with a view to their adaptedness to the stations for which they are designed. These stations must be instituted, and the first movements directed, by minds which can take a comprehensive, and yet minute, view of the field, and discern where, and in what manner, the labor shall be applied. The instructions to the missionaries should be given by men of liberal and cultivated minds; men who can sympathize with these devoted men, and enter fully into the circumstances into which they are to be brought, on leaving their country forever. They should be men who can lay broad plans, upon general principles, and direct their execution, even in their minute details. They should be men of lively faith, and untiring zeal; not to be shaken in their high purpose by any discouragements or hindrances which may offer, either at home or abroad. Such must be the men who direct and manage the great concerns of an association like the American Board. They cannot

be intrusted to subordinates, for their qualifications and experience are not adequate.

In this view, the committee have no hesitation in expressing the belief, that the principal executive officers are not too numerous. Their labors are constant, and to the extent of their strength. The correspondence alone, extending through all parts of the United States, and ranging abroad through every part of the world, is incessant; and the extent of it cannot be understood, without such an examination as the committee have given it. It may be proper to add that all the secretaries are obliged frequently to address public meetings, and under circumstances always requiring careful preparation.

The compensation allowed the officers of the Society comes properly within the province of this committee; and if it did not, their attention has been so pointedly called to it by letters received from different highly respectable sources that they could not properly omit to report upon it. These salaries were fixed by the Prudential Committee, under the sanction of a report of a special committee appointed by the Board in 1834.

The committee, on inquiry, are persuaded that these salaries are *no more than a support*; nor are they more than the average of the salaries of the congregational clergymen in the city of Boston. Were these offices vacated, moreover, they could not be filled with men of proper talents and qualifications, at a lower rate. The compensation paid for clerkship, copying, and other services, is fixed by the Prudential Committee, some of whom are in the way of hiring similar services, and they are designed to be a fair compensation, and no more. In view of all these facts, can the most strenuous advocate of retrenchment ask for a lower standard of remuneration? Would the great cause of missions be promoted by a curtailment, which should leave these faithful servants of the christian churches at all dependent on their friends for the means of livelihood?

It may be proper here to remark, that more than one third part of the salaries of the officers is paid from a permanent fund, long since provided; and does not become a charge on the annual contributions of the churches. The committee are aware that this does not affect the ultimate result, but it does diminish the immediate burthen of this charge on the treasury.

4. *Permanent Funds*.—The permanent funds of the Board may be divided into two classes—(1.) The fund for the officers, the income of which goes to defray part of the salaries, and amounts to \$44,505 47; from which should be deducted the loss of about \$4,000, on the investment in the stock of the Oriental Bank. This fund was made up in part by contributions for this specific object, and in part from the profits of the *Missionary Herald*. (2.) The general permanent fund, amounting to \$47,440 06, and embracing the *Missionary House*, the cost of which was \$22,613 61.

The committee are well aware that public opinion in the christian community is not in favor of permanent funds, as connected with religious charities; and they trust it will not be adopted as the policy of this Board to make further accumulations, except as far as it may be necessary, in consequence of specific bequests.

They deem it prudent, however, to retain such permanent funds as are now held by the Board, in order that in the heavy engagements often pending with their bankers in London, through whom a large portion of the payments to the mission stations are made, there may be a sure reliance in case of emergency. The credit of the Board might otherwise, under circumstances of unexpected difficulty, be in some degree impaired, which would prove an incalculable evil.

The committee recommend that these funds be kept in the most perfect securities obtainable, avoiding local stocks, and personal obligations, and preferring the stock of the United States, or that of States of the highest financial standing, such as Massachusetts or New York.

5. *Agencies and Agency at New York.*—The attention of the committee has been directed to the Agency at New York. They are of opinion that as it is central to an extensive region of country, as well as to the operations of an important auxiliary society, it ought to be maintained. It constitutes a connecting tie between the American Board and its auxiliaries in the west and south, and in a measure identifies the Board with the christian community of the great city where it is located. It is very convenient in managing both the receipts and the disbursements of the Board; and it is particularly important when viewed in connection with the residence of one of the secretaries in that city.

The committee are well aware with how much jealousy and impatience the travelling agents of the different religious societies are regarded, since their number has so greatly increased; and it is hoped that the time is not far distant when they can be dispensed with, in part, if not entirely. They believe, however, that the time has not yet arrived; and they fear that the contributions to the Board could not be maintained with spirit without their aid. When pastors and churches will assume the responsibility of keeping alive a proper interest in missions, and of providing a sufficiency of funds, the agents may be dispensed with; but up to this time the cause would have suffered if they had been withdrawn. Nor can they be entirely relinquished until, on the part of all the friends of missions, contributions are made with steadiness and system, under the influence of *principle*, and a *conscientious regard to duty*.

6. *Debt.*—In regard to the debt of the Board, which has agitated the churches so much and so often, the committee do not see how it is to be avoided, but by the regular, systematic contributions of the churches, and by following out, in the appropriations and expenditures of the Board, the principles indicated in this report, by which they are in fact now, in a great measure governed.

It is believed that private Christians have yet much to learn and more to practise in regard to laying by, systematically, for the cause of Christ as the Lord hath prospered them.

The American Board are but agents. The cause committed to them is that of the churches as members of the body of Christ. The agents can do no more than the churches give them the means of doing.

The appropriations are made by the Board in the month of July for the year commencing the following January. They are of course made in utter uncertainty as to what may be

the contributions of the churches. If at the end of the financial year the collections fall short of the expenditures, there must inevitably be a debt. But the committee do not see in such a debt, especially when moderate in amount, any very formidable evil; and they believe that it will be promptly discharged by the christian community when the fact is made known by a proper appeal from the Board. The experience of the past would fully justify this opinion.

The committee cannot doubt that on this subject the management of the Prudential Committee will be such as always to command the confidence, and, in case of need, the support of the friends of missions.

## II. MISSIONS.

The committee approach this subject with great delicacy, regarding it as one of vast importance. It cannot be supposed that an examination by this committee, however thorough, could enable them to form so correct an opinion of the state and prospects of the missions, as would warrant a decided recommendation of any material change in the system adopted by the Prudential Committee and executive officers, who have watched over this great enterprise from its commencement, with so much ability and such faithful devotedness. They are the more willing to avoid any detailed expression of opinion on this subject, as they understand the Prudential Committee have in contemplation such changes as have been suggested by their own experience and observation.

The executive officers and Prudential Committee are careful in matters of detail, and fully awake to every thing which can have an influence upon the great object at which they are aiming.

The committee confine themselves, therefore, to a few suggestions, calculated, as they trust, to insure more regularity and system in some of the operations of the Board, as well as to promote economy and efficiency in all.

1. *Estimates, Salaries, and Outfits.*—It is very evident that in order to a complete management of this great enterprise, a *thorough and rigid system* must be carried through *every ramification of it*. The Prudential Committee cannot make proper appropriations, without accurate estimates from the missionaries; and the whole conduct and management of the missionaries has an important bearing on all the financial arrangements of the Board. Their statements, therefore, should be full and accurate; and their estimates made with judgment and forethought.

These estimates should be made with a full recollection of the origin of the funds of the Board, derived as they are, to a great extent, from the small contributions of those who are enabled to make them only through great self denial, prompted by their love of the cause. When with these estimates before them, the Prudential Committee have made their appropriations to the different stations, the missionaries should *rigidly conform to them*. Any deviations from this tend to confusion; and the committee are pained to say that they have too frequently occurred. The accounts of the missionaries should be full and in detail, accompanied by proper vouchers, and rendered at stated and regular periods. And should there be any excess of expenditure on their part, beyond the limit prescribed by the Prudential Committee—unless in the most ex-

tre emergency—the committee conceive that it should be considered as a great *practical evil*, and corrected by the most decisive measures, even (if need be) by the protesting of their drafts.

In the support of missionaries, salaries are to be preferred to the common-stock system; as the accountability is thus more direct, and personal, and the estimates of expenditure more certain.

In the outfit of missionaries, the committee find that there has been a gradually increasing expenditure. There is indeed a limit fixed by the Prudential Committee; but it has of late been much more frequently reached than it was in former times. The committee feel constrained to remark that the missionaries in going out, should feel the necessity of strict economy, and limit themselves to those articles which are indispensable for their comfort in their places of labor.

2. *Return of Missionaries.*—This has constituted a very heavy item among the demands on the treasury, and requires to be checked by prompt and decisive measures. There seems to have been of late years, in some instances, a falling off from the high resolution which prompted the earlier missionaries of the Board to act as soldiers enlisted for the war, and not to abandon their posts until, by the providence of God, they were disabled or called to their final reward.

The committee take this opportunity to express their unqualified admiration of the talents, piety, self-denial, courage, and devotedness of the American missionaries as a body, and do not intend to reflect upon those who have in times past returned. They well know that there are among them some of the most faithful and devoted men who have ever entered the field.

Their object is to present a *caution* and *rule* for the future; and to appeal to the missionaries themselves for the proper remedy of the evil complained of.

The consecration of the missionary is emphatically a total surrender of all his powers to the great work to which he is called, and this service may not be hastily assumed, suspended, or set aside. It involves the surrender of many of the most endearing earthly ties. His native land and the friends of early years are to be left, in obedience to his high vocation; and cherished only in remembrance, and by such imperfect modes of communication as distance admits. He must look at these sacrifices as made for life; his home is in his field of labor, *there to live*, and *there to die*. The committee have given their attention to the various reasons assigned by the missionaries for leaving their stations, and they are constrained to express the opinion that some of them are insufficient; and they submit whether even sickness, in ordinary cases, should be deemed an adequate cause, especially when not sanctioned by the permission of the Board. In most cases, their permission can be obtained; and when the return of a missionary is thus permitted, care should be taken to accomplish it in the most direct and economical manner.

3. *Return of the Children of Missionaries.* The return of the children of missionaries to the land of their fathers has received the attention of the committee; and on a subject so near to the hearts of these devoted men, they are happy to say that it has not increased the

charges on the funds of the Board, but, on the contrary, has occasioned less expense than would have been incurred, had they remained with their parents abroad. This is owing to the fact that most of them are supported wholly, or in part, by their family connections, or by those who have adopted them from christian sympathy; and that, by the rule of the Board, they cease to receive any allowance in six years after arriving in this country. The committee are happy to add that a large portion of them promise to become ornaments to the christian church; and not a few will probably devote themselves to the missionary work.

The committee have noticed that the expense of the annual and other stated meetings of the missionaries is considerable. They would not undervalue the importance of these meetings, nor the advantage and comfort which the missionaries find in them; but they would submit to them the propriety of making the expense of them as light as possible. They make the same remark with regard to secular agencies employed by the missionaries, regarding which a tendency to an increase of expense is observed.

4. *The Press and Printing in Foreign Countries.*—The committee find that the management of the press and preparation of books at the printing stations involve large demands upon the treasury of the Board, and the time of the missionaries; and that the tendency is to increase beyond the proper limits of this society.

This subject is connected with the foreign operations of the American Bible and Tract Societies, by whom a portion of the expense is borne; and the committee think that so far as may consist with the best interest of the missions, this Board should endeavor to free themselves from this charge, that the missionaries may be exclusively devoted to the great work of preaching the gospel.

5. *General Remarks.*—The desideratum in the management of missions is to secure the greatest efficiency and largest results from the means employed. In view of this, the committee are of opinion that the Prudential Committee, in the changes which they have under consideration, might advantageously be guided by the following suggestions.

The main strength of the society should be concentrated upon stations offering the promise of important results. There is usually much waste of resources in scattered efforts.

Feeble and unpromising stations, where other societies have their laborers, might properly be relinquished, when no special reasons induce their continuance. The mission to Greece falls in some measure under this class; and it may well be inquired whether the labors of this Board in the regions near the Levant should not, for the present, be confined to the languages of the Armenians, Nestorians, Jews, and Arabs.

The mission at Ahmednuggur needs to be enlarged because of the peculiar and interesting fact that the gospel is affecting powerfully a whole caste of the inhabitants; and, if either of the present missionaries should die, what is already gained might be lost.

In view of the fact that there are English laborers at Bombay, it may be a question whether the mission there should not be given up, and the laborers sent to Ahmednuggur, to Madura, or elsewhere in the interior of India.

If the printing now done for the Tamil missions cannot be done cheaper by contract than by the printing establishment at Madras, the station there should become principally a printing establishment, and the mission not be enlarged.

As China is a field of such vast extent, it would seem advisable to concentrate in that empire all the missionaries who have studied the Chinese language.

The committee make these suggestions with great delicacy, as worthy of the continued examination of the Prudential Committee and officers of the Board; and they have a perfect confidence that in their hands the whole subject will be properly disposed of.

In conclusion, the committee cannot but express the high satisfaction which they have experienced in this investigation, the result of which they now unanimously present. A correct judgment cannot be formed of the vast concerns conducted by this Board without a knowledge of its transactions in detail. Having gone through with this investigation with great care, the committee feel warranted in saying, there is every reason to be satisfied with the expenses of the home department and the direction of the missions.

The Prudential Committee and executive officers are men of sound judgment, faithfully devoted to their work, who feel a deep interest in the cause of missions; and act under a lively sense of their responsibility to the churches. The committee commend them to the well merited confidence of their fellow Christians—that confidence which has in times past been so fully reposed in them—and they would say to all the friends of missions that the cause is one from which Christians must never withdraw, and in which they can never slacken their exertions until the kingdoms of this world become the kingdoms of our Lord and of his Christ.

P. PEET,  
C. W. ROCKWELL,  
A. D. FOSTER,  
LEVI CUTTER,  
EBENEZER ALDEN.

*How far the Amount of the Board's Indebtedness is under the Control of the Prudential Committee.*

On this subject Dr. Anderson submitted the following special report :

We must first describe what is meant by the debt of the Board. It is not what a merchant commonly means, when speaking of his debts. He acknowledges, it may be, that his liabilities amount to some thousands of dollars, but then he remembers that a greater sum is due to him, and offsetting his means of making payment against his debt, that no longer appears an object of solicitude. But the Committee have never troubled the christian community with this species of indebtedness. The debt which has stood charged against the Board for several years past, has always been *the excess of what it owed beyond its means of making payment.* The mere admission of such a debt by a merchant, would be a confession of bankruptcy and destructive to his credit. It has not been so, however, with the Board, and for the following among other

reasons:—1. Whenever the debt has been large, effectual measures have been taken to reduce it. 2. The great commercial house in London, on whom its bills of exchange are chiefly drawn, appears to be aware that christian benevolence, when directed to the accomplishment of a commanding object of enduring interest, like the conversion of the world to God, is more to be depended on, than mere skill in trade. 3. The permanent funds of the Board are greater in amount than the debt has ever been; and, in the last resort, even that portion of them which the Board itself has no power to spend because the donors gave only the interest to be expended, might, doubtless, by a process of law be made available to the discharge of its liabilities. Though this would involve the dissolution of the missions and the failure of the whole scheme, yet a permanent fund to a certain amount that cannot be applied to current expenses, is an important, if not indispensable, safeguard to the credit of the Board in the commercial world.

At any rate, it has been deemed safe and proper always to state the accounts of the Board so that the community may see, from time to time, just how far the institution is beyond or within the line of safety. The thirteen thousand dollars reported as the debt of the Board at the present annual meeting, were just the excess of its liabilities beyond all its means of making payment at the close of its financial year—not including of course the permanent funds.

Thirteen of the missions—namely, all those in Asia with those in Borneo and Greece—are sustained by means of bills of exchange drawn by the treasurer on a banking-house in London. These bills of exchange form a better remittance for those missions than specie, as they can be sent by mail, and often, and in smaller sums, and with less trouble, and without the cost of insurance and freight, and without the loss of interest. In general they are remitted monthly, or once in two months, and about the same amount is sent from month to month. The bills are sold by the missions, and thus are converted into money. The monthly remittance to each mission is equal to the estimated monthly expenditure; that is, it is a twelfth part of the annual allowance to the mission. It follows, that the bills cannot accumulate in the hands of the treasurers of the several missions, and that those which arrive and become due in London are about the same in amount, from month to month, with those which are sent from Boston. It also follows, that after these bills of exchange have once completed their revolution in their appointed orbits, it makes little difference in the amount of the Board's indebtedness, at what period in their revolution they are charged in the treasurer's accounts, so long as this mode of remittance is continued; for they are scattered along through every month in the year in nearly equal proportions, and while new bills of exchange commence their revolution and are entered to the debit of the Board, the like number terminate theirs and come up for final adjustment. While, therefore, this mode of remittance continues undisturbed, it makes little difference on the debit side of the accounts, whether the bills are charged when remitted, or on reaching the mission, or on coming to maturity in London.

The usage of the treasurer is to charge the bills as soon as they are remitted. This is due to the banking-house in London, which, through its agent in Boston, makes itself responsible for the payment of these bills of exchange before they are sent: the extent of their claims ought to be known by the community that furnishes the means of payment. This is due also to the community; for these bills of exchange are as truly a remittance of money, as the sending of so many bank-bills from Boston to New York, and the Board is held firmly bound to redeem them in specie, or its equivalent, and the community ought to know the extent of the liabilities. Moreover,—and this consideration alone would be decisive,—if the bills are not charged until they have completed their circuit, and a war or any other cause should break up the present arrangement, and compel the Board to resort again to the remittance of specie, all the missions, which are sustained by this means, would inevitably be charged with double their actual expenditure for the greater part of a year following this event; and the Board would suddenly fall into arrears, and that too, probably, in circumstances very inauspicious. For, not only would specie have to be bought to take the place of the bills of exchange in the monthly remittance, (which of course would have to be charged at once,) but for months the bills that were performing their revolution would be arriving in London and demanding payment there. The pecuniary accounts of the missions to India in the years 1827 and 1828, comparing them with the two previous years, afford an illustration exactly in point, to which the Board is referred. The charges against these missions in those two years, instead of being \$20,000, the actual amount of their expenditures, were, in the one year, \$42,000 and in the other nearly \$32,000, and a debt was the consequence. To all this it should be added, that this method of stating the accounts gives the only true representation, and is the only mode that can possibly ensure the requisite degree of caution in multiplying obligations, or in using the funds that are on hand.

It is proper to say, that this method of stating the accounts and the debt of the Board, has the merit of commending itself to some of the best financiers in the world.

Now how far is the Board's indebtedness under the control of the Prudential Committee? It is obvious, that the amount of the balance in the accounts of the Board, at any one period of time, is necessarily affected by the proceedings of the Committee, and is greater or less according to the amount of their payments and remittances. The debt is, therefore, to a certain extent, within the control of the Committee. They *can* increase it. The public, however, will decide, in view of the proper evidence, whether they pay out more money than they ought; and it is presumed that the statements of the Committee as to the facts in the case will not be questioned. But every one must see, that it is not in the power of the Committee to reduce the remittances and expenditures below a certain point, without actually curtailing the missions. Under the present system, the expenditure of the missions during any one year, is nearly a fixed and well-known sum. The system is this. Each mission sends annually to the Committee its estimate of the necessary cost

of its several families, native helpers, boarding-schools, free-schools, printing establishments, etc., during the next year. With these estimates from the missions, and their own estimate of the probable receipts of that year, the Committee authorizes a certain amount of expenditure in each mission, which is not to be exceeded without special permission. This action of the Committee is in the month of July, to give time for the missions to hear, before the year commences, what sum is placed at their disposal. The missions then, acting as organized communities, adapt their plans and proceedings to this allowance; and should they receive less, they will be in debt at the end of the year. Nor *can* they curtail their expenditures, except by dismissing schools, schoolmasters, boarding-scholars, native helpers, etc. Nor will they do this without the most urgent reasons, as it would be sacrificing their means of usefulness and their good accomplished.

We come, then, to the following conclusions; viz.

1. The debt of the Board is what it owes beyond its means of making payment.

2. Whether its bills of exchange are charged when they are sent from Boston, or not until they arrive in London, this will not affect, materially, the amount of the debt of the Board, if there is one, at the end of the year.

3. No other mode of stating the accounts, than the one now pursued, would be either true, or safe, or so equitable and beneficial to all the parties.

4. The *expenditures*, under the present system, are the fixed and known quantity at the basis of our calculations; the *receipts* are the variable and unknown quantity; and the *debt*, when there is one, is generally in consequence of the variable and uncertain nature of the *receipts*.

5. The expenditure of the year, after it has been authorized by the Committee in the July previous, and so far as authorized, is only in a very small degree within the control of the Committee.

6. Therefore the debt, when it is occasioned by a fall in the receipts below the authorized expenditure,—supposing the authorizing of that expenditure to have been proper in the circumstances, and that all proper efforts have been made to obtain funds,—is not a thing for which the Prudential Committee is equitably accountable.

The debt of the last six years, is believed to have been of this nature. So also is the debt now existing; which happily is a third less than the Committee expected it would be only a month before the year ended; and not a fourth part of what it threatened to be when the circular letter to the pastors was sent in the month of March last.

The committee to whom the foregoing document was referred,—consisting of Chancellor Walworth, A. Champion, Esq., Orrin Day, Esq., Hon. E. T. Foote, W. Hubbell, Esq., H. H. Seelye, Esq., and Hon. Charles W. Rockwell,—subsequently made a report, which is as follows:

That they have carefully examined the statement referred to them for consideration,

and they most fully approve the manner in which the accounts of the Board have been kept, for the purpose of showing at all times the extent of the liabilities of the Board in reference to its ascertained and certain means of payment. Justice to the London banking-house—whose agent in Boston guaranties the acceptance of the bills of the agents of the Board, previous to their being remitted to our missionary stations—also requires that such bills should be charged to the debit of the account as soon as they are drawn and transmitted; so that the agent of the acceptors may at once see, by looking at that account, how far such acceptors are contracting liabilities upon the credit of funds actually under the control of the Prudential Committee, and to what extent they are to rely merely upon the honor and good faith of the American churches, in connection with this Board, to furnish the future means of meeting and discharging such liabilities when the acceptances become due and payable.

The Prudential Committee should in no case unnecessarily contract debts, or induce their bankers in London, or elsewhere, to assume responsibilities beyond their known means of payment. But in making their arrangements for the anticipated expenditures of an entire year in distant parts of the world, and for the remittance of funds to meet those expenditures by monthly drafts and acceptances, they must necessarily depend, to some extent, upon the anticipated receipts into the treasury of the Lord, by the contributions of the churches during the same period. When, therefore, by any unforeseen and unexpected falling off of those receipts the amount is less than could reasonably have been anticipated, the committee will be compelled, from time to time, to draw and transmit bills to the missionary stations, to meet previously authorized expenditures, which will necessarily exceed the means then on hand. And in this way it sometimes happens that the Board becomes indebted beyond its then means of payment, without any fault or improvidence whatever on the part of the Prudential Committee. But as the bills drawn for these distant stations are generally payable several months after sight, and require considerable time for their transmission, etc., the Board has hitherto been able to raise the means before they become due and payable, so that the high credit of its bills and the confidence of its London bankers remain unimpaired. To retain that confidence, however, and to preserve that credit for the future, it is necessary that, by steady and systematic contributions, the churches should supply the Prudential Committee of the Board, from year to year, with ample funds to meet its annual and necessary expenditures. And as the loss of that credit which the judicious management of the officers of the Board has built up and hitherto sustained, during an unparalleled period of pecuniary distress, must involve a large increase of annual expenditure, even to sustain us in our present limited operations for evangelizing the world, your committee rely with confidence upon the continued and regular contributions of the friends of missions to meet every draft which, in any emergency, the Prudential Committee may find it necessary to draw upon the sole credit of the plighted faith of the American churches in connection with this Board.

Nor is this all that our Divine Master has a right to expect from his professing children in this most favored land, where industry and economy can scarcely fail to secure to every one, not merely the necessities, but also many of the superfluities of life, in addition to all the proper calls of the most extended christian charity. He who gave up all for us, and who by the light of his gospel has raised us so far above the hundreds of millions of the heathen world, has also placed in our hands his great commission to spread that blessed light as far as the curse of sin is found; so that every soul for whom the Savior died, may have an opportunity to be illumined by its rays. He has a right, therefore, to require of us, not only to sustain the present operations of this Board by our regular and continued contributions to its funds, but to increase those contributions, from time to time, that those operations may be more and more extended, until the whole world shall bow to the sceptre of king Emmanuel.

And in the mournings and the rejoicings of that great day, at the bare thought of whose dreadful retributions the best of men do tremble, when the humble followers of the Savior from these American churches stand at his right hand, surrounded by the thousands who have been redeemed from among the heathen, through the instrumentality of this Board, they will have no cause to regret any slight sacrifices of earthly enjoyments which they have made to continue and extend its heaven directed operations.

#### *Measures for Obtaining Missionaries.*

On this subject Mr. Greene submitted the following special report:

As the New Testament clearly indicates that PREACHERS are to be the principal instruments in converting the world to Christ, every enlargement of plans and every more vigorous movement contemplated in this work, must require an augmented number of missionary preachers. Where are they to be found? Or how are they to be raised up and qualified and brought into the work? All the principal missionary societies in England, France, Switzerland, and Germany have seminaries expressly for the purpose of training missionaries. Such a measure has been suggested as being desirable in this country. Whether it must ultimately be resorted to, remains yet to be seen. At present the number of missionary preachers, who are ready to be sent forth, is by no means equal to the openings and calls from the heathen world, or to the pecuniary ability of our christian community. If this Board should resolve to-day to send out a hundred preachers to the heathen during the next twelve months, and the friends of missions should spontaneously fill the treasury with the requisite funds, where could the hundred well qualified missionaries be obtained? We trust the same Lord who should enlarge the hearts of his people to resolve thus, would also, by his Spirit, call forth the qualified men. If we should resolve to go on enlarging the missions, by adding fifty or a hundred missionaries a year, for the next quarter of a century, and no pecuniary obstacle should be in the way, where and how could the preachers

be found for carrying out the plan? Our report must be to the special interposition of the Head of the church.

It is high time for the friends of missions to look forward and concern themselves on this point. Good missionaries are not to be made in a day. Admitting, in the highest sense, that they are to be called of God to this work, and that their primary and most indispensable qualification is to be wrought by his Spirit; still, as we are not to expect miracles, the training, in addition to this, must be a work of years. What foundation shall we lay? What measures would a wise forecast lead us to adopt, to meet the call which may, and we hope will, at no distant day, be made for preachers to the heathen?

On this point a few hints will be thrown out here.

1. The promotion of piety in the churches is essential—that piety which consists in love to Christ, cherishing his Spirit, and obedience to his will. In the present stage of the missionary work, it can hardly be possible that a readiness to engage personally in it will not correspond very nearly with piety in the churches. There is no other solid basis for it.

2. Appropriate means must be employed for extending and strengthening the missionary spirit generally. Disseminate information respecting the condition, wants, and claims of the heathen, and the duty of Christians to send them the gospel. Whatever awakens and cherishes a scriptural missionary spirit generally, prepares men to devote themselves personally to the work. Leaven the whole mass of society with this. Strive to kindle it in every mother, and through her in every nursery. There would be more young men like Samuel J. Mills, if there were more mothers like his. A great increase of good missionaries, without a great increase of the missionary spirit in the community, must not be expected. Let the public sentiment and piety of the community be missionary in its character, and they will call forth devoted missionary laborers.

3. Special efforts must be made to awaken the missionary spirit in young men pursuing a course of liberal education. Let pains be taken to instil missionary intelligence and the missionary spirit into them, in all the stages of their study—in the preparatory school, the college, and the theological seminary. Do it by periodicals and tracts, by visitation and addresses and private conferences. This would be following up and maturing what had been done in the family. Such were the measures adopted during the five years before the operations of the Board were arrested by the great revulsion in 1837; and the result was that at the close of that period 34 missionaries were under appointment, and still larger numbers were known to be coming forward for future years. Such, essentially, were the means employed, and most successfully too, by Mills and Hall and Richards to bring others to sympathize with them in their self consecration to the work of Christ among the heathen. In this manner young men in all stages of their education, who have devoted themselves to the missionary work, may be most efficient agents in inducing others to follow their example.

The influence of professors and teachers in our seminaries of learning may be salutary and powerful on young men under their care, both

by the information which they may impart, and by holding up the work of subjecting this world to Christ as the noblest work to which the highest intelligence and the most devoted piety can aspire. A professor in one of our theological seminaries has recently delivered to the students there fifteen lectures, prepared with much labor and research, on the history and present state of protestant missions throughout the world. Great interest has been awakened. A field of enterprise, if not opened anew before those young men, has been graphically delineated, as claiming their thought and effort; and whether they go abroad or remain at home, their character and labors for life, as bearing on the christianization of the world, will probably be affected by this course of instruction. And through them the character and labors of thousands more.

4. Furnishing the pecuniary means for promptly sending forth and sustaining all well qualified persons who are disposed to go, is another important measure for obtaining missionaries. Let the churches in this manner do their part and call upon the young men, and they will come. That same spirit in the churches which pours forth the treasures, will pour forth from the same bosom the sons and daughters—not in a day; but give them time to decide on their duty and qualify themselves, and they will stand up and say, Here are we, send us. Here too we may be instructed by the experience of the five years ending with 1837. The contributions to the treasury during that period were known to be adequate to sustain the missions, and to send forth all suitable candidates for missionary employment. And what was the consequence of debt, curtailment, and the detention of missionaries which followed? Let the experience of the Board from 1837 to this time tell, when the number of candidates is too small to supply the places of those whom death or other causes annually remove from their field of labor. If the churches are so much in earnest in converting the world to Christ as to furnish all necessary pecuniary means, the young men, coming forth from the bosom of that church, possessed of its spirit, and witnessing its example, will not suffer the responsibility to rest on them, of withholding the gospel from the heathen, by refusing their labors to go and carry it. When all else is ready, and the churches say, Who will go for us? they will respond, Send us.

5. Appeals may be made to those who have recently entered the ministry at home, and even to settled pastors. Surely the absolute destitution and hopelessness of the heathen, without the gospel, contrasted with the condition of an intelligent christian church and congregation, furnished abundantly with all means of grace, except stated preaching and pastoral care, may, in some instances at least, justify even a settled pastor in breaking away from his flock and going forth to save the perishing. And when the spirit of Christ governs both him and them, the separation may be the occasion of rich spiritual blessings to both parties, and the influence of the example may be wide and salutary.

6. In some instances, where peculiar services are wanted, requiring peculiar qualifications, application may be made directly to young men believed to possess those qualifications, even if they are not previously known to have consecrated themselves to the missionary work.



By the combination and employment of such means as these, it is believed that the number of missionary candidates may be made and kept as great as the enlarged plans of the churches for their services shall require. The piety and the self-denying and laborious zeal of these missionaries will be commensurate, so to speak, with the piety and zeal of the churches from which they come forth and whose servants they are to be. But the churches must remember that some of the means spoken of above for raising up an adequate number of missionaries can be effectually employed only by the churches themselves. In them must be this living, all-pervading, unquenchable, controlling zeal for having Christ preached every where and all men brought to believe on him. From them must flow forth the treasures which shall carry forth and sustain all who shall be ready and qualified to go. In the families of the churches must be that consecration of sons and daughters and that early indoctrination on the subject, which will result in the firmly-based, symmetrical, and enduring missionary character.

The course here proposed would, it is believed, lead young men to devote themselves to the missionary work under circumstances, most favorable to their happiness and usefulness in it. It is highly desirable that their decision on this point should be made early, should be as nearly as possible spontaneous, and on their own responsibility, after a careful examination of the subject.

It should be made early, that the candidate may become familiarized with the work, and thoroughly imbued with the spirit of his calling;—that he may have time to look at it in all its aspects, count the cost, and gird himself for the toil and hardship that may be before him.

The consecration to the work should be spontaneous—from the decided impulse of his own mind—his understanding and conscience and heart all leading that way. That candidate for the foreign missionary service is not likely to be in the highest degree efficient, who can feel contented to stay at home; or who is induced to decline the work by the prospect of being detained a year or two from his field of labor. To make him the best missionary, he must look toward the heathen, and say with Paul, *Wo is me, if I preach not the gospel.*

The decision should be made on the candidate's own responsibility. There is too great a tendency in young men to devolve the responsibility on their ministers or teachers, or on the officers of missionary societies; and if these do not say they ought to go to the heathen, or if they express doubts about it, to feel absolved from all further obligations. Is this right, and does it promise well for the speedy conversion of the world? Should not all candidates for the gospel ministry faithfully investigate their individual duty in this matter? The more mind there are turned towards the heathen world with feelings of interest and personal responsibility the better. No course should be adopted by conductors of missionary societies, or others, which would tend to take off this feeling of responsibility from young men, whether preparing for the ministry, or already entered upon it. The steady aim should be to strengthen and extend it. It is at this point that the principal objection lies to making application to individual young men who have not already consecrated themselves

to the foreign missionary work, or are not known to be at least seriously considering the subject. The ranks will be in danger of being filled with those who will not make well-principled and mature missionaries, such as those are likely to become, who decide early, decide spontaneously, and decide as the result of their own reflection, and on their own responsibility.

*Encouragement that Means will be supplied for the Enlargement of the Missions.*

In relation to this topic, Dr. Armstrong presented the following special report:

The present condition of the missions under the care of the Board, the aspects of divine Providence toward them, and the movements of the Holy Spirit in connection with the labors of the missionaries, indicate the duty of giving them enlarged means, for the more vigorous prosecution of their work.

If they are longer confined to the limits, which the necessities of the Board have imposed on them for six years past, most of the missions must witness a sad waste of the fruits of past labor, and suffer serious injury in their plans and prospects.

The question of their enlargement, rest with the christian community, which has sustained them hitherto. From their decision, in this matter, there is no earthly appeal. When their offerings to Christ, for the publication of his gospel, have been faithfully applied to that object, the powers of the Board are exhausted, and its work is done.

It is important then to inquire, what is the desire and purpose of the people of Christ, for whom the Board acts? Is there reason to believe they will supply means for the enlargement of the missions? Their ability to do this has been discussed on former occasions. Portions of the christian community have long made contributions, on a scale which, if it had been universal, would have been sufficient for this purpose. Yet the ability of those churches does not exceed the average ability of the whole community for which the Board acts. They have not been impoverished or exhausted by their contributions. They are as ready now to go forward, and meet the growing wants of the work, as they have been at any former time.

Of the ability of the great body of Christians, whose almoner the Board is, to supply all needed means for the vigorous prosecution and steady enlargement of the missions, there can be no reasonable doubt.

Will they do it?

If God calls our missionary brethren to such enlargement, opening before them new doors of entrance and of utterance among the unevangelized; waking up around them earnest inquiries after the truth; and multiplying their calls and facilities for the publication of his gospel; then his power and faithfulness may encourage our confidence, that he will incline the hearts of his people to prosecute the work with a corresponding increase of zeal and liberality.

The increased susceptibility of the public mind throughout our country to religious impressions, and the increasing power of divine truth over the hearts and lives of the people, present another ground of encouragement to

go forward in the missionary work. These are seen in the respect paid by individuals and by public institutions to the Sabbath, in the increased attendance on the public worship of God, in the growing demand for religious reading, above all, in the blessed revivals of religion which have never, in any former year, been at once so numerous, so extensive, so powerful, and so much in connection with the ordinary means of grace, and under the regular ministrations of pastors, as since the last meeting of the Board. Whatever may have been true in other times, we may safely presume, in our day, that missionary feeling and effort will advance hand in hand with that religion which has revealed truth as its basis, and the spirit of God as its author.

Nor ought we to overlook, in enumerating the grounds of encouragement to go forward now in our work, the favorable prospects as to the business and finances of the country, which, commencing at the great commercial centres, seem to be fast pervading the land, and in whose promise, experienced and sagacious men of business cherish strong confidence.

Should these prospects be realized, the favorable change wrought in the principles and habits of multitudes, by the season of pecuniary depression and distress through which our country has passed, encourages us to expect from them more liberal contributions to the cause of benevolence than they have formerly made. Habits of industry and economy, and sober and scriptural estimates of the true value and proper use of wealth, are the abundant sources of christian charity. Many of the people of Christ have learned lessons on these subjects, in the dark and cloudy day of adversity, which will not be forgotten or disregarded, when the clouds disperse and the sun shines upon them. There are indications of a change already commenced in the current sentiments and practice of Christians, in regard to the employment of wealth, and to their duty and privilege as stewards of God, which, in proportion as it prevails, will fill the treasury of every institution that wisely labors to promote the Redeemer's cause, and the present and future welfare of men.

The pecuniary straits through which the Board has passed since 1836, and the repeated calls made upon its friends to sustain the missions, when they could do this only by such efforts and self-denial as had not previously been necessary, have led many to examine its principles and modes of operation, as they had not done before. Hence there is now a more familiar acquaintance with the work than formerly. Many have more definite notions of its several parts, in their relations to each other, and to the great object of effort. Its progressive character is better understood. The interest now felt in the work is more intelligent, and the support given to it partakes less of impulse and more of principle. This may encourage our hopes that it will be more steady and permanent, and will more readily adapt itself to the increasing wants of the missions.

Closely connected with this, is another ground of encouragement, in the increased sense of individual obligation and personal responsibility in connection with this work. This was perhaps the most strongly marked feature of that memorable meeting of the Board at Philadelphia in 1841, and of the im-

pulse which went out from that meeting to every part of our country. The impression thus made upon the churches for which the Board acts, has been abiding. Multitudes of pastors and christian people now feel, as they did not a few years ago, that the Board is simply an agency to facilitate their performance of a work which Christ has entrusted to them, and for which he holds them responsible. They watch the progress of the cause with deeper solicitude than formerly. They respond more promptly to appeals made in its behalf. There is more spontaneous movement for its support. The subject occupies a more prominent plan in the instructions of the pulpit, and in the social circle where Christians meet for prayer and mutual exhortation.

The number who contribute steadily to the support of missions has very much increased since 1837. While we have no means of ascertaining with accuracy how great this increase is, observations made in many different congregations, in town and country, seem to warrant the belief that the number has nearly or quite doubled.

Many who then gave large sums, have, in the change of times, been obliged to reduce the amount of their contributions: but a larger number who formerly gave less than five dollars annually, have increased the amount of theirs. And the necessity laid upon auxiliary societies and churches to gather their annual offering to the cause from a greatly increased number of donors, has led to more system and thoroughness in their annual collections.

There is an increasing readiness in many parts of the country to form associations and auxiliary societies for steady and systematic effort, and the number of such organizations is much greater now than it was six years ago.

Juvenile missionary associations in families, neighborhoods, seminaries of learning, and Sabbath schools, have multiplied within the last three years; and they are steadily increasing in numbers, and in the amount of their contributions.

During the same period, there has been an evident increase of interest in the monthly concert of prayer. Pastors and others, who conduct that meeting, make more careful preparation for it than formerly. It is attended by larger numbers and with livelier interest. Larger contributions are there made, and there is an increasing disposition to apply them to the special and appropriate object, for which prayer is offered.

These remarks respecting juvenile associations and the monthly concert of prayer, apply with more force to some parts of the country than to others. But the reports of the agents of the Board justify our confidence, that with some local exceptions, and in different degrees, they are true universally. Remittances to the treasury from auxiliary societies and churches are often made, without designating the specific sources from which the monies so remitted are derived so that it is impossible to ascertain the precise amount collected at the monthly concert and by juvenile associations. But that it is large, and steadily increasing, there is no reason to doubt.

Such collections made by many hands, in small sums, and regularly repeated, at short intervals, are more steady, more easily susceptible of increase, and may be more safely

relied on, than larger sums contributed by a few, at periods more remote from each other. The approximation, in this respect, toward the primitive plan, sanctioned by apostolic precept, "(On the first day of the week, let every one of you lay by him in store, as God hath prospered him," is one of the permanent benefits to the cause of benevolence, growing out of the season of pecuniary depression through which our country has passed.

In the several particulars thus presented as grounds of encouragement that the churches will sustain the Board in giving enlargement to the missions, we are far from intimating that the friends of the Board have already attained, or are yet perfect. Great deficiency still exists, and there is occasion for much wise effort and fervent prayer to correct what is wrong, and supply what is lacking. Yet the improvement which has taken place, and which is still in progress, may warrant the Board in going forward. The providence and the Spirit of God seem to be combining their influence to prepare the churches for such a movement. If it is made, in the fear of God, at the present meeting, have we not reason to hope that his blessing will crown it with success?

*Systematic View of the Responsibilities involved in the Prosecution of the Work of Missions.*

On this subject Dr. Anderson presented a special report, which is as follows:

It is understood to be the wish and intention of some of the ministers of the gospel present to have, if possible, a free mutual discussion of the responsibilities which devolve on *Pastors* in the work of missions. The only difficulty is in getting the subject fairly introduced. The Prudential Committee presume, therefore, that they will be within the sphere of their duty, if they should suggest a few facts and principles belonging to a systematic view of the subject.

1. It will be necessary to have a distinct apprehension of the *object* for which the church of Christ exists; contemplating the *church* in its largest signification,—not as the result of any particular form of organization, but as the whole body of believers, with Christ for their head. We should have a very inadequate view of the object of this church, if we regarded it as being merely to transmit the christian religion from generation to generation. No doubt it is bound to take all suitable measures for its own preservation; but its main object (as it should be that of every member) is to *propagate* this religion, as fast as possible, throughout the world. The christian church exists for conquest. It is not a fortress, nor a garrison, but an army, a church militant in the field of conflict, and that field the world. And from this view we gather the weightiest and most conclusive arguments in favor of home missions and all other measures for increasing the strength and resources of the churches. And the more deeply the churches are engaged in this spiritual warfare in all parts of the world, the more will they feel the need of means for the conflict, and of taking effectual measures to secure them.

2. Another important point is the *manner* in which the religion of Christ is to be propagated. How far is it prescribed by Christ, and how far left to the free judgment and choice of his people? The positive junction goes no farther than to require that it be done by means of personal consecration and effort. Men are to go and preach the gospel to every creature. But Christians are to judge and choose for themselves how to prepare missionaries for this service, and send them forth, and direct them as to their fields of labor and manner of life, and how to raise and remit the funds. And in the exercise of this judgment and choice, Christians come to very different conclusions; just as they do in respect to the best mode of organizing and governing churches. Some would bring the whole business into the churches, and make it a part of their ecclesiastical transactions. Others, fearing the ultimate effect on the churches and on the work itself, of adding the management of such large funds and such vast and varied interests to the more appropriate functions of the churches, would commit the particular management of those funds and interests to other institutions formed expressly for the purpose,—to 'voluntary associations,' as they are called, acting in connection with the churches and under their inspection, and depending on their patronage, and so indirectly under their control, but having a distinct operation, and so neither disturbing the current of ecclesiastical affairs, nor disturbed by it. These are called 'voluntary,' because they are a mode of associating for doing this work which is not expressly enjoined by the Lord Jesus Christ, but is the result of the judgment and choice of Christians; though fully authorized by the fact, that while he has prescribed the work to be done, and the means to be used for its accomplishment, he has left the mode of operation to be determined by his people. His great command to 'preach the gospel to every creature,' was given to the apostles as individuals, before churches had been formed, and was intended to be binding on them as individuals, and upon individual ministers in all ages, even should the great majority of churches and church-members set themselves in opposition to the work of missions.

It is by means of 'voluntary associations' that the large community of churches, with which we are connected, conducts its missions to the heathen.

3. Whatever method is adopted for conducting the work, the immediate management of the funds and of the missions must necessarily be committed to *standing committees*, who can devote time, have frequent meetings, treasure up experience, and gain the confidence of missionaries and of the community. Confidence, however, is not a thing conferred, but acquired, and acquired only by a faithful discharge of the trust reposed. A single committee, properly constituted, and meeting as often as once a week, is competent, with the blessing of God, after it has gained a certain amount of experience, to manage the yearly expenditure of two or three millions of dollars in foreign missions, and a system of missions embracing a thousand or fifteen hundred missionaries.

But then experience has shown—

4. *That the power of a missionary society to raise funds falls far short of its ability to administer them when raised.* This is a fact of the greatest practical importance. Public opinion will allow a missionary society to employ only a small number of preaching agents among the churches. Perhaps the Board could employ scarcely more than it does at present. In truth, preaching agencies, multiplied beyond a certain point, disturb the regular operations of the settled ministry. It is the same whether the agents receive their appointments from ecclesiastical or voluntary bodies. What, then, shall be done? An annual harvest of contributions no more comes without labor and cultivation, than one of corn, or wheat. Somebody in every parish must act as agent, or, in most places, little will be done, and nothing with system and regularity. Who shall see, in the two or three thousand parishes which recognize this Board as their agent in foreign missions, that the greatness of the work is annually presented to the view of the people, and that they are instructed as to what they ought to do? We answer,

5. *The Pastors of the churches.* The work has now advanced to that point, where its further progress depends on the efforts of pastors among their flocks. A little more than thirty years ago, the ministry and churches, all over the land, felt comparatively no interest in foreign missions. The hallowed flame began first to burn in the breasts of some young men who were preparing for the ministry. From these it extended to certain fathers in the churches, and so led to the formation of this Board by the General Association of Congregational ministers in Massachusetts. The Board, thus constituted, and kindly recognized by the churches as their agent, became an active instrument, by means of missionaries, the press, etc., of diffusing the influence. A thousand other kindred, co-operating agencies have been abroad, and now the clergy, as a body, are in a good degree awake to the importance and obligation of the work. But the church-members, as a body, are by no means equally awake to the subject with the pastors. Here, then, is the great work to be done. And who shall do it? Who can do it? None but the pastors. No others can have the necessary access to the people. No others can know, as they do, what the people need, or speak to them with the freedom and authority belonging to the pastoral office. On pastors, mainly, devolves this responsibility. And let it only be settled in the mind of every pastor, that it is as really the duty of every Christian to aid in publishing the tidings of Christ's death among the heathen, as it is to commemorate that event at his table, and he will watch over all the members of his flock in respect to the one duty, as well as in respect to the other. Not that donations for this object should be made a matter of legislation by the churches, and delinquency be followed with discipline; for God would have this enterprise sustained only by 'cheerful' givers, and all that is done for it be done voluntarily and with gladness. But the aiding of this work is as truly a part of the Christian's duty, and of practical religion, as attending public worship on the Sabbath day; and the work will never be prosecuted on the broad scale of the world, until pastors and people so regard it; and none but the pastors can properly indoctrinate the people. This process of en-

lightenment, and its appropriate effect on the life, are now in progress, but there needs to be a more rapid progress. And this is a thing which pastors have no cause to regard with apprehension. The more disposed their people are to send the gospel to others, the more they will be disposed to support it among themselves. And people know in their own consciences, that it is a part of the pastor's duty to develop and form the benevolent habits of his parish; and facts are all over the country to show that the people value, respect, esteem, and love their pastors the more, who successfully do this. Were every pastor to take the matter in hand, and systematically aim, by judicious means, to enlist the efforts and prayers of every one of his people in the work of converting the world to God, it would be easy to increase the receipts of the Board at the rate of fifty thousand dollars a year for twenty years to come, and there would be no lack of missionaries. Nor would this be an addition to the cares and labors of the pastoral office, but rather a modification of them, a *somewhat different arrangement and proportioning* of duties, whereby with the same amount and a greater and more agreeable variety of ministerial effort, the people would be brought into a better understanding of the doctrines and practice of the duties of the christian religion.

#### *Action of the Board on the last three Reports.*

The last three special reports were referred to Drs. Yale, Goodrich, Anderson, Rev. R. W. Condit, Rev. S. L. Pomroy, Dr. Hay, and Rev. N. Adams. This committee subsequently made the following report:

Moses, standing with Israel on the shore of the sea, trembling, heard God say, "Go forward." They were then standing still. This Board, so far as the increase of its missionaries and its funds is concerned, has been standing still during the last seven years. At the close of the year 1836, we had in the field one hundred and fifteen ordained missionaries; this year we have one hundred and thirty-one. The receipts annually for the seven years following 1836, have ranged from about \$235,000 to \$252,000, with the exception of 1842, when they rose to \$318,000. Yet the Board proposed a plan at the meeting in 1836, designed to reach more than sixty millions of this world's dying population; and calling for more than twelve hundred ordained missionaries, and an adequate supply of pecuniary means. Instead of advancing in the work as proposed, which was to proceed step by step every year with as little delay, and with as much diligence, as possible, there has been a constant effort to prevent retrogression. The very year in which we began to be stationary, we began to recede. When the means failed to afford encouragement to send out more missionaries, the number to be sent began to fail. And now we are nearly stationary. But the voice from above says, "Go forward."

The first of these papers specifies several grounds of encouragement to go forward, and among them that pastors and people feel more deeply and extensively that it is their duty to furnish the men and the means, so that the Board may prosecute the work with vigor and

success. And near the close, the apostolic precept is brought to view as pre-eminently worthy of attention and practical regard, "On the first day of the week let every one of you lay by him in store, as God hath prospered him."

The second paper, "On the measures for obtaining missionaries," justly takes it for granted that a series of years must pass before an adequate number can be obtained. "Where are they to be found?" "How may they be raised up and qualified and brought into the work?" "Whence can be obtained one hundred, or even fifty, for the present year, and as many more every year till there be a supply?"

Well is it said, in answer to these questions, that resort must be had to the Head of the church; that piety must be increased; that appropriate means must be used to stir up the missionary spirit in young Christians and in all others; that every mother should consecrate her Samuel or her Timothy; and that appeals should be made to pious young men, to pastors, and to teachers, that they may go themselves, or endeavor by appropriate influences to induce others to offer themselves, and say, "Here am I, send me." And here the committee cannot forbear to suggest, in addition, that every minister of the Lord Jesus Christ, and every candidate for the ministry ponder deeply in his heart, and inquire upon his knees before the throne, whether the Lord will accept of *him* for the foreign service. It should be considered as one of the most eligible places in the kingdom, in which we may be "least of all and servant of all." Let the father give his beloved Isaac, not as a bloody, but as a living sacrifice; and, if he is able, let him support his son too in a foreign land. Let the mother give up her daughter, expecting to see her face no more, that she may go and speak of the gospel to degraded females, in countries where they alone can be admitted to address them. Will not our Father in heaven, who gave his only begotten Son to descend on his mission of mercy to our fallen race, look down with peculiar kindness upon such a father, or mother? Is there any thing godlike in pious souls? What can be more like God than the cordial, humble, cheerful gift of a child to his service in saving men?

What can be more like Christ, than the humble, obedient, self-sacrificing mind of a pious youth, who is willing to leave all, and suffer all, for the sake of converting a sinner from the error of his ways, and saving a soul from death?

The third paper on "A systematic view of the responsibilities involved in prosecuting the work of missions," is suited to carry home the subject to every one of the members of the body of Christ. Missionaries, pastors, teachers, individual members, all that bear the name of Christ and hope to be saved, are to feel that they are not their own, but bought with a price. The same spirit is to animate all. It is not for the missionary alone to toil and suffer and wear himself out and die, to supply our lack of service. It is as much the duty of every one to toil and suffer and wear himself out and die, to supply the missionary's lack of service. The work of evangelizing the world belongs to us. Christ has entrusted it with his people. He will not take it from them, nor allow them to cast it off. If they flee from his presence, he will bring them back

and send them again. They must do the work too with his mind, for his glory and their good.

The committee cannot close their report on this momentous subject, without bringing to view distinctly the indispensable necessity of *united, abundant prayer*.

Whence come the silver and the gold but from the Lord? Therefore pray that the Lord would give unto us, that we may give unto him. From whom is the willing mind, such as offered willingly to build the tabernacle in the wilderness, the temple of Solomon, and the second temple, and labored willingly to build the smouldering walls of Jerusalem? By whom was the widow made willing to cast into the treasury a farthing? Who gave such a mind to the Macedonian Christians that they first gave themselves to the Lord, and then were willing to give money beyond their power? Who can induce a minister, or a Christian to say, "Here am I, send me?" Who can fill the hearts of all, both ministers and people, with tender love to the cause of Christ and the souls of men? Who can open the way to all nations, and the hearts of all people, and crown the work of faith and labor of love with his own approbation and all needful success?

Only one answer can be given to these questions. Therefore, "Pray ye the Lord of the harvest." Pray him to turn the king's heart and all hearts. Pray him to give the people a mind to work, to give frequently, liberally, and systematically. Pray that he would pour out his Spirit upon all flesh, and give power to the gospel to win the nations to his love.

With these remarks the committee recommend that these papers be approved and published.

They also beg leave to propose the following resolutions, with a view to carry out the principles embodied in these papers and this report.

*Resolved*, That it is as really incumbent on every Christian to aid in publishing among the heathen the tidings of redemption through the Savior's death, as it is to perform any other duty enjoined in the Scriptures.

*Resolved*, That the responsibility of impressing this duty upon the people rests mainly upon the pastors of the churches.

*Resolved*, That while the existing preaching agencies of the Board are important, and cannot safely be dispensed with, or reduced at present, it is not expedient to attempt their further enlargement; but the Board would respectfully and earnestly suggest the desirableness of each pastor's taking the agency for his own church and people, and seeing that the necessary organizations and arrangements exist for securing, without fail, an annual application in behalf of foreign missions to every individual, male and female, of suitable age, belonging to the parish.

*Resolved*, That the Board deems it high time to revert to the plan of missionary enlargement marked out for its future proceedings in the *Conclusion* of the Twenty-Seventh Report, adopted in the year 1836, but immediately lost sight of in the commercial embarrassments which followed; and the Board still recognizes that plan as laying out no more work, than properly devolves on the numerous churches professedly making use of its agency.

*Resolved*, That the propriety of laying aside weekly, as the Lord may prosper us,—a method of accumulating a fund for sacred uses suggested in the word of God.—be recommended to the consideration of the members of this Board, and to the christian community in connection with it; so that every Christian, laying by him in store frequently, liberally, and systematically, may have an abundant supply for all charitable purposes, and especially for the universal spread of the gospel.

*Resolved*, That in view of the indispensable necessity, and the great difficulty of obtaining an adequate supply of such missionaries. as God will accept and bless; it is our duty to look continually to him that he would take this work into his own hands, and raise up those whom he will honor as the instruments of carrying the gospel to the extremities of the earth.

*Resolved*, That for the accomplishment of the work contemplated in these resolutions our waiting eyes are unto God, with fervent and unceasing prayer, that he will pour out his Spirit, according to his word, upon all flesh; and especially that he will visit every one of the several thousand members of this Board, both clergy and laity, with the light of his countenance, and cause us all to sympathize deeply with the Lord Jesus Christ in the work of redeeming the world from the desolations and miseries of sin, and covering it with the fruits of righteousness; and that he will second every effort necessary to obtain the means for carrying forward this great design, and for giving the gospel to those numerous millions in the heathen world, for whom it appears to be the duty of this Board to plan and labor without weariness or discouragement.

After a deeply interesting discussion, during the progress of which the Board united in prayer with Dr. Williston and Rev. M. L. R. P. Thompson, this report was concurred in, and the resolutions forming a part of the same were adopted.

#### *Memorial on Slavery.*

Mr. Greene read a memorial from a committee of the Second Evangelical Congregational Church in Cambridgeport, Mass., requesting the Board to pass resolutions to the following effect: "1. That they will not send agents to solicit funds of slaveholders, nor of churches having slaveholding members. 2. That they will not send slaveholders as missionaries to the heathen, nor employ them as agents or secretaries at home."

This memorial was referred to Chancellor Walworth, Dr. Hawes, Rev. David Greene Wm. Page, Esq., Dr. Hay, Dr. Abbel, and Hon. Wm Darling. This committee subsequently made a report, which was concurred in by the Board, and is as follows:

That they see no reason to depart from the principles, sanctioned and adopted by this

Board at its two last annual meetings, and which were fully made known to the christian public, through its published proceedings. In the language of the reports of the former committees on this subject, while we declare, that the Board of Commissioners for Foreign Missions can sustain no relation to slavery which implies approbation of the system, and, as a Board, can have no connection or sympathy with it, we distinctly avow our determination to adhere to the sole purpose for which this Board was organized, the propagation of the gospel in heathen lands by supporting missionaries and diffusing a knowledge of the Scriptures; and that we cannot allow ourselves to be turned aside from this most sacred trust, by mixing it up with any other concerns; nor does it belong to us to question the motives of those who think proper to contribute of their substance to aid the operations of the Board in fulfilling the command of our divine Master to preach the gospel to every creature

In relation to slaveholding agents and missionaries, the committee are not aware that any are in the employ of the Board.

#### *Place of Annual Meeting and Preacher.*

Dr. Edwards, Henry Hill, Esq., Hon. Levi Cutter, Dr. Benjamin C. Taylor, Henry White, Esq., Daniel Noyes, Esq., and Rev. A. Bond were appointed a committee on the place and preacher for the next meeting. This committee afterward recommended that the next annual meeting of the Board be held in Worcester, Mass.; and that Rev. Albert Barnes, of Philadelphia, be the preacher, and Dr. Mark Hopkins, of Williams College, be his substitute. This recommendation was concurred in, and Hon. Alfred D. Foster, Rev. Rodney A. Miller, Rev. Seth Sweetser, Rev. Elam Smalley, Wm. B. Fox, Esq., and Nathan Hurd, Esq., were appointed a committee of arrangements for the meeting.

#### *New Members and Officers.*

The subject of electing new members, and of nominating officers for the ensuing year, was committed to Dr. Mark Hopkins, Chancellor Walworth, Hon. N. W. Howell, Hon. S. T. Armstrong, Dr. Tappan, Rev. A. D. Eddy, and Rev. Henry Dwight, who subsequently recommended the following persons for election as corporate members of the Board:

##### *Maine:—*

Rev. Swan L. Pomroy, Bangor.

##### *Massachusetts:—*

William W. Stone, Esq., Boston,  
Rev. Selah B. Treat, do.,

##### *New York:—*

Edward Robinson, D. D., New York City,  
William Patton, D. D., do.

Walter Hubbell, Esq., Canandaigua,  
William Wisner, D. D., Ithaca,  
Rev. Asa T. Hopkins, Buffalo,  
Rev. David L. Ogden, Whitesboro'.

*New Jersey:—*

Benjamin C. Taylor, D. D., Bergen.

*Pennsylvania:—*

Samuel H. Perkins, Esq., Philadelphia.

*Ohio:—*

S. C. Aiken, D. D., Cleveland,  
Joel H. Linsley, D. D., Marietta.

The above named persons were duly elected corporate members of the Board.

In accordance with the recommendation of the same committee, the following persons were elected corresponding members of the Board:

Hon. Sir Edward Gambier, Knt.,  
Lieut. Col Robert Alexander,  
A. F. Bruce, Esq.,  
Of the Madras Presidency, India;  
Hon. Jacob De Witt, Montreal, Canada;  
S. S. Ward, Esq., do.

A letter from Hon. Samuel Hubbard, in which he declines a re-election as a member of the Prudential Committee in consequence of his official engagements, having been read, the committee nominated William W. Stone, Esq., for that office.

The following letter was also read from Calvin Chapin, D. D., late Recording Secretary of the Board:

*Rocky Hill, Ct., 8th Sept., 1843.*

The Hon. Theodore Frelinghuysen,  
President of the A. B. C. F. M.

MY DEAR SIR,—

The undersigned would respectfully, through you, request the Board not to consider him as a candidate for any office in its power to confer. At the same time, he trusts, that it will not be inexcusable presumption in him to express retrospectively, and in a word, his devout wonder and joy.

Thirty-three years ago, a meeting of the Board consisted of no more than five persons. Then our much esteemed brother, Noah Porter, and his excellent family and house, afforded every accommodation, which pious hospitality could offer, or Christ-like friendship for the best cause could desire. That meeting—though obviously unnoticed beyond the walls, within which the session was held—was distinguished by fervency of prayer, and strength of faith, and the perfection of such hope as christian faith warrants. At that trying moment, however, the Board had neither missionaries nor money. It seems quite remarkable, too, that every opening of access to "the dark places of the earth," was entirely conjectural and imaginary.

Just compare that meeting with the experience of the Board at Norwich, twelve months ago. In *this*, more than four hundred names were offered and received, of members

corporate and honorary. Such a fact, combined with the affectionate testimony of absent members, presents invincible proof of hearty friendship and zeal in thousands—or rather in millions—for the accomplishment of the heavenly object, to which the Board is religiously self-consecrated. Truly, furthermore, encouraging and animating is the evidence—in numerous and widely-separated stations selected, in many missions established, and in the great success realized—that Christ superintends, approves, and blesses the benevolent enterprise.

If the contrast—which, even amidst the darkening imperfections of our guilty race, *now* exhibits such delightful recollections and views—is thus cheering; how sublime, and, by our feeble minds, inconceivable, while in the mortal body, must be the felicity with which "the spirits of just men made perfect," are witnessing heaven's benediction and smiles on the labors of this American Board for the instrumental salvation of the vast human family.

Concerning his unworthy self, also, the undersigned assumes leave to say, that, through inexhaustible grace, he feels no measured satisfaction in the clear anticipation of a speedy union, in this blessed enjoyment, with the glorified spirits of Treadwell, and Lyman, and Spring, and Dwight, and Worcester, and Everts, and their cotemporaries, and successors. Allow him to add, that, while his probationary life and faculties are to be continued, his unceasing and affectionate prayer will be, that Zion's King may promote human well being and Jehovah's praise by annually increasing the means of the Board; by wisely directing its measures; and by crowning its benevolent efforts with the salvation of the world.

CALVIN CHAPIN.

The committee thereupon nominated Rev. Selah B. Treat for the office of Recording Secretary.

With the foregoing exceptions, the committee recommended the election of the former officers of the Board.

In accordance with the report of the committee, the following persons were duly elected:

THEODORE FRELINGHUYSEN, LL. D., *President*;  
HON. THOMAS S. WILLIAMS, *Vice President*;

HON. SAMUEL T. ARMSTRONG,  
CHARLES STODDARD, Esq.,  
JOHN TAPPAN, Esq.,  
DANIEL NOYES, Esq.,  
REV. NEHEMIAH ADAMS,  
REV. SILAS AIKEN,  
WILLIAM W. STONE, Esq.,

*Prudential Committee:*

REV. RUFUS ANDERSON,  
REV. DAVID GREENE,  
REV. WILLIAM J. ARMSTRONG,  
*Secretaries for Correspondence*;

REV. SELAH B. TREAT, *Recording Secretary*;  
HENRY HILL, Esq., *Treasurer*;

CHARLES SCUDDER, Esq., } *Auditors.*  
MOSES L. HALE, Esq., }

*Votes of Thanks.*

*Resolved*, That the thanks of this Board be presented to Calvin Chapin, D. D., for his punctual attendance at the meetings of the Board as its Secretary for so many years, and for the faithful and acceptable manner in which he has performed the duties of that office.

*Resolved*, That the Recording Secretary present the thanks of this Board to Thomas H. Skinner, D. D., for his sermon delivered on Tuesday evening; and that he be requested to place a copy of it in the hands of the Prudential Committee for publication.

*Resolved*, That this Board, constituted for the sacred purpose of propagating the knowledge of the common salvation through the world, and acting on the principle of fellowship with all Christians engaged in the same holy cause, feel it to be a duty and a pleasure to express their thanks to the Society worshipping in the First Methodist Chapel in this city for the use of their house this day, in celebrating the sacrament of the Lord's Supper.

*Resolved*, That the thanks of this Board be presented to the First Presbyterian Church and Society in this city, for the use of their house of worship during the sessions of this annual meeting:—and also to ladies and gentlemen of the Teachers' Class under the charge of Messrs. Mason and Webb, assembled here, and to the choirs in this city, for their valuable aid in the music on this occasion.

*Resolved*, That the thanks of this Board be presented to those individuals and families in this city, whose hospitality the members of the Board have enjoyed during this meeting.

*Devotional Services.*

The meeting was opened with prayer by Dr. Wisner; and at the opening of the sessions on the following days, Dr. Linsley, Rev. George A. Calhoun, Rev. Albert Barnes, Rev. Willard Child led in prayer. The sessions of Wednesday, Thursday, and Friday were closed with prayer by Dr. Hay, Rev. Charles Walker, and Dr. B. C. Taylor.

At different times, during the discussion of various topics, the Board united in prayer with Doct. Scudder, Dr. Edwards, Dr. Wiliston, and Rev. M. L. R. P. Thompson.

The religious services in connection with the delivery of the annual sermon were performed by Dr. Hawes and Dr. Mills.

On Thursday afternoon, the 14th, the members of the Board, with a great number of Christians of different denominations, united in celebrating the Lord's Supper in the First Methodist Chapel. The services were conducted by Dr. Linsley, Rev. Albert Barnes, Dr. Mark Hopkins, and Dr. Snell.

On the evening of the same day, a missionary meeting was held, at which, after prayer by Rev. Mr. Bull, extracts from the annual report were read by Dr. Armstrong. Ad-

dressess were delivered by Hon. Theodore Frelinghuysen, Rev. Mr. Hoisington, Dr. Cox, Dr. Goodrich, and Dr. Hawes. A short address was delivered by Mr. Hohannes in the Armenian language; Dr. Anderson also, at his request and in his behalf, made a few statements and remarks.

*Adjournment.*

*Voted*, To adjourn to meet in Worcester, Mass., on the Tuesday preceding the second Wednesday of September, 1844, at 4 o'clock, P. M.

The list of honorary members in attendance was unusually large; indeed, with the single exception of the meeting at Norwich, last year, scarcely one half of the number present at Rochester have participated in the deliberations of any previous meeting. The sessions of the Board were also attended, from day to day, by a greater number of the friends of missions than were ever brought together on a similar occasion. Nearly two thousand communicants, it is supposed, representing several different denominations, assembled on Thursday afternoon to celebrate the death of their common Savior.

The meeting, from beginning to end, was of a highly practical character. The discussions which arose during its progress, turned, to an unusual extent, upon important principles. All appeared to feel that the work of missions must be carried forward, not by impulses, but with deliberation and system.

One of the most interesting topics of inquiry was the relation which sending the gospel to the heathen sustains to other christian duties. It seemed to be the opinion of all that it is just as incumbent on those who profess to have been renewed by the Spirit of God, to labor for the salvation of a world lying in wickedness, as to comply with any other injunction of the Savior. The Bible allows no dispensation in this matter; it does not even authorize any postponement. The command of Christ to carry the gospel to every creature has come down to us with all its original solemnity and urgency.

The responsibilities of pastors, as connected with missions, were largely considered. The idea was deeply impressed upon many minds that the success of this enterprise rests mainly with them. No agencies, however extensive or imposing, can be substituted for that system which the Head of the Church has organized. All other arrangements must be regarded as belonging to a dispensation that is hereafter to "vanish away."



## COMMUNICATIONS FROM THE MISSIONS.

## Madura.

LETTER FROM MR. CHERRY, MARCH  
25TH, 1843.

*Interesting Occasion—Excursion—Romanism Renounced.*

MR. Cherry is stationed at Siva Gunga. Adverting to the general aspect of the missionary work at that place, he says, "The present year opened under auspices more favorable to the increase of light and knowledge at this station, than any since its commencement. Not only has truth taken a deeper hold on the minds of the people, but, in several instances, individuals have been compelled to acknowledge it as a law binding their hearts and consciences."

The church which we commenced in April last, was so far completed as to admit of our holding Sabbath exercises in February of the present year. Rev. Mr. Muzzy preached the dedicatory sermon from 1 Chron. 27: 5. "Who then is willing to consecrate his service this day unto the Lord?" After sermon, the sacrament of the Lord's supper was administered, and two children were baptized. Three persons connected themselves with the church by letter, and five were received on profession. Three of the latter were boys from the English boarding school, who had been candidates for church membership for some months, and had afforded satisfactory evidence that the law of God was written on their hearts. The remaining two were a teacher in one of my free schools and his sister, concerning whom I spoke in my last two letters. More than three hundred persons were present to witness ceremonies so new and yet so simple.

On the morning of February 23d, Mr. Cherry, in company with Mr. Tracy, left home to visit Vada Vitka and the adjacent villages. They spent the heat of the day at Mungalum, a heathen village, twelve miles southeast of Siva Gunga.

Five years since I spent a day in this place. I endeavored at that time to distribute a few tracts, but none would come near enough to take them. I gave a small tract to a little native girl who

was accompanying one of our native assistants, and told her to give it to any who would like to receive it. She advanced toward them with the tract; but men, women, and children began to recede, until soon they all commenced running, and the little girl running with all speed after them. But now how changed the scene! The people were glad to see us, and anxious to receive our books. We attended prayers with several natives, who were very respectful and attentive during the exercise. In the afternoon, we proceeded to Sarrukoor, another heathen village. The people here, as at Mungalum, are very anxious for schools.

On the morning of the 24th, we proceeded to Vada Vitka. Here we were cordially welcomed by the people, and especially by Mootto Swamy, the young man of whom Mr. Tracy has spoken with so much interest in his journal. He was educated a papist; but for years past he has been gradually discovering the errors of popery, and has at last come to the determination of searching the Scriptures for himself. Three years since he came to Siva Gunga to see me, and remained some days with our catechist; I was then absent at Jaffna. He then went to Madura to see the missionaries there, and remained a few days. He has since visited Siva Gunga and Madura several times. He has for some months past been studying the Bible and theology. We have been so well pleased with his walk and conversation, that we appointed him catechist at Vada Vitka. He invited us to the house of his aged parents. His father is a venerable old man, and though a Romanist, he seemed much rejoiced to see us, remarking soon after we entered his humble dwelling, "In seventy-five years have I never seen such a day as this." Here we found a man of much influence, who renounced heathenism twenty years ago, and connected himself with the Romanists. He is a man of influence and character, and from the first has been the prime agent in urging Mootto Swamy to become a Christian. This man, who is called Oodiyar (a term of official rank,) says, "I received Romanism because it seemed to me to be nearer the truth than heathenism; and I let it go to receive Protestant Christianity, be-

cause it seems to me to be the truth. I do not ask for any support; I only wish to be known as a Christian, and to use my influence in favor of Christianity, and to get you to help us."

Another interesting case we found in this place. A young man, who is son-in-law to the Roman catechist, stationed here, and a warm friend of Oodiyar and Mootto Swamy, has long been a student of the Bible, and seemed to understand its contents. His relatives are nearly all Roman catechists, stationed in different villages. He has also, we trust, sincerely renounced popery.

About two weeks after Mr. Cherry's visit to Vada Vitka, Mootto Swamy and his two friends repaired to Siva Gunga for the purpose of spending the Sabbath with the missionary.

After walking twenty miles during the day, they were not so fatigued but that they wished to converse in the evening. They related to us many interesting incidents relative to their success in distributing tracts and conversing with the people. "The people generally assent to the truth as taught by Protestants, but are still much afraid of displeasing their priests."

The son of the Catholic catechist at Vada Vitka said that "most of his own relatives who were catechists, when not employed in teaching the doctrines of their sect, devoted their time to making images!" Some years since a French priest came among them, and instructed them in this most important branch of popery. Thus the teachers of Romanism, instead of making known the whole law of God, by the works of their own hands declare it null and void.

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LETTER FROM MR. MUZZY, APRIL 6TH, 1843.

*Schools—Congregations on the Sabbath—New Church.*

Mr. Muzzy is now laboring at Tirupooivanum. He has a boarding school under his care; the number of pupils who have been connected with it, since he has been at the station, is fifty-five. "Their proficiency is good; indeed, when the obstacles to be overcome are considered, there is great reason for encouragement."

The conduct of the boys has been respectful and proper, and some of them

have been serious and anxiously inquiring what they shall do to be saved; of these a few indulge the hope that they are really the Lord's children. The desire for religious conversation has been so great, that scarcely an evening has passed for weeks in which some of the boys have not come to my study for private conversation and prayer. Six of these have made application for admission to the church, and if they continue to give evidence of being really born again, I shall soon hope to have the privilege of complying with their request.

The present number of free schools at this station, Mr. Muzzy remarks, is twelve; these are in a "more prosperous condition than usual." It is but a short time, however, since they were nearly all broken up, in consequence of the misconduct of the teachers.

The teachers had all united to oppose any improvements which might be attempted in the school; they would not consent to any increase of lessons for the higher classes, and they stoutly persisted in wearing ashes, although they confessed the futility of attempting to teach the children the truths of Christianity, while they set so bad an example before them. For these and other reasons, they were all dismissed. Soon, however, they began to petition to be received back again, and after delaying and keeping them out of their pay for a time, and receiving promises of amendment, they were restored and permitted to go on with their schools, with the special condition, however, that they shall never wear ashes, nor oppose any improvement it was thought best to introduce.

Mr. Muzzy thinks that several advantages have been gained by this temporary suspension.

Measures are now in progress, with some prospect of success, the object of which is to procure the attendance of the teachers' families at church on the Sabbath, also of a larger number of scholars, both there and at the Sabbath school; and I am happy to say that the attendants from both these classes are becoming more numerous, and the prospect is that we shall soon see a much larger number in the house of God than hitherto.

Two young men of the congregation are anxious to be admitted to the church; and I hope the time may not

be far distant when they will have their desires granted.

An attempt has also been made to secure the attendance on divine service of the families of the persons in our employment. When the proposition was first made, it met with much opposition. All declared they would sooner lose their places than comply; that it was against all custom for women to come into the presence of the men in public; that they should lose caste, etc. But no sooner had one of them lost his occupation for his obstinacy, than a wonderful change came over them all; the obstacles all vanished, and they could attend church without any greater trouble than others were experiencing. They have been as regular, and appeared as cheerful, in their attendance as any of the congregation. The heathen generally acknowledge the propriety of requiring all who receive their living from us, to attend church on the Sabbath. This is a great innovation upon established usages.

The distribution of portions of the Scriptures and tracts at this station, during the three months immediately preceding the date of this letter, was greater than during any previous time of equal length. "We are also receiving evidence that the books are read and in part understood." The girls' school under the care of Mrs. Muzzy is still prosperous. The number of pupils is more than forty.

A large portion of my time has been devoted to the erection of a church for the accommodation of the congregation here, and of another apartment for the use of the boarding school. So scarce are materials, and so faithless and difficult to deal with are the people, that the progress has been slow. Although the church was commenced a year since, it has been ready for use only a short time. It was dedicated to the worship of God last Sabbath. Messrs. Dwight and Cherry were present and preached on the occasion. The time was one of great interest; a larger audience than we have ever seen here, was present; indeed the house was full, and many went away without being able to obtain a seat. The attention and apparent interest were truly encouraging.

I have commenced a class, composed of candidates for church membership, of whom there may be doubts, and who may need instruction before they are admitted. The object is to put them under the care of the church, not only

that they may be prepared for the high duties which they wish to assume, but that they may have a standing somewhere, when cast out by their friends for being favorable to the christian religion. There are eight in the class at present, and others are desirous of joining it.

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### Bombay.

LETTER FROM MR. HUME, JUNE 17TH, 1843.

### Happy Death—Inquirers—Schools.

INCIDENTS like that mentioned below, occurring with increased frequency from year to year, may be regarded as so many witnesses to the value of missions. No man can turn away from the triumphant death of one who but yesterday was a degraded and lost heathen, without acknowledging that the gospel should be sent to every creature.

Old Gopee, for several years a member of our mission church, was a devoted, consistent Christian. She manifested an earnest desire for the salvation of those around her. She generally brought some persons with her to the chapel on the Sabbath. Frequently she would come to see us during the week, bringing with her some of her acquaintances, that they might receive instruction. Soon after her conversion, she paid a visit to her native village that she might make known the gospel to her people there. She had the confidence and respect of all who knew her. We were always glad to see her, and oftentimes were encouraged and comforted by her cheerfulness and simple faith. On the 29th of last month she was removed by the cholera. She said that she was not afraid to die. Before her departure, she often repeated the name of the blessed Savior, and expressed her confidence in him. Through him the sting of death had been taken away.

Others, it is hoped, will be raised up to take the place of those who finish their course with a joyful trust in the Redeemer. In relation to those who may be considered inquirers at the present time, Mr. Hume makes the following remarks.

We cannot speak of many who appear truly anxious in regard to their spiritual welfare. One respectable Hindoo, of good caste and well educated,

professes to have embraced Christianity and to desire baptism. We hope he may hereafter be received. One interesting young man for a time professed a desire to be baptized, and we had decided to receive him; but he drew back before the time arrived. He still continues to come to us, and may yet be willing to bear persecution and shame for the sake of Jesus. A Mussulman of good family came to me almost daily, for some three months, for instruction, and earnestly desired to be baptized. But he did not appear to have been taught by the Spirit, so that we could not receive him. Seeing that his baptism was delayed, and that no pecuniary advantage was likely to be realized from a profession of Christianity, he at length ceased to visit me.

In February, I made a missionary tour into the Southern Concan as far as Rutnaghay. There I met with a woman of the brahmin caste, who had considerable knowledge of the Bible, both its history and its doctrines, and who was anxious to be baptized. I told her that if she would come to Bombay and receive further instruction, we would baptize her, in case she appeared to be a real Christian. After a time she came and remained some days. We did not feel prepared to baptize her on so short an acquaintance; besides she did not seem sufficiently aware of the plague of her own heart. She could not well remain longer at that time; she left, therefore, saying that she would return again after the rains. I might speak of other persons concerning whom we have had hopes, and have hopes still. But I need not do this.

The condition of the schools under this mission is summarily exhibited in the following paragraph.

Our boys' schools are now in a flourishing state. All who are able to read, assemble with their teachers as a Sabbath school, an hour before the commencement of the public services in Mahratta. They then remain until the close of the services. The girls' schools have not yet recovered from the shock which they experienced at the time of the baptisms in January. They assemble as a Sabbath school immediately after the close of the morning services. The boarding school for girls has during the year contained fifteen scholars. They are in circumstances peculiarly favorable for receiving christian instruction. They attend our family worship

in the evening; and in the morning they meet with all on the premises for prayer and religious instruction. At this exercise, including girls in the other schools, about sixty or seventy persons are generally present.

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### Mountain Nestorians.

#### LETTERS FROM DOCT. GRANT.

#### *Visit to Bader Khan Bey—Danger to the Nestorians.*

THE friends of missions are already apprised, through the accounts published in the newspapers, of the calamities which have overwhelmed the Nestorians. The following communications, although they may seem to do little more than confirm the statements which have heretofore appeared, cannot fail to be read with interest by all who have directed their attention to this part of the missionary field. Doct. Grant, it will be seen, has carefully watched the gathering of that storm which has descended with such fury upon this devoted people. He is acquainted with the principal actors in this sanguinary contest; he has even enjoyed their hospitality. His narrative, therefore, may be received with the utmost confidence.

Of the agencies and influences which have brought about this disastrous result, Doct. Grant has said very little. Communications may hereafter be received, which will have a more immediate bearing upon this point.

The letter from which the following extract is taken was written at Asheta—the station recently commenced among the mountains—July 5th.

I wrote you about a month ago, and mentioned some things which disturbed the peace and threatened the future welfare of the Nestorians of our mission. I have since then, by special invitation, made a visit to one of the chief agents in these disturbances. Bader Khan Bey, the chief of Buhtan, who may be regarded as the most powerful chief in all Koordistan, though nominally subject to the Porte. After a journey of five days, via Zacho and Jesireh, I reached his residence—two castellated palaces, strongly fortified, in the mountains some sixteen or eighteen miles northeast of Jesireh.

Nooroolah Bey, the chief of the Hakary Koords, was there to obtain his aid against the Nestorians, and at first manifested some solicitude lest I had come

to frustrate his plans by negotiating terms of peace for the patriarch. Being satisfied that I had no political motives, he introduced me to the Buhtan chief as his friend, and although quarters had already been provided for me in the palace, he urged me to share a part of his tent—an invitation which I accepted in part, dividing my time between the two chiefs. I spent ten days with them, removing, from time to time, higher up into the mountains, where they are accustomed to spend the summer under tents. Preparations were then making for an invasion of the Nestorian country by a large army; one division of which was sent to co-operate with the army of the Hakary chief against the Nestorian tribe of Diss soon after I left. The purpose was openly avowed of thoroughly subduing the whole of the Nestorians, and some of the dervishes and moollahs, it was said, had advised a war of extermination, which "God would regard as a work of special charity!" This Bader Khan Bey, by the way, is a most zealous Mohammedan, "a pillar of the faith," an open enemy of Christianity, and not likely to shew any great mercy to its followers when once they fall under his power. I learned that he had spoken of my building in Asheta, and said that he would drive us from the mountains. To me, however, his deportment was apparently very friendly, and he repeatedly told me that in case of his intended invasion of Tiary, our house and property should remain entirely safe; he also added that any Nestorians who might take shelter with me should be unmolested. My confidence in his promises is not such as to allow me to expose myself to the power of his merciless Koords; but I have some hope that my visit has had the effect to save the mission premises from destruction.

While the Nestorians are thus threatened by the Koords, the patriarch is in correspondence with the pasha of Mosul, who is understood to have promised succor to the Nestorians in case of an invasion of the country by the Koords. But as the latter has applied to the Porte for the Nestorian country to be formally made over to him, he will of course aim at the entire subjugation of its inhabitants.

This is an event which we might the less regret were it not for the fact that the Porte is arrayed against our missionary plans. In this feeling of opposition, our pasha still partakes. The Turks have learnt the important secret

that "knowledge is power;" and they are unwilling that this power should be imparted to the native Christians, and especially to those who have, as they think, too much of it already.

#### *Attack upon Diss—Doct. Grant's Return to Mosul.*

The following letter was written at Mosul, July 14th, immediately after his arrival at that place from Asheta.

You will have learned, before this reaches you, that the mountains are greatly disturbed, and threatened with yet greater evils. The combined forces of the Hakary and Buhtan chiefs which went against Diss, (the late residence of the patriarch and where his family still resided,) made a descent upon that tribe the latter part of last week, and made great havoc among the poor Nestorians, sparing neither age nor sex. All that escaped the edge of the sword were made captives, and only a comparatively small band were represented as still holding out against the Koords, having taken refuge in a strong fastness in the mountains.

When this account first reached me, I was in the extreme southeast part of Tiary. The next day (Monday) I learned that a Turkish army had reached the borders of that district, and taken up its quarters on the southwest, and that Bader Khan Bey, the powerful chief of the Buhtan Koords, was approaching with a large force towards the northwest. The victorious troops of the Hakary chief being upon the northeast, the Nestorians would thus be quite surrounded by a hostile array of powerful enemies. Having eagerly watched these movements that I might make good my escape in season, I now saw that no time was to be lost, and at once set out for Lezan, resolved to pursue the most feasible route thence to Amadiéh and Mosul. While I was on my way to that village I was met by a messenger with a letter from Mr. Laurie, urging my immediate departure. At Lezan the story of the slaughter at Diss was repeated; but, with oriental policy, it was studiously concealed from the patriarch who was still in Asheta, having failed of raising an army from his still divided mountaineers sufficient to go to the rescue of the tribe thus left to the fury of a merciless foe—doubly exasperated by two late successful excursions of that tribe against their Koordish neighbors of Julamerk, and by the fact that

the patriarch was especially interested in this tribe.

Having made arrangements for the safe transmission of the most portable and valuable of our effects, I left on Tuesday morning, by the same route by which I first entered the country, four years ago. Want of time, with other circumstances, forbade my going to make the patriarch a parting visit—a privilege which I was the more ready to forego, as I must in that case have been the bearer of the above distressing intelligence, and either assumed the responsibility of becoming his counsellor, or of refusing advice in this trying extremity. As it was, he could hardly refrain from weeping on learning from my messenger that I had thus suddenly resolved on leaving them; and especially as he regarded my departure as the harbinger of yet greater evils, which all seemed to think I had some secret power to foresee.

I found I had no time to lose. The Nestorians, awaking to their immediate danger, sent a force the very night after I left against the invading Turkish army, which, being only the van of a larger force, retired without coming to any engagement. On arriving at Amadiéh, I learned that a party had also just been sent to seize the chief of Berner, which would very likely throw that district into commotion, and render the road quite unsafe. It is also reported that the Ravendoose Koords are on their way to co-operate with the forces already mentioned against Tiary, under the command of one of the most bigoted enemies of the christian religion that the ranks of the Prophet can boast of. And they go to wage a religious war!

I reached Mosul this morning much fatigued with my journey, but in tolerably good health. I need hardly say that my arrival was a great relief to my friends here—natives as well as others—who had all felt exceedingly anxious for my personal safety. This afternoon I called upon the pasha, who received and treated me with even more than the usual external marks of respect. He was probably the more glad to see me, being now relieved from any apprehensions which he might before have entertained that the Nestorians would be strengthened by my presence and counsel, or that I should, while remaining in the mountains, prove too accurate a reporter of his measures against the Nestorians. Whatever were his motives and whatever may be the value of his professions, his marks of regard are val-

uable, for the favorable influence they carry in our favor with the people.

#### *Overthrow of the Nestorians—Escape of the Patriarch—Prospect.*

Fifteen days later, Doct. Grant wrote from Mosul, giving the particulars which follow. The friends of missions will not fail to notice and remember the request contained in the conclusion of this letter.

By last post, I informed you of the invasion of the Nestorian country, the destruction of the district of Diss, and the loss of the patriarch's family. By further accounts it appears that the mother of the patriarch, one of his brothers—priest Zadok, my travelling companion in my tour of 1841—and several others of his relatives, including a most promising young lad who was set apart as his successor, are among the killed. Three of his brothers were taken prisoners, and also his sister, who was mentioned in my last. Two other brothers, who were thought to have been killed, are said to have fled into Persia. Of the household of the malek of Diss, which numbered forty souls, but one is said to have escaped;—all the others being among the killed and captured.

Having completed the destruction of Diss, the army awaited the arrival of a large expected reinforcement, under the bigotted chief of Buhtan and Khan Mahmood, from the district of Van; removing, in the mean time, the captives to the mountains of Buhtan. This large body united with the wild clans of the Hakary Koords, and led on by the sanguinary Bader Khan Bey, they pushed forward towards Tiary, but not in the route anticipated by the Nestorians. Chimba, the seat of the chief malek, was among the first villages they attacked. The malek and most of the chief men of the place fell in the engagement. The malek's wife was among the captives. Several escaped across the Zab, and destroyed the bridge to prevent pursuit. The victorious Koords then pushed on, destroying every thing in their way.

At Serspetha they received a temporary check from a brave band who had taken possession of a rock of defence, and disputed the progress of their enemies; but they were at length overpowered by vastly superior numbers, and only four out of forty escaped. The village was levelled with the ground, their fruitful gardens and fields were swept bare, and when nothing remain-

ed, the army sought objects of destruction further on. Making a sudden turn to the east, they crossed the Zab to the venerated church of Mar Sawa, to demolish which they went to work systematically, burning all that was combustible, and then throwing down the massy arches and walls with their hands.

The neighboring villages were sharing the fate of those which I have described when the patriarch left. Asheta was entirely deserted. The inhabitants had fled, with their families and flocks and such effects as they could remove, to strong holds in the mountains. But whichever way they turned, danger was before them. An army of Turks from the pasha of Mosul was on the south; the Koordish army had possession of the north, and had also posted a strong force in the passes leading to the tribes on the east, which being thus cut off, and seeing the fate of their brethren of Diss and Tiary, they were negotiating terms of submission. A part of Tiary was hoping to save itself from total destruction in the same way.

The patriarch had no confidence in such an enemy. On receiving a message through his brother, till then in captivity, demanding the immediate surrender of his person, on the penalty of certain death, on being told that "nothing could save him wherever he should be found," he set out immediately for Mosul, accompanied by the brother who had thus escaped, and priest Abraham and family. He reached here in safety, day before yesterday, looking ten years older than when I last saw him; so much had his suffering and anxiety affected his appearance. The account which he gives of the state of things is most truly affecting, especially to me, as I am thus called to mourn the loss of very many of my warmest and most influential friends and acquaintances.

The captives, he reports, were to be doomed to the alternative of a change of religion or loss of life. Efforts will be made, through the Porte, for the restoration of these suffering captives, both by the French and British consuls; but with what success, or whether in season to be of use, remains to be seen. The application of the latter to the pasha proved in vain; it having been alleged in reply that Bader Khan Bey, who headed the army, acted under orders from the pasha of Erzeroom, the immediate claimant of the Nestorian

country. It is known that the above-named chief has lately received a decoration of honor from the Porte; and it is thought by many that he has orders from the capital to do as he has done. He is nominally subject to the pasha of Mosul; and the latter is believed to maintain his present position only to beguile the Nestorians to submission; on the one hand professing a readiness to befriend them in case of submission, on the other menacing them with an army on their borders, which at any moment may act as a corps of reserve for the Koords, who profess to be acting by his orders.

How these commotions are finally to be settled I cannot imagine. Any arrangements the Nestorians may make with the army can prove only temporary. In the arrangement proposed by the English at this place, through their missionary and consul, which is to make the patriarch an independent governor of the Mountain Nestorians under the Porte, I have little confidence. Nor do I perceive any plan for the permanent peace and security of the Nestorians, which is not beset with great, if not insurmountable difficulties in the present exceedingly jealous state of the Turkish government, and at this remote point where they have so little power.

The threatened war between Persia, should it take place—as now seems not improbable—would only occasion a truce by withdrawing the army for self-defence. Such a war would be any thing but favorable to our efforts either here or at Oroomiah. But the Lord may overrule it to hasten the drying up of the great river Euphrates that the way of the kings of the East may be prepared. Blessed truth, that **THE LORD REIGNETH.**

In this hour of extremity to the Nestorians, let none who have an interest with the King of kings fail to present the most importunate petitions in their behalf. In our own deep trials for that people, let us have the great consolation that we have been instrumental, in some measure, of awakening an interest and a spirit of prayer for them

In a letter, dated July 28th, Doct. Grant considers the complete subjugation of the Nestorians as inevitable. "The work of destruction is still going forward, and I have no hope of its ceasing till this brave people are finally crushed, and their independence is gone. What will be the end of these things no one can tell."

## Miscellaneous.

### REVIVAL AMONG THE JEWS AT PESTH.

Mr. King, of Athens, having recently had occasion to travel for the benefit of his health, visited the capital of Hungary, which is composed of Pesth, on one side of the Danube, and Buda, on the other. These two places are connected by a bridge, and contain about 120,000 inhabitants; nearly 100,000 of whom are in Pesth. On arriving at this place, about the middle of May, Mr. King found himself in the midst of an interesting revival among the Jews. Believing that some account of this remarkable work of grace would be gratifying to Christians in this country, he has sent a communication, from which several extracts will be made.

In this corner of the earth, which has for ages been full of darkness, mine eyes have seen and my ears have heard wonderful things—things which have filled my soul with joy, and which have caused joy, I doubt not, among the saints and angels in heaven. The Sun of Righteousness is beginning even here to shine as through a dark cloud, and its precious rays have fallen on some of the lost sheep of the house of Israel; yea, several of these lost sheep have, within a few months, been gathered into the fold of Christ. I have seen them and conversed with them; I have visited several of them at their houses, and prayed with them; and such simplicity, such God-like sincerity, such prayerfulness, such love to the Savior, such devotedness to his cause, I have seldom seen, except in what are usually called revivals of religion in my own native land.

One striking characteristic, among most of those I have seen, is a great desire for the conversion of their brethren. They sometimes spend almost the whole night in prayer. Two gentlemen are here from Edinburgh, sent out by the Church of Scotland, Messrs. Smith and Wingate, who are, by the grace of God, doing a great work among the Jews. They are laboring, as all missionaries and ministers, in my opinion, ought to labor. They devote themselves to the "ministry of the word of God and to prayer." The whole work seems to be carried on by prayer. And there is among them a spirit of union, a spirit of love, a spirit of humility, a feeling of entire dependence on God for success in this glorious work. And there are many in Edinburgh and Glasgow and other parts of Scotland, who regularly unite in prayer every week, for the lost sheep of the house of Israel. Here is the secret of their success. They look to God. He does the work—and they give him all the glory.

Messrs. Smith and Wingate are assisted by Mr. Neuhaus, a converted Jew, who appears to be devoted to his work. As the missionaries are not allowed to organize a Presbyte-

rian church at Pesth, they consider themselves, and are considered by others, as belonging to the Reformed Church of the Helvetic Confession, which, with that of Augsburg, are the only confessions which are tolerated. Most of the converts, therefore, are baptized by the minister of the Reformed Church.

Some of those who have been baptized, are young men of intelligence. Several are members of the university in this place, and have nearly finished their studies; others have already received their diplomas. All of them seem to have received the true spirit of missions, and are laboring, more or less, for the conversion of their brethren. Some of them belong to the most influential Jewish families in Pesth.

Among the recent converts is a Mr. Saphir, who is regarded by the missionaries as "a most valuable man." He is one of the most learned Jews in Hungary, and projected the principal Jewish school in that country. Another, previous to his conversion, had translated the Pentateuch into the Hungarian language, and published it with the original Hebrew and notes. A Mr. Zerkowitz has lately been baptized; he intends to devote himself to the work of missions. Mr. King was present at his baptism. "It was to me," he says, "a most interesting and solemn season."

The greater part of the night previous to his baptism was spent by Mr. Zerkowitz and the other young men, converted Jews, in prayer. Some of them, I was told, previous to their baptism, spent the whole night in prayer; and the effect of prayer seemed manifest in their conversation and deportment.

The evening of this interesting day I spent at Dr. Wohl's with several other persons. Out of seventeen or eighteen who were present, eleven, I believe, were converted Jews, of whom Mr. Zerkowitz was one. After we sat down to the table, he took his stand—at the request of the other young converts, as I suppose—at one end of the table, read from the Bible two or three verses of the eleventh chapter of Romans, and made quite an interesting address, and offered a prayer. During his address he turned to the missionaries, and thanked them "a thousand times" for having come to speak to him of Christ, and to be the means of opening his eyes which were before blind. After the address and prayer, we had coffee and various kinds of cake, and all seemed to partake of this repast with joy and singleness of heart. All seemed to be of one mind—all loving the Savior. One of them remarked, "We ought all to live in one house." I replied, "In our Father's house are many mansions, and we shall, by and by, all assemble there." He said, he wished it now. I re-



plied, "We must now labor in his vineyard, and, by and by, we shall go to our house—our home." On being requested to expound a portion of Scripture, or make some remarks, I selected Acts 2: 14—47. Mr. S. read it in German, and I made some remarks in English, which he interpreted into German. We remained until near midnight, feeling as if we could hardly separate.

At the close of his account of this day, Mr. King remarks, "This has been to me a great day—a day of glory—a day of joy."

Having spoken of the converted Jews at Pesth, I must now say something of those who may be termed inquirers, and who are more or less under christian instruction. Among these is a Rabbinical student, named Davidson, whom I saw. He is perhaps twenty-six years old, and a native of Poland, from which country he came, a distance of about 400 miles, expressly to learn about Christianity. In the place he came from, it is death for any Jew to give up his religion. When he arrived at Presburgh, he was told that a Mr. Hirsh, an old cabalistic Jew, on his arrival at Pesth, would tell him where to find the missionaries, whom he wished to see. On arriving at Pesth he met this very man in the street, (the first man, I think they told me, that he met,) going to a meeting of the converted Jews, who took him along with him. He is now examining the subject of Christianity with the missionaries.

There is another named Freireich, a young Rabbinical student, who comes occasionally to hear religious instruction. Some time since the Jews went to him, and begged him to write a book against Christianity, and offered to print it; and he actually began, and wrote the heads of the work. About the time that I arrived at Pesth, he resolved to study the New Testament with prayer; and when he got to the end of the sermon on the mount, he came to a christian Jew, lately converted, and declared to him, that he believed the New Testament to be the word of God. He now attends church regularly. The Sunday that I preached he was present, and I was told that during the sermon he was seen to weep. Six or eight other Jews are under instruction, and study the New Testament. Among them is the old cabalistic Jew, Mr. Hirsh, who in fact, if I mistake not, already professes to believe in Christianity, but who does not give all that evidence of a change of heart which the brethren could wish. Besides the above, there are some fifteen or twenty others, who are also waiting, more or less, on the means of grace. I do not know exactly the number of the Jews here; but I am told that there are several synagogues, and of course the number must be considerable.

One of the missionaries at Pesth, writing to a friend in Scotland, July 15th, says: "Not much more than a week ago, there came another young man from Cracow; and now our hearts are filled with joy, for we have been permitted to share in that joy which is in heaven before the angels of God over a sinner repenting."

Another of the missionaries writes as follows: "You know I was privileged to behold some of the effects of God's presence in Kilsyth; but the work here in the individuals who are the subjects of it is even more wonderful."

The readers of the Herald will doubtless be glad to receive some additional information respecting this mission, particularly concerning the revival now in progress. The subjoined extract from the communication of Mr. King presents a brief history of the efforts which have been made for the Jews in Pesth. It will be gratifying to American Christians to learn, that one of our own missionaries appears to have had an important agency in the delightful work now going forward in that city. The annual report of the missionaries at Constantinople says: "The revival of religion in Pesth seems to have commenced, under God, with the labors of Mr. Schaufler."

Dr. Keith, who is known throughout Europe and America by his writings on the Prophecies, and Dr. Black, Professor at Aberdeen, with two others, were sent out some years since, as you know, by the Church of Scotland to Palestine, to make some researches with regard to the state of the Jews. These two gentlemen arrived in Pesth in 1839, on their way back to Scotland. Here Dr. Keith was taken ill, and he was obliged to remain several months. While here his mind was much exercised with regard to the Jews in Hungary, and he spent much time, as I have been told, in prayer for them. On his return to Scotland he proposed the establishment of a mission at Pesth, and in consequence of this, Dr. Duncan, who had previously devoted himself to the Jews, was selected for this station, and sent out with his family, accompanied by Messrs. Smith and Allen, in the summer of 1841. After meeting with some difficulties, he succeeded in establishing a service for a few English people, who were providentially residing in that city. At first very few persons attended. But the congregation gradually increased, till finally it amounted to forty or fifty. It was soon known to the Jewish community that Dr. Duncan was a good Hebrew and Arabic scholar, and this induced some of the more learned of that community to visit him. For a considerable time, not much fruit appeared; but he and his associates labored as they had opportunity, and gradually their influence increased, and the Jews began to speak of the manner in which Dr. Duncan's household was conducted, as being according to the word of God, and in many respects different from all around him. Several of the Jews who knew English, began to attend his English service. Among the English who attended this service, was a Mr. Rawlins, a lawyer, who with his family, was visited with the powerful influences of the Holy Spirit. He and two of his sons will probably devote themselves to the ministry of the word of God. When I was at Pesth, Dr. Duncan and his family were in Italy, and Mr. and Mrs. Allen in Constantinople. Mr. Smith is still there, and with him is associated Mr. Wingate, as I

have before mentioned. Both were sent out by the General Assembly of the Church of Scotland, in which there has been of late a great interest excited in favor of the Jews. In that church £7,000 or £8,000 were collected, last year, for missions to the Jews. In Edinburgh is a society, composed of ladies, and another in Glasgow, for the purpose of sending the gospel to Jewish females by means of schools and otherwise. In the direction of the society at Glasgow are the wives of thirty-six ministers of the gospel. These pious females meet every Wednesday, from twelve to two, P. M., for prayer, special prayer, for the lost sheep of the house of Israel. These meetings are conducted by ministers or elders. There are similar meetings of females in other parts of Scotland. There is also a meeting for prayer, every Thursday evening at seven o'clock, held by turns in different churches in Glasgow, the object of which is to pray particularly for the Jews.

Mr. King left Pesth on the 27th of May. Several of the Jewish converts repaired to his

lodgings; and, after reading the twentieth chapter of Acts, the little company commended their departing friend to their common Lord in prayer. They then "accompanied him to the ship."

There were, as I should judge, twelve or fifteen in all—most of them Jewish converts—who, as the boat moved off, stood on the shore and waved their hats and pointed towards heaven as the place of our meeting. My heart was much affected and as I moved off towards Vienna, I stood looking at my friends, looking at the palace, looking at Pesth, lifting up my heart in prayer for the dear people I was leaving, till the Palestine Island hid all from my view. In thinking of that city I am affected even to tears; nor do I cease, night and day, to remember it in my prayers; and I would beg for it an interest in the fervent supplications of my beloved brethren and sisters in the United States, as well as for all that region, over which hangs a thick, dark—and, to human appearance, almost impenetrable cloud.

## American Board of Commissioners for Foreign Missions.

### Home Proceedings.

#### VISIT TO THE MEDITERRANEAN MISSIONS.

Dr. Anderson embarked from Boston for Smyrna in the barque Stamboul, on the 11th of October. He goes by the appointment of the Prudential Committee to confer with the missionaries in Greece, Turkey, and Syria. This visit is earnestly desired by them, and has been contemplated for several months. It has been rendered necessary by the increasingly varied and complicated relations of the missionary work in that part of the world.

Dr. Hawes of Hartford, Connecticut, accompanies Dr. Anderson; and although he does not go in any official capacity, it is hoped that his visit to the different stations will not be without beneficial results to the missions and to the churches which sustain them.

#### EMBARKATION OF MISSIONARIES.

Rev. Henry J. Van Lennep and Mrs. Van Lennep also embarked on the same day and in the same vessel for Smyrna, where Mr. Van Lennep has already labored several years.

#### FINANCES OF THE BOARD.

THE contributions for August, 1843, amounted to \$12,934 35; for September, they were only \$9,831 94. This is considerably less than they have averaged during the corresponding months of the last six years.

### Recent Intelligence.

**WEST AFRICA.**—Mr. Griswold, under date of June 24th, says that the French have begun to erect buildings on the ground purchased from Gua Ben, as mentioned in the October Herald, within about two miles of the mission premises. "The commodore has already expressed a purpose of sending for missionaries in a few months."

Mr. and Mrs. Wilson arrived at the Gaboon river on the 10th of July. Her health has been much improved by her visit to the United States. They were accompanied by several of their teachers and pupils from the Grebo country. Capt. Lawlin very generously gave them a gratuitous passage from Cape Palmas to the Gaboon.

Mr. Wilson writes, July 15th—

Mr. Walker will probably commence a new station at King George's town, twenty-five or thirty miles up the river, in the course of a week or two. We expect to open two or three new schools in a short time. But we must have more men and money, or our contest with the papists will be very unequal. They will doubtless be here before long.

**CONSTANTINOPLE.**—From the annual report of this station it appears that the intercourse of Mr. Schauffler with the Jews is of a very encouraging character. The chief Rabbies have all given their written approbation of his Hebrew-Spanish version of the Old Testament. Several of these Rabbies call upon him; others address him in friendly let-

ters. One German Jew is receiving instruction preparatory to baptism. The German service on Sunday is attended by from six to twelve Jews. Funds alone are wanting to enable the missionaries to open large schools among the Jews. Eleven families recently applied to Messrs. Schwartz and Schauflier to open the way for their making a profession of the christian faith, though the scheme may not succeed. The change among the Jews is said to be as marked, compared with any thing hitherto reported, as the progress of the work among the Armenians.

The seminary at Bebek, under the care of Mr. Hamlin—who is assisted by Mr. Wood—has twenty-five pupils; a year ago there were nineteen. Their progress in study has been commendable and gratifying. A course of doctrinal lectures has formed the morning exercise during the year; at two, P. M., there is an exposition of a chapter in the epistles, and in the evening a chapter in the Old Testament is read and explained. The importance of this seminary will be readily inferred from the following remarks of Mr. Hamlin:

During my residence at Bebek, I have given instruction to about forty individuals, of whom nine have been the sons or *protégés* of priests, four the sons of bankers, ten the sons of artisans—jewellers, watch-makers, etc.—eleven the sons of merchants or of persons in mercantile employments.

It is a singular and interesting fact that almost one fourth of the young men who have been or are now connected with us, come directly from under the influence of the clergy. Although we have always considered the ecclesiastical power and influence directly opposed to us, and the great barrier to our access to the people, yet in proportion to its numbers no other class has sent so many students to our seminary. This would seem to indicate a real confidence in our operations, which their ecclesiastical relations would compel them to repress, but their social relations, their desire to promote the welfare of their children, oblige them to make it manifest.

The conclusion of the report is as follows:

In no previous year has evangelical truth been brought before the minds of the Armenians with more success. The whole city has been filled with rumors of the new doctrines, and they have formed the topics of discussion in all assemblies. The boldness and zeal of the converts in preaching the truth is remarkable. The clergy have begun extensively to preach more evangelical sermons, and the alterations in various churches indicate that some superstitious observances are going into disuse. The weapons devised by our enemies do not seem to prosper.

SYRIA.—Mr. Thomson, writing from Abeih, Mount Lebanon, August 6th, says, "The peo-

le are very friendly. Even Maronite priests frequent my house to an extent I have never before known. What time I can spare is devoted to common schools; we have many applications from places where we cannot now establish schools."

SANDWICH ISLANDS.—Mr. Coan, in a letter dated February 20th, says that seventy-four persons were admitted to the church on the first Sabbath in January. Popery has made no converts at Hilo since the previous accounts.

The following paragraph will convey some idea of the progress which the Sandwich Islanders are making in civilization and improvement.

The general interests of education, morals, and industry, are advancing around us. It is my opinion that there are now twenty, perhaps thirty, individuals in Hilo and Puna, decently and comfortably dressed in foreign fabrics, where there was one ten years ago. Within about a year past, four comfortable framed houses, covered with thatch, have been built by natives at our station, and timber is now preparing for two more.

Doct. Smith, in a letter, dated Koloa, April 6th, says:

Nearly all the children in this district attend school more or less regularly; a large majority of them can read, and a few have made good progress in arithmetic and penmanship—the writing being on slates only. I think you would smile to enter some of these schools. In many cases you would see a house without doors, windows, desks, or seats, the teacher barefooted, the children seated in rows upon a mat—some of them half naked. But you would find the latter cheerful, orderly, attentive, and anxious to learn. Rude as these schools are, they are doubtless an important part of the means to be used in civilizing and enlightening this people.

The exercises of the sanctuary on the Sabbath have been sustained chiefly by a native—a graduate, I believe, of the high school, and an elder in the church. He conducts the services with propriety, and is a useful man.

Doct. Smith, it will be remembered, lately joined this mission. He arrived at Oahu, Sept. 22d, 1842.

Mr. Cooke, writing from Honolulu, April 8th, represents the school for young chiefs, under his care, as in a very flourishing condition. The parents are perfectly satisfied with the management of those who have charge of it; they never find fault, nor do they interfere with the regulations adopted for its instruction and government. In respect to the support of the school Mr. Cooke writes as follows:

It has been sustained during the past year entirely by the government. Besides granting our salary of \$540, the king and chiefs, at their assembly last April, appropriated \$500 in money for incidental expenses, and allowed

the same amount in vegetables and such other things as they could furnish without paying money. These appropriations have been faithfully fulfilled.

Mr. Armstrong writes from Honolulu, April 13th, that the political troubles at the Islands have had an unhappy influence upon Christians. "Meetings are not so well attended, good works languish, and there have been a few cases of out-breaking sin in the churches."

ABENAKUIS—Mr. Osunkhirhine, writing from St. Francis, Sept. 19th, says that the religious interest at that station still continues. One individual has been admitted to the church since his last communication.

### Donations,

#### RECEIVED IN SEPTEMBER.

##### Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.  
(Of which fr. a fem. mem. of 3d Ref.  
Dutch chh. Philadelphia, 100:) 300 00

Addison co. Vt. Aux. So. A. Wilcox, Tr.  
Bridport, Cong. so. 4 50  
Middlebury, Mon. con. 18,25;  
indiv. 4,75; 23 00  
Weybridge, Cong. so. 31 75—59 25

Auburn and vic. N. Y., H. Iverson, Jr., Agent,  
Auburn, 2d presb. chh. 47 00  
Homer, 1st cong. so. special effort, 82 00  
Marcellus, Presb. chh. 26 00—155 00

Barnstable co. Ms. Aux. So. W. Crocker, Tr.  
East Falmouth, B. Hatch, 3 50

Berkshire co. Ms. Aux. So. T. Green, Tr.  
Becket, 20 45  
Sheffield, Gent. 110,38; la. 58; 168 38  
West Stockbridge Centre, 11 00  
Williamstown, Mon. con. in  
Williams Coll. 10 00—209 63

Boston and vic. Ms. S. A. Danforth, Agent,  
(Of which fr. Old South sab. sch. for  
Thomas Vose, Ceylon, 20; M. B. H. 5;) 87 70

Brookfield Asso. Ms. A. Newell, Tr.  
Barre, S. S. Gates, 4 00

Buffalo and vic. N. Y., J. Crocker, Agent,  
Buffalo, 1st presb. chh. mon. con. 50,36;  
JABEZ GOODSELL, which const. him an  
Hon. Mem. 100; N. H. G. 10; Mrs. M. P.  
W. 12; 172 36

Charleston and vic. S. C. Aux. So. R. L.  
Stewart, Tr. 50 00

Charleston, J. Adger,  
Chautauque co. N. Y. Aux. So. I. H. Taylor, Tr.  
Carroll, Cong. chh. 5 79  
Fredonia, Presb. chh. 17 39

Jamestown, 1st presb. chh. mon.  
con. 14 21  
Westfield, Fem. miss. so. 3 00—40 39

Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.  
Alstead, 1st chh. mon. con. and  
coll. 24 00  
Fitzwilliam, Juv. miss. so. 3 36—27 36

Cumberland co. Me. Aux. So. D. Evans, Tr.  
Freeport, Cong. chh. and so.  
gent. and la. 66,86; mon. con.  
20,83; 87 69

Harrison, Mr. and Mrs. P.  
Eastman, 6 00

Poland, Cong. chh. 8,69; Me-  
chanic Fall, Chh. 4,80; 13 49

Portland, 2d par. sab. sch. miss.  
sso. for Mr. Hamlin's sch.  
Constantinople, 23 00—130 18

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.  
Amesbury Mills, Mon. con. 50 00

Essex co. South, Ms. Aux. So. C. M.  
Richardson, Tr. 9 00

Lynn, Mr. Cook's so. 9 00  
Salem, South so. mon. con. 4,69;  
Crombie-st. do. 9,72; 14 41—23 41

Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.  
Bethel, Cong. chh. mon. con. 21 58

Fairfield co. West, Ct. Aux. So. C. Marvin, Tr.  
Southport, Cong. chh. mon. con. 4 00

Franklin co. Vt. Aux. So. C. F. Safford, Tr.  
Bakersfield, La. benev. asso. 3 00

Franklin co. Ms. Aux. So. L. Stone, Tr.  
Conway, Cong. chh. mon. con. 25 00

Geneva and vic. N. Y., C. A. Cook, Agent,  
Bellona, Presb. chh. 20 00

Burdett, do. 8 00  
Fayette, 1st presb. chh. 6 72  
Rushville, Cong. chh. 19 07

Syracuse, do. 27 46—31 25

Grafton co. N. H. Aux. So. W. Green, Tr.  
Lyme, Cong. chh. and so. 150 00

Hampden co. Ms. Aux. So. C. Merriam, Tr.  
Blandford, A. Pease, to const. ELI PEASE  
an Hon. Mem. 100 00

Hampshire co. Ms. Aux. So. J. D. Whitney, Tr.  
Amherst, Miss R. B. White, 5 00

Easthampton, S. Williston, 132 93  
Plainfield, Indiv. 10 00

South Amherst, Mon. con. 19 00—166 93

Hartford co. Ct. Aux. So. H. A. Perkins, Tr.  
Bloomfield, Coll. which and  
prev. dona. const. Rev. W.  
W. BACKUS an Hon. Mem. 30 00

East Windsor, N. so. coll. 3 50  
Enfield, Gent. 71,27; mon. con.  
4,41; 75 68

Hartford, N. so. coll. 599; 1st so.  
mon. con. 15; 614 00

Rocky Hill, Coll. 61 00  
Suffield, 1st so. mon. con. 10 00

West Hartford, Mon. con. 14,23;  
coll. 1,25; A. P. Talcott, for  
John Talcott, Ceylon, 20; 35 49—829 66

Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.  
Glastenbury, Eastbury, Mon. con. 10 00

Middletown, 1st so. a friend,  
Southington, Gent. and la. (of  
which fr. T. Higgins, to const.  
Miss LAURA A. HIGGINS an  
Hon. Mem. 100;) 434 33—544 33

Kennebec co. Me. Confer. of chhs. B. Nason, Tr.  
Augusta, Mon. con. 46 00

Lincoln co. Me. Aux. So. Rev. E. Seabury, Tr.  
Bath, N. cong. so. mon. con. 30; 3d chh.  
do. 22,07; 58 07

Litchfield co. Ct. Aux. So. C. L.  
Webb, Tr. 59 80

New Preston, Extra effort, 40 20—100 00

Middlesex South, Ms. Conf. of chhs.  
O. Hoyt, Tr. 15 00

Holliston, Mon. con. 5 00—20 00

Sherburne, H. Barber, 15 00

Monroe co. and vic. N. Y. E. Ely, Agent.  
Adams Basin, Presb. chh. 7 00

Batavia, Presb. chh. 67; fem.  
miss. so. 14; 81 00

Livonia, Fem. mite so. 10 00  
North Bergen, Presb. chh. 14 68

Rochester, 1st presb. chh. 167,62;  
Brick do. 40; sab. sch. of do.  
for Samuel Waters Lee and  
Lucy Ann Dicoit, Ceylon, 25;  
Mrs. Ray, 10; Mrs. D. F. 50c. 243 12

Wilson, Presb. chh. 11,66; sab.  
sch. 8,06; fem. miss. so. which  
and prev. dona. const. Rev.  
GEORGE W. LANE an Hon.  
Mem. 19,12; 39 83

Yates, Presb. so. la. 3 00—397 63

New Haven City, Ct. Aux. So. A. H.  
Malthy, Agent,  
Fairhaven, Cong. chh. 25; a  
sailor, 1; 26 00

New Haven, Union meeting  
mon. con. 37,95; 3d chh. do.

8,75; Church-st. chh. and so.	
16; young la. bible class in	
Centre chh. for Herrick sch.	
Ceylon, 30;	92 70
Westville, Chh. and so.	14 34—133 04
New Haven co. Ct. Western Conso.	
A. Townsend, Jr., Tr.	
Waterbury, Sab. sch. for H. N.	
Day, Ceylon,	20 00
Wolcott, Mrs. T. Bailey,	5 50—25 50
New London and vic. Ct. Aux. So.	C. Chew, Tr.
East Lyme, Sab. sch. for Nesto-	
rian miss. to pub. the bible,	8 37
New London, 1st cong. chh.	53 00
Stonington, 2d cong. chh.	45 00—106 37
New York City and Brooklyn, Aux. So.	
J. W. Tracy, Tr.	
(Of which fr. Mrs. Ritter, for <i>Delia M.</i>	
<i>Ritter</i> , Ceylon, 25; a lady, for <i>Helen M.</i>	
<i>White</i> , W. Africa, 5;)	234 56
Norfolk co. Ms. Aux. So. Rev. S. Harding, Tr.	
Dorchester, Village chh. 102,64;	
unknown, 5;	107 64
Roxbury, Elliot chh. mon. con.	20 83
Stoughton, La.	15 00
Walpole, Chil. of mater. asso.	
for hea. chil. in India,	7 00—150 47
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.	
Wareham, Gent. 13,72; la. 20,79; mon.	
con. 24,13;	53 64
Onida co. N. Y. Aux. So. A. Thomas, Agent,	
Clinton, Cong. chh.	60 00
Florence, do. mon. con.	12 75
New Hartford, A lady,	50 00
Plainfield, Cong. chh. and so.	7 00
Richland,	13 23
Volley, do.	5 17
Waterville, 1st presb. chh. la.	
benev. so.	25 00—178 20
Palestine Miss. So. Ms. E. Alden, Tr.	
Braintree, 1st par. la.	51 58
North Bridgewater, A friend,	5 00—56 58
Penobscot co. Me. Aux. So. E. F. Duren, Tr.	
Foxcroft and Dover, Cong. chh.	
mon. con.	6 62
Hampden, Mrs. B. Tappan, Jr.	10 00
Orono, Cong. chh. mon. con.	9 03
Orrington, Cong. chh.	1 05—26 75
Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.	
Plymouth, 2d cong. chh.	15 00
Rockingham co. N. H. Conf. of chhs.	
S. H. Piper, Tr.	
Derry, Presb. chh. sub. 40; mon.	
con. 25;	65 00
New Market, Chh.	17 00—82 00
Rutland co. Vt. Aux. So. W. Page, Tr.	
Castleton, ZIMRI HOWE, which	
const. him an Hon. Mem.	100 00
East Poultney, Cong. chh. and so.	66 31
Orwell, do.	44 00
West Rutland, Cong. chh. 10;	
sab. sch. for Siam miss. 25;	35 00—245 31
Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
Ossipee,	19 13
Tamworth,	30 68—49 56
Sullivan co. N. H. Aux. So. N. Whitteley, Tr.	
West Plainfield, Cong. chh. mon. con.	10 00
Taunton and vic. Ms. Aux. So.	
Mansfield, Mon. con.	10 00
Norton, Wheaton fem. sem.	43 00—58 00
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
North Coventry, La.	28 16
South Coventry, E. M.	10 00
Tolland, Mon. con.	4 77—42 93
Valley of the Mississippi, Aux. So. G. L.	
Weed, Tr.	515 29
Western Reserve, O. Aux. So. Rev. H.	
Coe, Agent,	
Brecksville, A. Adams, to const. Rev.	
NEWTON BARRETT an Hon. Mem. 50;	
Williamsfield, C. Brooks, 6; R. C. 1;	
Wayne, S. Jones, 5; E. Parker, 4; C.	
S. 1; Johnson, O. S. Ella, 3; Vernon	
J. Thompson, 1; Kinsman, J. Christy, 6;	76 00
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.	
Pulney, Isaac Grout,	10 00
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
Mansfield, Mon. con.	1 50

Windsor co. Vt. Aux. So. J. Francis and	
E. C. Tracy, Trs.	
Hartford, Freegrace Leavitt, dec'd,	
which and prev. dona. const.	
Mrs. MINERVA LEAVITT of Ver-	
genues, an Hon. Mem.	50 00
Quechee, Cong. chh. and so. 2,29;	
juv. so. for schs. in India, 1,05;	3 34
Royalton, Cong. chh. and so.	35 00
Weathersfield, E. par. Miss H. B.	
J. and her sab. sch. class, 5,08;	
cong. chh. and so. 6,25;	11 33—99 67
Total from the above sources,	\$6,066 10

## VARIOUS COLLECTIONS AND DONATIONS.

A mem. of the Scotch Free chh. 10; a	
friend, 4,84; do. 3;	17 84
Albany, N. Y. 4th presb. chh.	70 63
Allegan, Mich. 1st presb. chh. and cong.	15 00
Alleghany, N. Y., W. and E. Hall, 10; S.	
W. H. 3; C. E. H. 2;	15 00
Asheville, N. C., J. Dickson, for a schol. in	
Dindigul,	5 00
Ashford, N. Y. La. for Oregon miss.	5 00
Athens, Pa. Presb. chh. mon. con.	20 00
Augusta, N. Y., J. I. Knox, to const. Rev.	
WILLIAM E. KNOX an Hon. Mem.	100 00
Avon, N. Y. Free cong. chh.	2 50
Baltimore, Md. 5th presb. chh. mon. con.	98 00
Barre, N. Y. Cong. chh.	25 50
Bedford N. Y., J. C. Howe,	1 00
Beloit, W. T. Cong. chh. mon. con. 49,35;	
Mrs. S. M. Clary, for ed. of chil. in Per-	
sia, 25;	74 35
Bethel, N. Y. Sab. sch. for W. H. Lamport,	
Ceylon,	5 20
Bloomfield, N. J. Presb. chh. 223,25; mon.	
con. 20,40;	243 65
Bristol Centre, N. Y. Mrs. P. Whitmarsh,	3 00
Bryan co. Ga. Presb. cong. a friend, to	
const. THOMAS CLAY ARNOLD an Hon.	
Mem.	100 00
Buffalo Grove, Ill. Cong. chh.	7 00
Camden, Me. Mon. con. 28; E. S. 50c.	26 50
Camden, N. Y., A friend,	100 00
Canadaigua, N. Y. Mon. con. 35; fem.	
miss. so. 115; which and prev. dona.	
const. Miss HANNAH UPHAM and Miss	
SOPHIA SHEPARD, Hon. Mem.	150 00
Candler, N. Y. Coll. 20,50; sab. sch. 3,50;	
A. Hart, 10;	34 00
Castile, N. Y.	4 13
Castleton, N. Y. Mrs. H. Tallman,	10 00
Cattaraugus, N. Y. Miss chh.	5 94
Charlestown, Ms. J. Montgomery,	20 00
Chelsea, Ms. Winnissimmet chh. and so.	
mon. con.	23 74
Cherry Tree, Pa. Chh.	6 00
Chicago, Ill. 1st presb. chh. 59,12; 2d do.	
mon. con. 61,33; less dis. 61c.	119 84
Clarkson, N. Y. Cong. chh.	63 36
Cleveland, O. Mrs. L. Day,	10 00
Cortland Village, N. Y. 1st presb. chh. coll.	
41,88; mon. con. 27,50; young people's	
miss. so. 27,50; juv. miss. so. 3,12; (of	
which to const. Rev. E. B. FANCHER,	
of McGrawville, an Hon. Mem. 50;)	100 00
Dansville, N. Y. Presb. chh. 14; fem. miss.	
so. 16;	30 00
Doaksville, Choc. na. Mon. con.	5 31
Durham, N. Y., A. Pratt,	3 00
East Cambridge, Ms. Evan. so. mon. con.	8 32
East Dupage, Ill. Cong. chh. 4,63; less dis. 5c.	4 63
East Machias, Me. Mon. con.	5 00
East Pharsalia, N. Y., L. Caruth,	50
Elbridge, N. Y. Cong. chh.	26 00
Ellsworth, O., L. Lord,	15 00
Fort Plain, N. Y., S. B.	10 00
Fort Ticonderoga, Choc. na. Mon. con.	19 56
Franklinville, N. Y. Presb. chh.	19 40
Gainsville, N. Y.	19 25
Geneseo, N. Y. Ladies,	1 50
Georgetown, N. Y. Cong. chh.	2 00
Gettysburg, Pa. Union sab. sch.	10 00
Gilbertsville, N. Y. Mrs. J. T. Gilbert,	25 00

<i>Hannibal</i> , N. Y. Chh. 2,04; A. W. 5;	7 04
<i>Hudson</i> , N. Y. 1st presb. chh. sab. sch. for the Waterbury sch. Ceylon,	22 88
<i>Huron</i> , N. Y.	22 45
<i>Ithaca</i> , N. Y. 1st presb. chh. la. miss. so.	55 00
<i>Jamaica</i> , N. Y. Presb. chh. 45,78; mon. con. 10,66;	56 44
<i>Kingsboro'</i> , N. Y. Dr. Yale's so.	16 69
<i>Lancaster</i> , Pa. A lady,	4 00
<i>Lexington</i> , Va. Rev. G. D. Armstrong, 20; a friend, 5;	25 00
<i>Little Valley</i> , N. Y. Mon. con.	1 50
<i>Livonia</i> , N. Y. Rev. L. B. 2; Mrs. S. F. 10;	12 00
<i>Lockport</i> , N. Y. 1st presb. chh. to const. Rev. WILLIAM C. WISNER an Hon. Mem.	85 00
<i>Lodi</i> , N. Y. Presb. chh.	7 00
<i>Mankius</i> , N. Y. Coll. 80; mon. con. 12,56; AZARIAH SMITH, which and prev. dona. const. him and Mrs. ZILPAH SMITH Hon. Mem. 185; CHARLES SMITH, which and prev. dona. const. him an Hon. Mem. 90;	367 56
<i>Marietta</i> , O. Miss S. Jaquith,	5 00
<i>Masonville</i> , N. Y. 1st cong. chh.	10 00
<i>Mendham</i> , N. J. Presb. chh. mon. con. 2,06; A. W. 50c.	2 56
<i>Methuen</i> , Ms. Juv. miss. asso. for S. G. Pierce, Ceylon,	20 00
<i>Middlebury</i> , O. Presb. chh.	46 00
<i>Middleport</i> , N. Y. Rev. E. B. Sherwood,	5 00
<i>Montreal</i> , L. C. Amer. presb. chh.	100 00
<i>Montrose</i> , Pa. Presb. chh. 45,33; mon. con. 3,21;	43 54
<i>Mountain Nestorians</i> , Doct. A. Smith, which and prev. dona. const. BENJAMIN SILLIMAN, Jr., of New Haven, Ct., an Hon. Mem.	69 30
<i>Newark</i> , N. J. 2d presb. chh. Miss Ball, for David Ball, Ceylon, 60; 1st presb. chh. 10; Mr. Myers, 5; J. M. 2;	77 00
<i>New Berlin</i> , N. Y. La. asso. av. of jew.	3 25
<i>New Rochelle</i> , N. Y., S. Brewster,	12 00
<i>Newton</i> , Ms. E. par. mon. con.	17 10
<i>Northern Liberties</i> , Pa. 1st presb. chh.	19 35
<i>North Reading</i> , Ms. Mon. con.	10 00
<i>Northumberland</i> , Pa. Presb. chh. 18,25; mon. con. 15,75;	34 00
<i>Northville</i> , N. Y. Cong. chh. mon. con.	9 34
<i>Nunda</i> , N. Y. Presb. chh.	10 00
<i>Ontario</i> , N. Y. Cong. chh. mon. con.	5 90
<i>Oriskany Falls</i> , N. Y. Cong. chh. mon. con.	12 00
<i>Orwell</i> , N. Y. Julia Ann Knight, dec'd, 3,50; Mrs. O. K. 50c.	4 00
<i>Perry</i> , N. Y. Mon. con. 27,30; Centre, 27,95;	55 25
<i>Peterboro'</i> , N. Y., N. Huntington,	20 00
<i>Philadelphia</i> , Pa. Clinton-st. presb. chh. Miss M. A. Singer, 50; 5th presb. chh. mon. con. 50;	100 00
<i>Pompey</i> , N. Y. 1st cong. chh. mon. con.	20 00
<i>Portageville</i> , N. Y. An indiv.	1 00
<i>Prattsburgh</i> , N. Y.	25 00
<i>Ravenna</i> , O. Rev. E. E. Atwater,	15 00
<i>Rahway</i> , N. J. Mrs. H. Morris,	2 00
<i>Rensselaerville</i> , N. Y. Fem. miss. so.	15 25
<i>Riga</i> , N. Y.	3 00
<i>Rome</i> , N. Y. 1st cong. chh. mon. con.	8 46
<i>Sheldon</i> , N. Y. Cong. chh. 11,25; two indiv. 4;	15 25
<i>Sinclairville</i> , N. Y. Mrs. Camp,	50
<i>South Reading</i> , Ms. La. miss. asso.	33 25
<i>Swan Creek</i> , O. Mrs. Emory, 1; indiv. 1;	2 00
<i>Syracuse</i> , N. Y. Coll. 76,12; cong. chh. which and prev. dona. const. Rev. THOMAS CASTLETON an Hon. Mem. 11,	97 12
<i>Tchula</i> , Miss. W. H. Johnson,	4 73
<i>Troy</i> , N. J. Fem. benev. so.	23 00
<i>Van Buren</i> , N. Y., H. Warner,	5 00
<i>Viney</i> , N. Y.	1 25
<i>West Bloomfield</i> , N. J. Presb. chh.	116 55
<i>West Brooksville</i> , Me. J. Wasson,	15 00
<i>West Chester</i> , Pa. La. sew. so. to const. Rev. JOHN CROWELL an Hon. Mem. 50; J. Crowell, 20;	70 00
<i>Wentfield</i> , N. Y. Mon. con.	16 00
<i>Wilkesbarre</i> , Pa. Fem. miss. so.	40 00
<i>Williamsport</i> , Pa. Presb. chh.	11 00
<i>Wisconsin</i> , Mrs. Schuyler,	75
<i>York</i> , N. Y. 1st presb. chh.	20 26

\$9,887 27

## LEGACIES.

<i>Hamden</i> , Mt. Carmel, Ct. Mrs. Mary Cooper, by P. Ives, Ex'r,	100 00
<i>Newark</i> , N. J. Mrs. Abby Roff, (prev. rec'd, 400;)	44 67
	\$144 67

Amount of donations and legacies acknowledged in the preceding lists, \$9,831 94. Total from August 1st, to September 30th, \$22,766 29.

## GENERAL PERMANENT FUND.

<i>Lexington</i> , Ms. Mrs. Elizabeth Haskell, by C. Haskell, Adm'r, (int. for Sandw. Isl. mission,)	275 00
<i>West Springfield</i> , Ms. Timothy Allyn, by S. Lathrop, Ex'r, (prev. rec'd, \$2,331,)	250 00
	\$525 00

## DONATIONS IN CLOTHING, &amp;c.

<i>Belchertown</i> , Ms. A box, fr. fem. benev. sew. so. for Pine Ridge, Choc. na.	50 00
<i>Binghamton</i> , N. Y., A barrel, for Sandw. Isl. miss.	
<i>Bloomfield</i> , N. J. Two reams paper, fr. J. C. Baldwin,	6 00
<i>Brimfield</i> , O. Dried fruit,	94
<i>Brooklyn</i> , N. Y., A box, fr. P. Morton, for Mr. Dibble, Sandw. Isl.	
<i>Chatham</i> , O. Clothing, fr. la. benev. so.	2 87
<i>Craftsbury</i> , Vt. A box, for Mr. Johnson, Sandw. Isl.	
<i>Durham</i> , N. Y. A box, fr. la. sew. so.	44 50
<i>Livonia</i> , N. Y. Clothing, fr. fem. mite so.	10 40
<i>Manchester</i> , N. H., A box, fr. fem. miss. so. of cong. so. for Nestorian miss.	43 50
<i>Middlefield Centre</i> , N. Y., A box, fr. la. for Mr. Marsh, Stockbridge miss.	30 00
<i>Mobile</i> , Ala. A box, for Mr. Forbes, Sandw. Isl. miss.; do. for Mr. Bailey, do.	
<i>Morristown</i> , N. J. Two boxes, for Mr. Wood, Constantinople.	
<i>New Bedford</i> , Ms. A box, for Dr. Judd, Sandw. Isl.	
<i>New Haven</i> , Vt. A box, fr. fem. benev. so.	27 23
<i>New Haven</i> , Ct. A box, for Mr. Andrews,	
<i>New York City</i> , Two boxes, for Mr. Hall, Sandw. Isl.; one do. fr. T. Hastings, for Dr. Judd, do.; two do. of books, fr. Am. Tract so. for Mr. Baldwin and Mr. Coan, do.	
<i>Paris</i> , N. Y., A barrel, for Mr. Cope, Ceylon.	
<i>Pepperell</i> , Ms. A box, fr. la. benev. so. for Mr. Grout, S. Africa,	28 00
<i>Plattsburgh</i> , N. Y., A box, for Mr. Lyman, Sandw. Isl.	
<i>Portland</i> , Me. A box, for Mr. Van Lennep, Smyrna.	
<i>Rutland</i> co. Vt. A box of boots, fr. a friend.	
<i>South Braintree</i> , Ms. Two bundles, fr. la. sew. so.	
<i>Twansent</i> , Ms. A box, fr. la. for Mr. Boutwell, Ojibwa miss.	
<i>Washington</i> , Ga. A box, fr. la. of presb. chh. for Mr. Wilson, W. Africa.	
<i>West Covington</i> , Ms. A box, for L. Smith, Sandw. Isl.	
<i>Wilson</i> , N. Y., A box, fr. fem. miss. so.	30 98
<i>Whitehall</i> , N. Y., A bundle, for Mr. Lyman, Sandw. Isl.	
<i>Unknown</i> , A cask, for A. B. Smith, Sandw. Isl.; a box, for Mr. Ball, China; dried apples, for Mr. Dole.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

VOL. XXXIX.

DECEMBER, 1843.

No. 12.

## American Board of Commissioners for Foreign Missions.

### Western Africa.

#### MR. GRISWOLD'S VISIT TO CORISCO ISLAND.

##### *Introductory Remarks—African Treachery.*

THERE are few portions of the world which are so little known as the country upon the Gaboon river. A settlement was formed at this point by the Dutch, about two centuries ago; but as their aims were purely commercial, the business of exploration received but little attention. Much of the information, moreover, which they obtained by their intercourse with the natives, must have long since passed away. Those who have more recently visited the Gaboon, have generally been so intent upon the prosecution of a gainful traffic, particularly in slaves, that they have done little to increase the interest of others in the condition and improvement of the inhabitants.

The attention of the missionaries connected with the new station, has been steadily directed to the supply of this deficiency. The Herald for June, it will be remembered, contained a full and interesting description of the country near the mouth of the Gaboon, prepared by Mr. Wilson, and also of his visit to the upper waters of the same river. It is hoped and expected that further and more definite information will be obtained, at no distant day, respecting the interior of this benighted land.

A communication has been received from

Mr. Griswold, giving an account of a recent excursion to Cape Clara and Corisco Island. A favorable opportunity for making the visit occurred in June last, and he readily availed himself of it, that he might ascertain the character of the population and the encouragement to missionary labor. Although the results of this short tour are less interesting than those obtained by Mr. Wilson during his excursion to the head waters of the Gaboon, the statements of Mr. Griswold will throw considerable light upon the condition, customs, superstitions, etc., of this portion of the African race.

Cape Clara, or Point Clara, is at the mouth of the Gaboon, on the north side; corresponding to it, on the south side of the same river, is Sandy Point. Corisco Island lies rather more than thirty miles from Cape Clara, in a northerly direction.

Among the passengers in the boat which took Mr. Griswold to Point Clara, were two free women, wives of an individual employed by the missionaries. They were going to the Point for agricultural purposes. The husbandry of this portion of Africa is committed to females; the men seldom perform any part of the labor. On his way, Mr. Griswold passed a spot which occasioned the following notice.

About two miles and a half this side of the Cape, we passed the country occupied by the Denga people. They are living in two towns, and are about one hundred and fifty in number. Once they were much more numerous; but

in a single day they became nearly annihilated.

A century ago the people of King Glass resided on the Cape, and indeed it is only a year or two since the last of them removed. They wished to obtain the country of the Denga men, and they resorted to the following mode. They procured a large quantity of rum; of this the Denga people were excessively fond. The latter were invited to the town of the Gaboon people; all were urged to come, and it was supposed that all had come. They were then supplied with intoxicating drinks, till they fell an easy prey to their tempters and destroyers. Having been secured, in a few days men, women, and children were sold and shipped in a slave vessel for another land.

The captors supposed the tribe extinct; but in this they were mistaken. One man and woman had not accepted the invitation. They had remained in town, and having by some means received intelligence of what had befallen their neighbors and friends, they betook themselves to the bush, and for many years were entirely out of the knowledge of the Gaboon people. They remained thus unknown till their descendants had so multiplied that they considered it safe to return. They came and settled on the ground previously occupied by their fathers, and they have never been molested by the people around them. They have very little trade and very little intercourse with other tribes.

#### *Catching Turtles—Walk to Little Corisco.*

On our arrival at the Cape, we found "Old Case" already established there. This person is the head man of a town once located on the Point, but now removed into the immediate vicinity of King Glass's town. Our people immediately began to cut grass and clear the ground for their occupancy.

Their object in coming is to catch turtles; these they take in nets made from the pine-apple. They use the fibres of the leaf which yield a rope or net-work as strong as flax or the best hemp. The net is some fifty or sixty feet in length; its ends are secured by heavy stones by which and by buoys it is kept in its place. The net is set and suffered to remain for days in the water, being constantly under their inspection, for thus only is the turtle taken alive. He would drown in a short time, were

he left in the water. Turtles are caught in this way weighing from one to two hundred pounds. Larger ones are taken, but not in this manner. The largest, whose shells are said to be three or four feet in diameter and ten or twelve in circumference, are found upon the beach; they are intercepted in their return to the water, and killed with muskets.

Mr. Griswold describes the season at which he made this excursion as very favorable to travelling. The sun is almost constantly obscured by clouds, and there is no rain. He found the people at the Cape living in the open air; they slept upon mats placed upon the ground, and covered only by mosquito nets. Mr. Griswold proceeded to Little Corisco on foot. This village is upon the main land, six or seven miles north of the Cape.

Not far distant from the Point, on a beautiful spot, we saw a gregree (devil) house which had been erected, some years since, by "Old Case," when residing in the vicinity. This man has now divested himself of his gods of wood and horn and paint and palm-oil. Some he has thrown into the sea, and some he has given away.

Still farther along, I noticed what appeared to have been the site of a town, and on inquiry learned that it had been such; but it had been broken up by the Yange people. Some men belonging to Ebwe had stolen two women from Yange. The Yange people demanded the return of one, saying that the other might remain. To this the captors would not listen, and expressed a determination to retain both. The Yange people, greatly exasperated, attacked Ebwe and burned it, after having killed a considerable number of the inhabitants. The survivors fled and built another town, a mile or two nearer Little Corisco, in a situation very wild and difficult of access. To visit this town, I turned aside from the direct path. The inhabitants had never seen any one with a white skin. The children screamed and ran, through fear, and though many of the people appeared like Bushmen, others, who had been among the Gaboon people, showed some marks of civilization, and apparently were glad to see me.

After leaving this village, Mr. Griswold met an old woman with an immense load of fish, which she had brought twenty-five miles upon her back, fording creeks, climbing rocks, etc. She was intending to carry it to "Old Case,"



fifteen or twenty miles further, and beg of him in return a little tobacco or cloth, or both.

After a walk of about two hours we reached Little Corisco. The people seemed glad to see me, and treated me with the greatest kindness. They filled the house, stood around the door, and all listened attentively while I explained to them the doctrines of the Bible, our objects, etc. This was all new to them; and at the close they remarked that many must have already been lost, but others need not perish, as they might know the right way and what they must do to secure the favor of God.

### *Superstition—Slave Trade—Dwellings.*

While at this place, Mr. Griswold's attention was particularly directed to the popular belief respecting witchcraft.

I had a fine night's rest, and early in the morning was awaked by the cries of women near me in another house. I asked the occasion, and ascertained that it was on account of a death which occurred on the day or night preceding. An old man too, the father of the deceased, was giving expression to his sorrow in loud laments. The son died suddenly, and the supposition was, almost of course, that some one had poisoned or bewitched him. They apprehended his own brother, and charged him with the crime. He acknowledged it, was immediately bound, and on the day of my arrival he had been taken out to sea, when a stone was tied to his neck—his hands and feet having been secured—and himself thrown overboard. I asked why he killed his brother. Some ascribed it to envy, some to avarice, some to lust. Whether he was guilty or innocent is quite uncertain. That he declared himself the perpetrator of the deed is no proof.

A few years since a girl belonging to this place declared that she had, by witchcraft, inserted a large fish-bone deep into a boy's arm, he being insensible of it at the time. At length it found its way to the surface, giving much trouble and causing much suffering. Every body believed her. The idea of witchcraft is deeply rooted in the minds of all about us. Events of every kind are ascribed to this cause.

The aged father was uttering loud lamentations, and with apparent sincerity exclaiming, "I cannot stay here; my children are dead, my sons are dead, I cannot stay here; I must go, I

must go, far away must I go." He will probably remove to Corisco Island.

Cape Lopez, mentioned in the following paragraph, lies about seventy-five miles south of the Gaboon river.

Here we found two men from Cape Lopez employed in purchasing slaves. These are obtained every where upon the coast in this vicinity; and as there is no slave-factory here, they are taken to Cape Lopez, or to King William's town, on the other side of the river Gaboon.

The dwellings of the people were generally very good, full as good as those on the Gaboon river—built in the same style and of the same materials. We saw other proofs of considerable progress toward civilization. The Corisco people do not dress as well as the inhabitants on the Gaboon; not having so much trade, they have not the means so abundantly.

The population of Little Corisco seemed to be about fifteen hundred, living in fourteen towns.

### *Corisco Island—Traffic in Redwood.*

Mr. Griswold's travelling companion refused to proceed to Corisco Island. A fellow-townsmen of his formerly married a woman from this island, who had recently deceased. In all such cases, the husband is expected to pay something to her friends. As this had not been done, the Corisco people might detain any person belonging to the same village, till the demand should be adjusted. The same custom, however, which authorizes this summary mode of collecting debts, allows the widower, on satisfying the claim, to demand another wife. Mr. Griswold was accompanied by a Corisco man.

About eight o'clock in the morning we set out; after about four hours sail we reached the island, distant some twenty-five miles. Our boat was about three feet wide and fifteen feet long; it was made to carry such an amount of sail, and such a weight of ballast, to prevent her capsizing, that while she inclined so as to dip water on the leeward side, the sea was breaking in upon the other. I felt that I had some cause for alarm, as a sudden gust of wind might upset us; but I did not then know the full extent of the danger. I have since learned that these Corisco men frequently capsize their boats while out at sea. In such cases, they are of

course soon relieved of their ballast; they cut away their strings, pull out their masts, and their boat is soon right side up. One of them then gets into it and bails out the water, while the others are paddling about, picking up their oars, sails, spars, and scattered cargo.

Mr. Griswold was disappointed in finding that the head chief of the island, together with most of the leading men, was absent for purposes of trade. A vessel had arrived a few days before to procure redwood.

To obtain this the people, as usual, took their boats and proceeded, in full force, to the river Dager, whither the vessel accompanied them. On this river it grows in the greatest abundance, and the Corisco people are subject to no expense, other than the labor of cutting it and carrying it to the ship, where they receive from five to ten dollars per hundred billets, varying according to the character of the captain, and the kind of articles they receive.

I passed through six or eight villages before I arrived at the place where it was proposed to entertain me. These towns were small, about the size of those at Little Corisco, and built in the same style. The news of my arrival soon spread to the neighboring towns, and those of the people who remained, came to see me. In the afternoon, I walked about for the purpose of seeing the people, or rather the towns and houses in which the people live.

Corisco Island is about ten miles in circumference; on it there are some twenty-four villages, with an average population of one hundred each. Mr. Griswold found some very good houses; one of the best houses which he has seen in Africa, entirely of native construction, belonged to the head man of one of the villages. Their advancement in civilization is owing to their intercourse with merchant vessels—also with the Gaboon people. Some of them speak very good African English.

#### *Burning of a Slave Factory—Spanish Purchase.*

I passed the ground on which a slave-factory was standing some two or three years since, of which now there is not the least trace. On the same spot it is expected that another will soon be erected. The history of the first one seems to have been, so far as I have been able to learn from the people, as

follows. It had been standing for two or three years, and had shipped a large number of slaves, when an English cruiser attempted to destroy it. She came in as near the shore as she considered safe, and then sent her boats to break up the establishment. The Corisco people armed in the Spaniard's defence, and, concealing themselves behind the rocks, opened such a fire upon the assailants that they were repulsed and driven back, with the loss of one or two men. Not long after the buildings were found on fire; by what means the fire was communicated no one pretended to know, though all supposed it the work of design on the part of some one. The Corisco people said that the Spaniard himself set it on fire; the Spaniard charged the inhabitants with the crime. However uncertain it may be as to the means by which it took fire, it burned, and, like many in more civilized lands, the people considered it an uncommonly favorable occasion for helping themselves to what they wanted. They were busily employed in plundering rum-barrels, tobacco-casks, and cloth chests, when the fire reached the powder. An explosion took place which killed one Spaniard and some thirty or forty of the natives.

The French, it seems, are not alone in their desire to obtain a footing in this part of the world.

A Spanish man-of-war has been here within a few weeks, and pretends to have purchased the whole island. Nothing has been paid; but the people have attached their names, or marks rather, to an instrument that claims to surrender their territory to Spain. Those of the people that I saw, seem now to feel that they have done a very foolish thing, and some of the head men remarked that they should probably leave the island; some will go to Little Corisco, and others to Cape St. Johns.

In the evening, Mr. Griswold addressed an assembly of the inhabitants at considerable length, explaining to them the doctrines of the Bible.

#### *Return—Conclusion.*

Early the next day, Mr. Griswold left Corisco Island on his return. He did not reach the Cape, however, till the following morning. Here his travelling companion made known his unwillingness to proceed any further.

I had noticed that Charley, my travelling companion, appeared uneasy and dissatisfied. On my asking the reason, he replied that some persons in the towns of King Glass and Toko had a palaver with him. He had taken money for ivory and had not paid it, and if his creditor could catch him he should have trouble. There was another palaver which originated in that source, fertile above all others in this country—woman. It seems that he had stolen one of King Glass's women, and had made no remuneration. Stealing, when used in such a connection, means that a man takes a woman, and suffers her to remain with him, without satisfying the husband. This is not an unfrequent occurrence.

Wives are exchanged here as horses and oxen are in America; sometimes they are bought and sold very cheap indeed. King Glass was a little provoked with one of his women a few days since, and was about driving her away. Another man chanced to be standing by, who said, "Dont send her off so, she looks like a fine woman, is young, etc. etc.; let me have her." "Well," was the reply, "take her then, but send me a jug of rum for pay." The woman went home with her purchaser, and the old king received the compensation demanded.

Another person offered a similar reason for not accompanying Mr. Griswold. But on receiving assurances of protection from "Old Case," he waived his objections. Mr. Griswold arrived at his residence on the afternoon of the same day.

In conclusion I can say, respecting the Corisco people, that I was greatly disappointed in finding them so far advanced in civilization, appearing so well, with so good houses, and surrounded with so many comforts. They universally treated me with the greatest kindness and hospitality, and at Little Corisco, where I saw the head men of the towns, they besought me to supply them with a missionary, or at least a teacher. I informed them that no one could come to them now, for there was no one among us without employment. They then requested me to send to America for one. I assured them that I would write, stating that they wanted a missionary, and here I fulfil my engagement. But, poor men! long, long, I fear, will they with others be compelled to wait before their wants can be

supplied. Who is ready and willing to come and point out to these, and others equally earnest, the way to heaven?

## China.

### JOURNAL OF MR. ABEEL.

#### *Introductory Remarks—Intercourse with Chinese Officers and others.*

No part of the missionary field excites more interest at the present time than China. The changes which have so recently opened a great and effectual door to this vast empire, are evidently but the first in a series of events destined, in the providence of God, to carry incalculable good to its entire population.

It is still uncertain, however, to what extent this country is accessible to christian effort; and the question cannot be regarded as definitely settled until additional experiments shall have been made. Hitherto, it should be borne in mind, the preacher of the gospel has been kindly received at every point except Canton, where the prejudice against foreigners is peculiarly strong. The interest, moreover, which men of rank and influence appear to take in the different missionaries with whom they have become acquainted, is unexpected and remarkable. And if it shall be found that the Chinese have no strong attachment to their ancient faith, as there is some reason to believe, the friends of missions will not only thank God and take courage, but they will feel themselves called upon to enter a field such as has never been so suddenly and so wonderfully thrown open to the church of Christ.

One thing, however, is certain. China has already become missionary ground. There is more land to be possessed than all the missionaries that will be sent to it for years, can occupy. And there is no doubt that God, in removing the obstacles which remain, will be far in advance of the efforts of his people.

The statements of Mr. Abeel, it will be perceived, exhibit an encouraging view of his field of labor. In previous numbers of the Herald an account has been given of his removal from Macao to Kolongsoo—an island near Amoy. The number for June contained selections from the journal kept by him at his new station. A continuation of this journal has just been received; from it the following extracts are made.

Dec. 3, 1842. During the present week, we have returned the visit of the

Te Tuk—the generalissimo of the naval forces of the province—and called upon the Tow Tae—intendant of circuit—the highest civil officer of the place. The Tow Tae sent his card with that of the governor-general;—the latter having been prevented from calling, as we are informed, through the misunderstanding of one of the interpreters. We found the officers upon whom we called as affable and kind as possible. To each of them we have presented a copy of the New Testament and other books.

On a subsequent day of the same month, a number of mandarins called; one of them was the commandant of Amoy.

*Feb. 4, 1843.* Every day of this week has been interesting on account of the numbers who have called, and to whom the character and works of the true God have been explained. It is gratifying to have those return who have evidently reflected upon what they heard and read, and in whose mind there is a faint glimmering of light. Some of our visitors sit a long time, and listen attentively to the new and strange doctrines. It is to be regretted, however, that the Chinese, with the fewest exceptions, never contradict you. It is evidently the result of indifference to religious subjects. They have so few connected or consistent ideas in regard to things spiritual and eternal, that they act like children when you converse with them. Say what you please against their superstitions, they are never offended. On the contrary, they appear as much delighted with the force of your arguments, as if they themselves had wielded them in favor of some cherished tenets.

The journal of Mr. Abeel contains many entries like the following:

11. The past week has brought us many advantages for the propagation of the gospel. Every day there have been successive parties of visitors at the house, ready to hear the truth and happy to receive the books.

*Excursion—Visit to the Te Tuk—Buddhist Temple.*

15. On Friday last, Mr. Lay, who is here with Admiral Parker, Doct. Cumming, and myself made an excursion into the country. After passing through the large town below Amoy, called Amung Kang, we walked along the

shore toward the mouth of the harbor, having a range of high rugged hills on our left, distant about a mile or a mile and a half from the shore. On this narrow space, composed of sand and very light soil, were crowded together as many human beings as one would think could possibly extract nourishment from the earth and the adjacent sea. The wheat fields reminded us of home. We passed, besides the large town, eight villages in a walk of six or seven miles. At two of these villages we stopped, and were greeted by the population in mass. In one of them were the relatives of an individual from whose neck Doct. Cumming had cut out a large tumor. Men, women, and children turned out to see the person who, according to their notions, possessed such wonderful skill. We were feasted by them in their best style, and what was most gratifying, we had the privilege of preaching to two pretty large assemblies of both sexes, besides having much conversation with the most intelligent and inquisitive of them. It is at such times that we see the extent of our missionary field, and feel our own weakness. If there were more missionaries here, with what interest and profit the numerous cities and villages in the surrounding country might be visited. We might establish circuits and perform the itinerary labor of our Methodist brethren.

25. Beside attending to a number of daily visitors, we have made two excursions during the week. On Thursday, I accompanied colonel and Mrs. Cowper and others to call upon the Te Tuk. Being the only interpreter, I was admitted with Mrs. C. to the apartments of the women. The principal lady whom we saw, was called his No. 3 wife; but whether the preceding numbers are extant or not I could not learn. She had large feet, as we were told; but took care not to betray the secret of her origin. Her appearance was prepossessing, and her demeanor lady-like. Among other things, she spoke of the losses her wardrobe and furniture had sustained when the English took the place. She herself was obliged to escape and leave nearly all behind. I endeavored to teach her something respecting the true God. From the significant looks and gestures of her maids when I introduced the subject, it was evident that they had been present when I addressed the women on a former occasion. Tea and confectionary were handed round, and immense cakes, made of sugar and ornamented, which

she had received from her friends on nuptial occasions, were presented to Mrs. Cowper.

The next day, nearly the same party visited the most splendid Buddhist temple I have seen in these parts; it is situated below Amung Kang. I tried to teach the persons who came around us, and especially the priests, those truths which stand in such perfect contrast to all we saw in the sculpture, tablets, and paintings of the place. The cannon balls of the English had torn away parts of the building.

#### *Instruction given to Visitors.*

*March 24.* Days and weeks fraught with cheering opportunities of preaching the gospel, have passed since my last entry. During the last week, an unusual number of intelligent persons have seemed readily to comprehend the statements and arguments which I generally employ, and to be somewhat impressed with their force.

In his conversations with his visitors, Mr. Abeel endeavors, first of all, to place before their minds the character of the true God—his attributes, works, etc. He next adverts to the folly and danger of giving to creatures the homage due to the Creator. Their gods, he tells them, were mere men; they had parents, were born, and died. What kind of gods are these dead gods? How unreasonable for living men to ask protection from those who could not save themselves from death!

They are generally struck with the absurdity which I endeavor to point out, and especially when I descend to particulars, and remind them who their most popular deities were. One of them—Budh—was not even a Chinaman, but a "black demon," as they call the natives of India; another, Kwan-te-yay, was a mere warrior; a third, Ma-tsoo-po, was a young girl, who was not able to prolong her own life beyond the period of youth.

They profess to believe that their *sin ming*, or clear-sighted gods, though they were men, have been deified for their meritorious works. But here I beg leave to question their knowledge of these things, reminding them that their most venerated sage, Confucius, when questioned about the dead, asked, "How can we understand their state?" Besides, I sometimes inquire, how is it possible for men who have lived only a few years, to become the Eternal God, of

whom I have spoken. I tell them—according to their own mode of discrimination, not very metaphysical I acknowledge, but strangely powerful with them—that "men are men and God is God."

At this point the character and claims of the Savior are urged upon their attention.

Under date of April 6th, Mr. Abeel says, "For several days the weather has been good, and our house has presented a lively scene. This morning we have been thronged; among the visitors were a mandarin and his attendants."

#### *Change of Rulers at Amoy.*

*April 7.* There has been no little excitement among the mandarins at Amoy, on account of the measures of the emperor to punish them for allowing the English to take the place. All the civil and military mandarins of any importance are to feel the rod—some of them very severely. Very fortunately for himself, our friend Te Tuk, the naval chief, was out of the way at the time in search of pirates; by this means he retains his place and probably his head, while his button and feathers and salary are taken from him for a season. Two of the others, the Cham Hoo (commandant) and the Hae Hong (prefect,) with whom we were on most friendly terms, are to be displaced and sent to Peking for trial. The lowest punishment, it is thought, will be banishment to the cold country north of China proper for several years. The Tow Tae, or highest civil mandarin, has been superseded two or three months.

To-day the newly appointed commandant and retinue called upon us. Having no other interpreter, I accompanied him to make his other calls. He was evidently much struck with the ladies, three of whom happen to be here just now, and finding that in connection with good personal appearance and engaging manners they could read, write, paint, etc., he confessed, in strong terms, their superiority to his country-women.

I went with him on ship board; and as he was very sociable and talkative we had much conversation together. I explained to him some of the leading features of our religion, and introduced many facts connected with christianized civilization, which I thought might be of service to him. Speaking of our equal fondness for children of both sexes, he and his mandarin companion

said that it was not so with their countrymen; that they destroyed very many of their female offspring. I inquired what proportion they thought were thus murdered, taking the whole surrounding country into consideration. They replied about thirty or forty per cent. This corresponds so nearly with minute inquiries from visitors inhabiting all the adjacent parts, that I should be inclined to set it down as about the fair proportion. As I am still pursuing these inquiries, I shall be better qualified to determine hereafter.

15. The newly appointed Hae Hong (prefect) called upon us this week, and begged me to go with him on ship board. He is a fine looking man, of courtly manners, and expresses the greatest kindness of feeling. If I had never lived in China before the new order of things, I should probably not be so much struck with the astonishing change in the conduct of the mandarins. Their present condescension and suavity were quite equalled formerly by their disdainful pride. While returning their calls we proposed visiting our old displaced friends. The old Cham Hoo excused himself from seeing us; he takes his reverses very much to heart. The old Hae Hong received us, but how changed! He who appeared in such splendid robes on their new-year, reminded me now of a peacock with its feathers plucked. He received us kindly, but the call was a sad one. Poor man! The people have petitioned to have him pardoned. I hope it may succeed. He was formerly known by the name of "the flayer," on account of his exactions; but his recent kindness has turned the tide of public feeling in his favor.

Under date of April 22d, Mr. Abeel says, "During the week our hands have been very full. Doct. Cumming draws a large number of patients. His services are very valuable, both in relieving present suffering, and in bringing so many within the sound of the gospel."

24. Yesterday was a lovely day, and the house was crowded with "hearers of the word." As it is our custom to kneel in prayer, it is interesting to see such numbers of idolaters, many for the first time, prostrating themselves before Jehovah. May the Holy Spirit descend upon some of them, and qualify them to become teachers to their countrymen.

### Concluding Remarks.

The conclusion of this journal is earnestly and solemnly commended to the friends of missions, especially to those young men who are soon to enter upon the work of the ministry.

I can scarcely conceive how any place could furnish greater facilities for spreading, far and wide, the truths of Christianity than this station. There is no necessity of leaving the house; indeed, it is scarcely possible to do so. They come in successive companies, keeping us busy for several hours of almost each day, until we are often quite exhausted. At this moment they are sitting on each side of me, and have been surrounding me so much since I began to transcribe this journal, that I have had difficulty to proceed. Not wishing to have any leave the house untaught, I am frequently obliged to lay down my pen, that I may converse with them and give them books. After living years in China fettered and tongue-tied, to enjoy such perfect liberty and so many advantages as we now have is most delightful. Had we but fellow-missionaries enough to help us in our work—to open schools, establish out-stations in the surrounding country, and carry on a vigorous system of operations, what happy results might we not effect.

But alas! How sad the recent news from our native land. Few young men coming forward to devote themselves to the ministry; scarcely any to offer themselves a living sacrifice on the altar of missions! Fields the most extensive ever opened to the Christian church, now inviting the messengers of Christ to enter; the prayers of many answered in the most striking manner; and yet scarcely any giving heed to these clear indications of Providence, very few responding to the heavenly call, "Here am I, send me."

But let me add, if it will but "provoke us to jealousy," that while we slumber, the sower of tares is awake and busy. The Romish missionaries were the first to enter Hong Kong. They came here also soon after we arrived; and although they said they were going immediately into the interior, they have not gone yet, neither is it at all probable they will go, after fitting up a chapel and a dwelling within a short distance of our house. They aim not merely at sowing the tares among the wheat, but at pre-occupying the whole field with tares.

### Mountain Nestorians.

LETTER FROM DOCT. GRANT, AUGUST  
12TH, 1843.

#### *Complete Subjugation of the Nestorians.*

THE last number of the Herald contained a deeply interesting account of the invasion of the Mountain Nestorians, communicated by Doct. Grant. Many have doubtless supposed that the reports which have reached this country, might prove to be somewhat exaggerated. The following letter will compel them to surrender this hope, and admit the conclusion, however unwelcome and painful, that this brave people have been effectually vanquished. Doct. Grant, at the date of this communication, was at Mosul.

I wrote you two weeks ago, giving the latest intelligence from the mountains. Messengers have just now arrived, confirming the general correctness of the reports which had reached us up to that date, and showing that they had rather fallen short than exceeded the truth. The die is now cast. The whole of Tiary, with the exception of four or five villages, has been laid in ruins, the houses burned, the crops destroyed, flocks driven away, and even the trees cut down and burned, or so cut to pieces that they could not be used for building; so that, in such an inhospitable country, it is hard to say whether we have most to mourn for the living or the dead.

Of the number of the killed it is impossible, as yet, to obtain any definite and correct information. Our informants are among the most intelligent and trust-worthy Nestorians of the mountains, and their reports are corroborated by general rumor. They concur in saying that *very many* have fallen, both Nestorians and Koords; that the latter (with many of the former) were thrown into the river to prevent the surviving soldiers from being disheartened—in other words, to conceal the amount of their loss. As many of the Nestorians as fell into the power of the Koords were killed; the women and children were taken prisoners and carried away into slavery, except that many of the women who were neither young nor handsome, were wantonly put to death on the spot. A party of these women, while crossing the Zab, in the anguish of being thus driven away by the merciless Koords, simultaneously precipi-

tated themselves into the river and were drowned! Many of the inhabitants escaped to the fastnesses of the most inaccessible mountains, or fled into neighboring districts for safety.

The Koords swept through the mountains like a devouring fire, even tearing down, or blowing to pieces with powder, some of the most venerated of the churches. The valuable library of the patriarch was destroyed in the sacking of his district of Diss. It had been greatly diminished by previous invasions;—first by repeated attacks from the Koords upon his former isolated residence in Kochannes; afterwards by the invasion, two years ago, when his house was demolished and burned. It is now to be feared that few of the venerable and highly valued manuscripts, lately possessed by the Nestorians, have survived the general desolation. A few of our own books which had not been distributed, have also disappeared, together with some remaining personal effects which we could not remove, but nothing of any considerable value.

It has been interesting to see the evidence of the strong attachment to their places of worship and their sacred books, manifested by all classes of the Nestorians, and particularly by their clergy. One who had lost more than most others possessed, with much apparent sincerity, affirmed that he would have cared little for the destruction of the village, if only their church and books were safe. Some of these were secured by hiding them; others might have been saved but that they feared to bury them or hide them in caves, lest they should be ruined by dampness. The loss of their flocks and the produce of their gardens and fields, they can hardly survive; and unless the account is greatly exaggerated, I see not but many must flee to their brethren of the plain, or other more favored parts, to escape starvation in winter.

After the disasters of Tiary and Diss, the remaining tribes, it is said, have sent in their submission; and the Hakary chief has now gone to Tehoma, with a part of his army, to enforce the terms to be imposed. Thence he would pass on to Bass and Jelu, sparing the people for the sake of their effects and the prospective value of future service. The Koords far exceeded the Nestorians in number, and the latter were never assembled in one general action. For this latter reason, I am inclined to hope that the number of killed may not

prove so great as is now supposed. But, on the other hand, the destruction may have been proportionably greater among those who fell within the sweep of the invaders. These were chiefly, if not solely, Koords, collected, as our pasha informed me, from Van to Ravendoose, from the Tigris to the boundaries of Persia,—“a hundred thousand strong,” he exultingly added. In this, however, there was some hyperbole. The largest numbers I have heard estimated by the Nestorians, is that of our informants to-day, who say they were seventy thousand strong; and it is now understood, and generally acknowledged, that they have acted by orders from the Turkish authorities.

I have mentioned an exception of four or five villages to the general destruction. They are situated in the small valley running from Lezan to Asheta; but even of these, little remains save their miserable dwellings, and fields swept of their luxuriant crops. An exorbitant sum—more than most will be able to pay—has been levied upon each household; and, to prevent a redress of their injuries, each house has been compelled to contribute a gun; while a few of the more efficient have been seized and obliged to relinquish all the arms in their possession. Several have been slain from these villages; and a large number—some say one half—have fled for their lives. Of these last many will return to their dwellings, and others may seek a precarious subsistence in some other place. The leader of the expedition, the zealous chief of Buhtan, has returned to his home, leaving one Zainal Bey—the most noted robber in the mountains—as governor at Asheta, over that section of the late powerful tribe of Tiary. He has taken up his quarters in your mission-house, which he is finishing, with considerable additions of his own.

The patriarch is still here, wishing, however, that he were in Ooroomiah, whither he attempted to flee from the mountains, but found the way intercepted by the Koords. He has been encouraged to hope for a successful interference in his favor by the British ambassador at the Porte. But as things now are, the most he can hope for is the release of his brothers and sisters, with other members of his family, eighteen or twenty in number. In accomplishing this, we may possibly exert a silent influence, and I trust, through some agency, it will yet be effected.

### Constantinople.

LETTER FROM MR. GOODELL, JULY 22D, 1843.

#### *Expository Services for the Armenians.*

AFTER Mr. Goodell had finished his translation and revision of the Scriptures last winter, he was requested to undertake an expository service for the benefit of a few Armenians. A private dwelling—that of Mr. Schaufler—was chosen for the exercise, that there might be greater freedom in asking and answering questions. The first meeting was held on Tuesday, the 7th of February, when seven Armenians were present; the number subsequently became larger. Paul's Epistle to the Galatians was first taken up, as peculiarly fitted to meet the wants of those who would naturally attend the service; they soon—to use the language of Mr. Goodell—“launched out into the great deep of justification by faith alone.” At the close of the fourth meeting, those who were present, “rose as one man and requested that a similar exercise might be held every Sabbath in the chapel, where all may attend who wish.” This arrangement, however, was not intended to affect the expository service already established.

The influence of this meeting seems to have been very happy. The exercise held upon the Sabbath occurs immediately after Mr. Dwight's preaching service. Still under date of April 2d, Mr. Goodell says, “Most of the Armenians present to-day must have been sitting in a crowded room not less than three hours; and yet, instead of manifesting the least impatience, they were slow to leave after they were dismissed; many of them lingered, as usual, to ask questions, and to take still deeper draughts of the waters of life.” The private exercise of Tuesday is generally opened with prayer by one of the Armenian brethren. “Several of them are highly gifted, and pour forth their hearts in a very becoming and most edifying manner.” The utility of these meetings will be rendered more obvious by a perusal of the following letter.

Our meetings for a familiar exposition of the Scriptures, twice a week, have been continued to the present time, and the interest in them seems to be unabated. When I commenced the one on the Sabbath, I expected that the other on Tuesday morning, which was comparatively small, would dwindle away, and become merged in this; but I am



happy to say, that this has not been the case. Sometimes half a chapter is commented on at a meeting, sometimes only one verse, or even half a verse. When any fail to understand, or when they wish for fuller explanations, they ask questions.

Some of our more constant hearers are very shrewd and clear-headed men; and when they get hold of the idea intended to be conveyed, which is often before we have completed the explanation, their eyes sparkle, and they seem to "rejoice as one that findeth great spoil." I have often thought of that beautiful passage in Jeremiah, "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart." They swallow the truth by whole mouthfuls, like those who have been long famishing. And to open the rich treasures of the gospel to such, is like "pouring water upon the thirsty and floods upon the dry ground." Not a drop seems to be wasted. Often does every ear seem to be open, every eye riveted, and every heart prepared by the Holy Spirit to receive the truth. The word is with power. It comes with all the authority of eternal truth, and with all the freshness of a revelation from God. It cuts every way, like a two edged sword. It scatters all the mists and mazes of night like the rising of the sun. It "is perfect, converting the soul."

Several take notes, especially of all references to parallel passages in the Old Testament. To find so much pure gospel in the Old Testament, and such wonderful harmony between the Old and the New, and so much more of spirituality and of real evangelical religion among the patriarchs and prophets, than even the disciples appear to have had before they were baptized with the Holy Ghost on the day of Pentecost, is altogether new to them. And those who thus take notes, do it for the purpose of communicating to others what they hear from us. They gather up the fragments, and retail them; and, as retailers, nobody in all Constantinople carries on a brisker trade than they do. They light their candle, not to conceal it under a bushel, but to put it on a candlestick, for the public benefit. And the water they drink for their own refreshment, becomes in them a well of living water, springing up for the refreshment of all their neighbors and friends.

## Broosa.

### JOURNAL OF MR. SCHNEIDER.

#### *An Armenian Teacher—Noah's Ark—Delight in the Scriptures.*

THIS journal embraces the first four months of the current year. The facts which it records are not materially different, in their general aspect, from those already reported. They will be read with interest, however, as affording additional evidence of the diffusive character of the great work which is going forward among the Armenians of Turkey.

Feb. 8. A young Armenian, an assistant teacher in the Armenian school of this city, has recently been appointed teacher in Yenidge Koy, an Armenian village, eight hours distant. The population of this village is between three and four thousand; it opens, therefore, a promising field of usefulness to this young man. He is a very modest and humble youth, and withal, as we hope, truly pious, and no doubt will do much good in this situation. S., one of our native brethren, gave him some very wise counsel as to the manner in which he ought to conduct himself so as to secure the confidence of the people; and he will, doubtless, follow his reasonable advice. It is very interesting to observe how God, in his providence, is gradually diffusing that sacred influence, which has begun to move the Armenian mind. Who can tell, how much good may finally result from the location of this one individual among so large a population? How much thought and inquiry it must awaken? How many minds and hearts must feel its influence ultimately? With the divine blessing upon the step, it may be like life from the dead to those villagers.

Mr. Schneider received a visit from this young man April 12th. He had begun to expound the Scriptures in his school-room on the Sabbath. Ten or fifteen persons sometimes attended this service. One individual, a blind man, seemed to be particularly interested in the exercise.

9. The Armenian bishop has two young men living with him who are preparing for the office of varabed, (preacher.) With both of them, S. has considerable conversation on religious subjects. They are both much inclined to the superstitious notions that prevail

among their people, and yet are open to conviction; and hence S. endeavors, at every suitable opportunity, to correct their erroneous views. The elder of the two recently defended the common belief of this people, in regard to Noah's ark. They suppose that the identical ark is still on Mount Ararat, but that no one can ascend the mountain and behold it. One of their saints fasted some twenty or forty days, so as to be favored with the privilege of casting his eyes on this sacred relic; but in vain. The angel Gabriel, however, was commissioned to take a piece of it and present it to him. And this piece of board is now preserved at the convent of Etchmiazin, and may be seen by all who visit that spot. One of the most influential men among the Armenians here firmly believes this story, and recently, in the presence of an enlightened European, affirmed that he had seen it with his own eyes, and that there could be no doubt on the subject.

The journal of Mr. Schneider contains several notices of a Greek, who has manifested an inquiring spirit for some time. One of these notices is as follows: "I have not had a conversation with a Greek for a long time which has given me so much encouragement." The same individual is referred to in the following extract.

*March 13.* I have recently had several interviews with the Greek already mentioned. I am more and more pleased with the interest which he manifests in divine things; it is particularly gratifying to observe the attention he gives to the sacred Scriptures. At first he obtained a New Testament in Græco-Turkish, and then one in modern Greek; afterwards a copy of the Old Testament in Græco-Turkish, and then one in modern Greek. He has thus furnished himself with a copy of the entire word of God in two different languages, for the purpose, as he says, of comprehending its meaning more perfectly by comparing the two translations. This he did from the impulse of his own interest in the subject, and not at my suggestion. And when it is borne in mind, that he is a poor man, and that money is exceedingly scarce among the poor villagers of this country, his expending so much for the word of God must be regarded as indicative of a sincere love for the truth.

On the 30th of March, Mr. Schneider received a visit from a vartabed attached to an

Armenian monastery which is situated twenty days' journey in the interior. He wished to obtain several hundred Armenian primers; but Mr. Schneider unfortunately had only two dozen on hand. This incident shows that our books are finding more and more favor among the higher ecclesiastics, and are penetrating farther and farther into the interior.

### *The Truth Received—A Conscientious Inquirer—Reading the Word.*

*April 7.* S. has given me quite an interesting account of an Armenian from Erivan. He arrived here some time ago, on his way to Jerusalem, and spent a few months in this city. S., meeting him one day, began to converse with him on spiritual subjects. Instead of attacking the superstitions of their church, he dwelt on the essential points of salvation, faith in Christ, repentance, regeneration, etc. From this time he also began to attend my preaching on the Sabbath, though not constantly. He frequently visited S. for the purpose of hearing the Bible read, and of conversing on religious points. He would stay an hour or two at a time, and would always bring some questions for solution. As S. read and explained to him different parts of the word of God, they came to his mind with all the freshness of newly revealed truth.

A short time before his departure, he expressed a desire to partake of the communion. He was told that this was a solemn ordinance, and that none should approach it without self-examination. Still, though given to understand that great solemnity attached to it, he continued to express the same wish.

One day he said to S., "I have confessed to the priest, and he told me that every one of my sins was forgiven. But is it so?" He was told that if he had truly repented of his sins and forsaken them, they were; but unless he had this true and genuine repentance, the mere declaration of the priest could never confer absolution. He remarked, with peculiar emphasis, "I believe it;" meaning to say, that although he had conformed to this practice of their church, he still looked for salvation through repentance and faith in Christ, as S. had instructed him. So much had his interest in these things been awakened, that he began to talk to his comrades about them; and finding his own brother quite thoughtless, he felt much grieved at his indifference. I have

never had any conversation with him ; but S. says a great change has taken place in him.

Mr. Schneider observed among his hearers, February 6th, an Armenian of humble rank, but considerable intelligence, who had never been present before. The subject of the discourse was "Christ as a Mediator." He afterwards remarked that he now saw the way to be saved for the first time, and the knowledge he had gained gave him much comfort.

8. I have recently had several interviews with the Armenian, mentioned under date of February 6th. He continues in an inquiring and promising state of mind. His new views on religious subjects interest him so much that he cannot refrain from expressing them to others. The revolution which has taken place in his views and feelings is shown by the following circumstance. His occupation has been that of a painter of pictures used in churches. Having now become convinced of the impropriety of using images in divine worship, he not only refrains from rendering them homage himself, but says he will no longer make any, and will change his employment, and seek a living in some more lawful way. His decision is fixed, and he considers himself no longer engaged in that profession.

Yesterday he gave me an account of a long discussion he had the evening previous with a Catholic Armenian. They continued to discuss different points till late in the night ; and so deeply had his feelings become enlisted that he could hardly wait for the morning to inform S. and myself of the discussion. He seems all alive on these things. He remarked that he had been told he was too earnest, and too much for hastening matters. "But," said he, "if things go on as they are now, how long will it be before these people are enlightened ? True, we must be patient ; but we must also make efforts. It will not do to sit still."

13. I have recently received thirty copies of the four gospels, part of the new translation of the New Testament into Armeno-Turkish, and I have already distributed nearly all of them. The people are highly pleased with the work. One of our native brethren told me the other day that when he read it to his mother, she was affected to tears. She is a serious minded woman, and prays in secret. Another young Arme-

nian informed me that his brother was reading this translation with much interest, and that his mind was opening to the truth. One day, as he came to this passage, "Thus have ye made the commandment of God of none effect by your tradition," he exclaimed, "Ah ! then we are to regard the commands of God only ; see, Christ says so," etc. This incident shows what will be the effect of the general diffusion of the Bible.

#### JOURNAL OF MR. LADD.

##### *Fireside Preaching—Collecting Taxes—Inquirers.*

THIS journal covers the same period as that of Mr. Schneider. Mr. Ladd, it will be remembered, devotes his time more particularly to the Greeks of Broosa. The commencement of his labors at this place, together with the character of the people whose good he desires to promote, was described in the Herald for September. While the Greeks, throughout the Turkish empire, manifest far less solicitude to acquaint themselves with the doctrines of the gospel than the Armenians, Mr. Ladd, it will be seen, is not wholly without encouragement in his new field.

Jan. 16. I have called this evening, with Mrs. Ladd, on a Greek family with whom we have had considerable intercourse. Some of the neighbors had also come in to spend the evening, so that there were twelve persons present, besides ourselves. Such informal evening calls are very common among the Greeks, who endeavor, in this way, to pass away pleasantly the long winter evenings which hang so heavily upon them. A young lady of the family had been reading a New Testament, received from Mr. Schneider, and wished me to explain some passages which she could not well understand. I did so, accompanying the explanation with appropriate remarks. All listened with attention, and the mother of the young lady, as soon as she understood my explanation, repeated it to the rest with evident gratification, inquiring of them whether they did not understand it.

Mr. Ladd regards these family visits as a very convenient and important mode of disseminating the truth. The priesthood, ever jealous of the missionary, cannot easily interfere with such visits ; and as the modern

Greeks, like their ancestors, spend much of "their time in nothing else but either to tell or to hear some new thing," the instruction imparted to one family will soon become the property of the whole neighborhood.

*Feb. 16.* One of our Greek neighbors called to inform me that the young man whom we sent to market this morning, had been seized in the street by the Turks, and committed to prison. I learned, on inquiry, that the Turks are collecting the annual poll-tax from the Jews and Christians to-day. The manner of doing it is this: collectors are sent through the market and the most frequented streets, who seize, wherever they can find them, all who are supposed not to have paid the tax; and if the person seized does not either carry with him a paper, showing that he has paid it, or pay the money on the spot, he is immediately taken to prison till the obligation is cancelled. He is not even allowed to go to his shop or house to bring the money, if he happens to have none with him; payment or prison is the alternative. When any are thus confined, it usually becomes known to their families or friends in a short time; and by their aid the money is most usually raised, and the prisoner set at liberty before the close of the day.

Cases like those mentioned in the two succeeding paragraphs, it is hoped, will become more and more frequent among the Greeks of Turkey.

*March 9.* A young lady, belonging to the family of one of our Greek neighbors with whom we have had much friendly intercourse, has recently manifested considerable seriousness. Yesterday, by our invitation, she spent the afternoon and evening at our house; and Mrs. Ladd had a very interesting conversation with her. She seemed to enjoy the interview much, and to have very just views of herself as a sinner before God, and some true sense of her utter unworthiness in his sight. She daily reads the New Testament in modern Greek, and frequently asks of us an explanation of passages which she does not understand. Some of her associates ridicule her for her seriousness and her study of God's word; but this only makes her pity their ignorance, and persevere the more in searching the Scriptures.

In the annual report of this station, dated June 1st, the hope is expressed that this

young woman has passed from death unto life.

*April 7.* One of the most intelligent and enlightened of the Greeks has called, and spent a long time in religious conversation. About ten days ago, I gave him Jenyns' *Internal Evidence of Christianity*, translated and printed at Athens; and he now expressed himself very feelingly in regard to the contents of the book, saying that he most fully coincided with the author in his views, though he had formerly had doubts respecting the truth of Christianity; that he was now fully convinced, the christian religion was a very different thing from that which is called by this name generally, among both Greeks and Armenians. He said much more in the same strain of dissatisfaction with his own religion, and he manifested considerable solicitude respecting the truth. The interview has led me to hope that the Holy Spirit has indeed touched his heart, and that he may yet be brought to true repentance and faith in Christ. His whole conversation and demeanor manifested much of a chastened and subdued spirit.

The annual report, above referred to, represents the prospects of this station as having decidedly improved, both among the Armenians and the Greeks, during the past year.

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### Trebizond.

#### JOURNAL OF MR. JOHNSTON.

##### *A Priest of Soormeneh—Private Meeting of the Armenians.*

PORTIONS of the journal of which this is a continuation, were published in the Herald for October, with the design, more particularly, of exposing the persecuting spirit which has been at work for several months at Trebizond. There is still, it will be seen, considerable opposition to the progress of the gospel in that city; while in some other places, the adversaries of evangelical religion have just begun to rouse themselves to resistance. These demonstrations of enmity to the truth must be expected, wherever the Spirit of God is carrying forward his own peculiar work. They are to be regarded, therefore, as so many signs of promise, so many indications of progress. To relieve the darker shades of the picture, several facts of a very cheering character will be introduced.

*March 14, 1843.* I have had a visit to-day from priest C. of Soormeneh. According to his expectation, when he left this place a few weeks ago, he has established two new schools in Galafka, and one in Shana, with an average of thirty pupils in each. His own school at Soormeneh, with twenty pupils, continues to prosper. He comes to the city about once a month. I am more and more encouraged respecting him. He seems to realize, in some measure, the responsibility of his office, and is trying to make his people acquainted with the truths of the gospel. In his own village, he assembles his pupils on the Sabbath as on other days, and explains the gospel to them and to others who attend. He has a brother-in-law in the priesthood, over whom he is exerting a happy influence.

Without ever having heard of temperance societies, so far as I know, he asked me to-day about the propriety of using wine as a beverage, and gave it as his own opinion that it was very injurious to both soul and body. He says he practises total abstinence himself. Wine and strong drink are every year inflicting incalculable injury upon Trebizond. We are deluged with it, both of domestic and foreign manufacture.

20. Yesterday (Sabbath) a number of our Armenian friends assembled in one of their own houses. M. met with them and read the Scriptures; he then closed the book and addressed the meeting, in a familiar way, with much propriety and force. Several who were present have told me what a good meeting they had, and requested me to urge M. to attend regularly, and conduct their services. His heart is with them, but he has many obstacles to encounter. He is closely watched by his mother and other relatives, who never fail to question him as to where he has been, if he tarries later than usual, or goes to any place without their knowledge. The priest continues his visits, and says he means to continue them till M. is turned out of doors.

#### *Trials and Consolations of a Book Distributer.*

Hohannes, a book distributor, recently visited Artoin, where he had several interesting conversations with an Armenian priest and a very intelligent schoolmaster. There are many papal Armenians in this place, most of whom refused to purchase books without the permission of the bishop, then at Erzeroom.

A few, however, received them, with the understanding that they should be restored if the bishop refused his consent. While this matter was pending, Hohannes and an Armenian friend visited several neighboring villages.

*April 3.* On their return to Artoin, they found the papal community much incensed because the books left among them had excited discussion, and some were beginning to disparage certain customs of the Romish church. They had even resolved to drive away the distributor as soon as possible. A demand was immediately made on him by the Turkish authorities for the capitation tax, which all christian subjects are obliged to pay. It is about three dollars for an adult, and for it they are liable to be called upon at any time or place, unless they have a certificate to show that they have paid it for the current year. As Hohannes had sold most of his books on credit, he had no money; indeed he had already sold his cloak to pay his expenses. He tendered his remaining books to the officer, but he declined taking them, and insisted on having the money. His friend B. also happened to be without the means of aiding him; and even if he had been able, he would not have dared to befriended him openly. Hohannes was consequently imprisoned, and did not obtain his release till the third day; and then he obtained it by the aid of a generous hearted Turk, who advanced him the money on the faith of his bare promise to return it at Trebizond, and that too in opposition to the remonstrances of the papists.

The officer who collected the tax afterwards inquired what kind of books those were which he had brought to Artoin; he replied that they were the Holy Scriptures, which all Christians acknowledge. "Then," said he, "it is very strange; these people regard you as a very serpent, and I would advise you to quit Artoin without delay." Before he left the place, most of the papists who had received books brought them back. Only a few clung to them in secret, and he came away with the impression that his visit there had not been in vain.

This book distributor, soon after his return from Artoin, became sick of a fever.

*May 6.* Hohannes is now restored; and it should be recorded to the praise of God's goodness, who has "had mercy

on him; and not on him only but on me also lest I should have sorrow upon sorrow." His death would probably have been regarded by many as a judgment on him for becoming a Protestant, and burial would most likely have been refused him, which would have brought on us much trouble as well as reproach.

In the midst of his sickness some of his old companions visited him and urged him to allow the priest to come and prepare him for death, by administering extreme unction, etc. But he told them that he had Christ for his Savior, and felt no need of the priest's anointing. He told me that when he had been sick before, he had suffered much from fear and trouble of mind; but that now he had enjoyed perfect peace. I asked him the ground of his present peace, and he said, "Because I have given myself to Christ, and he has said, 'Him that cometh unto me, I will in no wise cast out.'"

We may hope, after reading the following paragraph, that not to him alone did this sickness prove a blessing.

7. This morning when I called at the room of Hohannes, he said he had very good news to tell me. He could hardly sleep during the night for joy, for yesterday he had gained two souls. He then related the cases. The first was the interpreter of the physician, formerly a pupil of mine, who had attended him during his sickness. The other man was from Egin. The conversation he had with them both was indeed interesting; but as yet we can only rejoice over them with trembling.

The latter of these two individuals first met with the New Testament at Constantinople. On returning to Egin, he showed it to his bishop, who forbade his reading it. As he refused to comply, he was banished to Samsoon. At the end of a year the bishop invited him to return; but he chose to go to Erzeroom, where he obtained another copy of the New Testament. On his way from Erzeroom to Trebizond, another Armenian became very desirous to purchase his Testament, and offered a buffalo for it. Hoping to find another at Trebizond, he gave it to this individual.

#### *An Interesting Sabbath.*

14. About two in the afternoon, M. came in. He had lately been honored with another visit from the priest, and he gave me the following account of the

conversation which took place between them.

*Priest.* I understand you have not ceased to visit the protestant missionary, and yet you still come to church. I want to know what you are. Have you become a Protestant, or are you a Catholic still?

*M.* I do not consider myself as perfect one way or the other; but if you wish to know my sentiments, I can no longer believe the dogmas of the church of Rome.

*P.* You wish to fathom every thing with your own understanding; but the things of religion are beyond the comprehension of the human intellect. Are you not coming to confession? It is a long time since you performed that duty.

*M.* I have no objection to confessing to you as a brother. We are commanded to confess our faults one to another.

*P.* That way will not do. You must do it in good faith, according to the doctrine of the church, or it cannot be accepted.

*M.* But if I repent sincerely and confess my sins to God, shall I not obtain forgiveness, through the blood of Jesus Christ?

*P.* There are two kinds of penalty attached to sin, one temporal and the other eternal. It is only the latter that is removed by the sacrifice of Christ. David sinned and obtained an assurance that his sin was forgiven; yet he was punished for it in this world.

*M.* I cannot comprehend these nice distinctions. But granting what you say, what kind of penances do you enjoy? Do they not consist of the repetition of prayers and other acts of devotion? But prayer to one who loves God, is not a painful duty; on the contrary it is his delight. How then can that be a penance to him?

*P.* (Embarrassed.) But if it be imposed on one as a task, of course he will not perform it cheerfully, so it will become a penance to him.

*M.* Then it seems your system requires men at all events to mock God with heartless prayers.

*P.* But the Protestants do not believe that good works are meritorious.

*M.* Yet we see they do good works.

*P.* Well, I don't know why they should, while they hold such a creed.

*M.* But if good works are absolutely meritorious, I suppose they are none the less so for being done without respect to the reward. If those are to be rewarded who labor only for the sake of

reward, how much more those whose good works are prompted by love and gratitude? Take a familiar illustration.

Which do you like best, the friend who takes an interest in your welfare and serves you from affection, or the selfish hireling who will do nothing for you unless he is paid for it?

P. Well I shall call on you again before long, and you must give me a written declaration, stating positively whether you are a Catholic or a Protestant.

We cannot doubt, after reading the following statements, that the Spirit of the Lord is in this place.

One of the young men who attended our service at nine, A. M., brought a special request from another young man, who had never been in the habit of attending our meetings, to be remembered in our prayers. His heart is with us, but he is restrained from meeting with us through fear of his father. He is an only son, and his father one of the wealthiest Armenians in the place; but as to spiritual things he is extremely ignorant and bigoted.

While we were engaged in the English service, four natives came from the country—three Armenians and one Greek. They were much disappointed in being too late for the meeting. The Armenians had attended several times before. The Greek is a neighbor of the Armenians, and having heard them speak much in praise of what they heard here, he wished also to come and hear for himself. On finding themselves disappointed to-day, one of the Armenians remarked to the Greek that his loss was very great; "for," said he, "we never heard any thing like what this man says. It is very marvellous."

The book-distributor, when returning from our Turkish service in the morning, met a man in the street with whom he had never had any particular acquaintance. The latter immediately began to ask about our doctrines and worship, and accompanied him to his room for the sake of inquiring farther. The more he heard the more he desired to hear, and he kept the book-distributor some hours explaining to him the doctrines of the gospel.

Another of the brethren also, on returning from the Turkish service, found at his house a group of young men, who, from being open enemies to him for the gospel's sake, have recently be-

come friends, and wish to be associated with those to whom it has been given to bear the reproach of Christ. One or two of them seem already to have taken the Savior's yoke upon them; and all seem desirous to learn of him. They spent most of the day in reading the Scriptures together, and inquiring about its doctrines. What adds interest to the case of these last inquirers, is that they are young men of influence, and are the intimate friends and companions of those who stand at the head of the Armenian community in this place, and have hitherto been our most formidable opponents.

M—the individual who had the foregoing conversation with the priest—promised to instruct Doct. Smith and Mr. and Mrs. Bliss in the Turkish language. As he did not come according to his engagement, Mr. Johnston dispatched a messenger to inquire the cause. M. sent back word that another storm had burst upon him, for having secretly visited Mr. Johnston after the former outbreak. About two weeks later he called at the mission-house, in disregard of the injunctions of his friends.

### *New Inquirers—Opposition.*

The facts detailed in the two following paragraphs are peculiarly cheering.

22. Yesterday (Sabbath) only one man came to attend our service. Fifteen or twenty, however, assembled in a private house and spent most of the day in reading the Bible. Among them were five or six who have recently been moved to search the Scriptures. Their meeting on the Sabbath previous was mentioned above. During the intervening week, they have had private meetings for reading and inquiry in one another's houses, almost every night. If these young men shall prove to be true converts, it will be a great gain. One of them is the teacher of the school which has the training of the principal Armenian youth in the city. Another is a partner of the chief Armenian in Trebizond, whose confidence he enjoys, and over whom he has much influence. A third is S. H., of whose standing and promise of usefulness an idea may be formed from the following statement. Not many months ago, when speaking with one of our most intelligent native brethren about the prospects of religion in this place, after alluding to the fact

that none of our number are capable of rendering much aid in advancing the gospel, I asked him if he knew any one, who, if converted, would probably be the means of bringing many others to the knowledge of the truth, he immediately named S. H. as a man whose influence would probably be very great in favor of the gospel, should he once embrace and avow it himself.

29. Yesterday (Sabbath) our native brethren retired to the fields to hold their meeting for social prayer and reading the Scriptures. A number of their companions, including the newly awakened young man, mentioned above, accompanied them. In the evening, S. H. met with three of his former friends, men of influence, but much devoted to worldly pleasure, and also much opposed to the studying of the Scriptures. He began to speak to them of heavenly things; as he proceeded they became much interested and requested him to open the gospel and speak to them out of that. He then read and explained a long time, and in conclusion they all expressed a determination to attend in future the meetings of the brethren for reading and prayer.

It is impossible to read the foregoing statements without feeling that "a great door and effectual is opened to" our missionaries in this part of the Turkish empire. The extracts which follow, show very clearly that, as in the days of the Apostle to the Gentiles, "There are many adversaries."

June 3. To-day I have received a letter from H., the book distributor, dated at Karasoon. While he was at Tripoli, a Greek priest arrived from Trebizond, who told the Greeks that our books had been anathematized by the patriarch. This produced such an excitement that nearly all who had purchased books, brought them back, and in a tumultuous and threatening manner demanded their money. This movement excited the suspicions of the Armenians also, and they began to find fault with some of the books, and to bring them back. Both the Greek and Armenian schoolmasters were greatly disquieted by the reproaches cast on them for their intimacy with the distributor; the owner of the room where he lodged, being a Greek, was required by the people to cast him out. Under these circumstances he took his leave of the place, after receiving back all the books which he had sold, except four New Testaments.

6. To day I have received a letter from B., a papal Armenian at Artoin, at whose instance I sent the book distributor to that city, and who aided and befriended him while there. He informs me that the bishop at Erzerum has just sent a letter to the priests and twelve head men of that community, requiring them to take both the book distributor and himself into custody, saying that an order would soon arrive from the pasha, requiring them to be sent to him. They were required, moreover, to collect and burn all the books that had been sold. They came and demanded the unsold books which the distributor left in his hands; but having received warning in time, he was prepared to say that he had none in his possession. They proceeded to make search, but found nothing. He says he apprehends no danger to himself, although he perceives that there are spies about him. He has sent word to the Armenians of the villages not to deliver up their books, should they be demanded; for the order extends to them as well as to the papists, and it is given out that all are to be punished who shall be found having our publications in their possession.

### Sandwich Islands.

LETTER FROM MR. COAN, FEB. 20TH, 1843.

#### *Meeting of Native Assistants—Addition to the Church.*

In a letter published in the October number of the Herald, Mr. Coan gave a particular account of the native agency employed by him in his difficult and arduous work. The present communication contains a description of a meeting, held on the last three days of 1842, at which a large number of those who assist him in his labors, were present.

During the month of December, I appointed a conference for all the native assistants in the church under my care. The invitation was received with great pleasure, and delegates came from most of the villages in Hilo and Puna. About one hundred were present. The meeting was characterized by perfect order and harmony throughout. Subjects of vital importance to the peace, purity, vigor, and enlargement, or, more comprehensively, to the perfection of the church, were discussed with freedom, and often with eloquent and solemn interest. Our deliberations were inter-



mingled with frequent prayer. The subjects considered were as follows :

1. *Popery*. The discussion was mainly confined to inquiries like the following: How can this church best resist this dangerous delusion? With what weapons shall we meet its advocates? With what spirit shall we treat its disciples? I wished to instruct the whole church on this point, as some were in danger, from ignorance and from repeated provocations, of losing the spirit of meekness, and, by engaging in bitter controversy, of giving advantage to the enemy of truth. The result was happy.

2. *Intemperance*. Its causes, forms, curse, cure, etc.

3. *The Sabbath*.

4. *Marriage*. "In the Lord," etc.

5. *Debts*. "Owe no man any thing."

6. *Stupidity in spiritual things*. Its tokens, cure, etc.

7. *Attention to means of grace*.—Prayer—secret, family, social; reading and study of the Scriptures; public worship, etc. etc.

8. *Personal industry*.

9. *Care of person*. Cleanliness, etc. etc.

10. *Care of children*; physical, mental, and moral.

11. *Social meetings*.

12. *How shall we treat brethren "over-taken in a fault?"*

13. *The suspended*.

14. *Apparent apostates*.

15. *What shall we do to save the careless and impenitent who are out of the church?*

16. *What shall we do for the aged, the poor, the sick? etc.* Care for their bodies and souls.

17. *Monthly concert*. Contributions, etc.

18. *Quiet and order in religious assemblies*. Entering, worshipping, leaving, etc.

The foregoing topics were discussed for two days with salutary results. Most of the leading minds in the church were instructed and quickened on points of great practical interest, and thus prepared to return and exert a happy influence upon others. The third day of the meeting was spent in selecting, from a previous list, candidates for the church; in further examining and instructing them; in baptizing infants; preparatory lecture, etc.

On the next day—Sabbath, Jan. 1st, 1843—our meeting-house was crowded with hearers; in the afternoon the Lord's supper was celebrated by a great congregation of disciples. On this occasion

seventy-four were added to the church on profession. It was a good day and "the power of the Lord was present;" the glory of the Highest overshadowed the assembly. The season seemed like the beginning of days.

The influence of those four days has been salutary. The church was quickened to prayer and action, many backsliders are reclaimed, and the number of inquiring souls has been multiplied. These effects still continue, and I pray God they may never cease. All our congregations throughout Hilo and Puna—twenty in number—are more full and solemn than before, and we are permitted to rejoice in the goodness of the Lord.

### *Volcano of Mauna Loa.*

A letter of Doct. Andrews was published in the October Herald which contained a brief notice of the late eruption of the volcano of Mauna Loa. Mr. Coan refers to the same phenomenon; as his description is more full in some particulars, it is published entire.

On the morning of January 10th, before day, we discovered a small beacon fire near the summit of Mauna Loa, directly in the rear of our station, about thirty miles distant. This was soon found to be a new volcano, bursting out on the northeastern slope of the mountain, at an elevation of near 13,000 feet. From this time the eruption increased in magnitude and intensity, from day to day, till it presented a scene of sublime splendor, disgorging vast columns of fiery fluid which rolled in a broad, burning river down the side of the mountain. Subsequently the lava appeared to burst out at several different points lower down the mountain, from whence it flowed off with burning fury in the direction of Mauna Kea, filling the valley between the mountains with a sea of fire, and throwing a broad sheen of light upon the heavens. Some of our nights have presented scenes sublimely grand and fearfully magnificent. The position of the eruption is such that it can be distinctly seen from the window of our dormitory, so that we can lie on our couch and watch the fantastic and ever varying action of the fires from evening to morning. The rapid disgorgement of the gory flood, the lofty rising of brilliant pillars—like burning brass—the irregular shooting of coruscations, and the fearful flow of the molten sea—all tend to excite a wakeful spirit, and incline us sometimes to keep vigils

for most of the night. For about four weeks, this scene continued without much abatement. At the present time, after six weeks, the action of the fire is greatly diminished, though it is still somewhat vehement at one or two points along the line of eruption. The flow of the lava has probably extended twenty miles. As to its breadth and depth, we can form no opinion at this distance. Judging from appearances, the eruption thus far has not equalled the one which took place in Puna in 1849; and we apprehend that the fires have nearly spent their force, though in this we may be mistaken.

During the great and ceaseless disgorgement which we witnessed for several successive weeks, it seemed probable that the lurid flood would not cease to roll till it had found its way to the ocean; and from the position of the eruption and the face of the intervening country, there was no point where this terrific messenger seemed so likely to reach the coast as at our station, coming, as it did, from a spot exactly in rear of us, and elevated more than 12,000 feet above us. But He who sets bounds to the sea that it cannot pass, has also held back this raging flood from overwhelming us in fiery ruin. We have, however, enjoyed the scene greatly; and have spent many a midnight hour in gazing upon it with insatiable interest. Although we dwell upon a rocking, trembling, bursting shell, and know not but the next eruption will be under our dwelling, yet we feel attached to our location, as well in a physical as in a moral point of view.

Mr. Coan was subsequently enabled to visit the scene of this wonderful phenomenon. In a letter addressed to Mr. Armstrong of Honolulu, April 5th, he gave the following sketch of this excursion. "We went up through the forest, directly in rear of our station, and came out at the foot of Mauna Kea. The eruption has flowed from the summit of Mauna Loa to the base of Mauna Kea, where it separates into two broad streams, one flowing towards Waimea and the other towards Hilo. Another great stream has flowed along the base of Mauna Loa towards Hualalai in Kona. These streams are still flowing, and they have reached a distance of twenty-five or thirty miles from the crater on the top of the mountain. The quantity of lava is immense, it being many miles wide, and the whole scene is wonderful. We followed the stream to the top of the mountain through cold, snow, etc.

etc. There are two great, active craters in close contiguity near the summit. Lava does not flow from these craters now; it is conveyed down the side of the mountain in a subterranean duct from fifty to one hundred feet below the surface, at the rate of fifteen or twenty miles an hour. We saw this awful river of fire by looking down through openings in the superincumbent stratum. We also crossed and re-crossed it several times, and travelled up the mountain directly over it for a long distance, as if we had been ascending a river on the ice."

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LETTER FROM MR. COOKE, APRIL 8TH, 1843.

### *School for Young Chiefs.*

THE establishment of a school for young chiefs at Honolulu has been mentioned in previous numbers of the Herald. At the general meeting of the missionaries, held in May, 1839, the necessary arrangements were made; Mr. Cooke, a teacher connected with the mission, was designated to take charge of the institution. The plan of the school is very simple. The young chiefs—at present fourteen in number—are received into the family of their instructor, and they are thenceforward entirely under his direction and control. In addition to the branches usually taught in schools adapted to children of their age and capacity, particular and constant attention is paid to their morals, manners, habits—every thing, in short, that will qualify them for the stations to which they are looking forward. Should the experiment be successful, the influence of such an institution must be eminently salutary. From the subjoined statements of Mr. Cooke, it would seem that there is much reason to hope for such a result.

The past year the school has been sustained entirely by the government. Besides allowing our salary—\$540—the king and chiefs, at their assembly last April, appropriated \$800 in money for incidental expenses, and allowed the same amount in vegetables and such other things as they could furnish without paying money. These appropriations have been faithfully fulfilled.

All the scholars have enjoyed uninterrupted health during the year. Indeed, we have had no cases of severe sickness among them since they came into our family, except in two instances which occurred more than a year ago. This fact has made our school popular

with the parents. My own health has been as good as theirs.

Among the branches taught in this school are history, geography, grammar, arithmetic, drawing, and composition in English. The evenings of the pupils are spent in writing journals and reading. "Of late the boys have read and the girls have sewed. They appear to be fond of reading, and waste but little of their time."

The parents have seemed to place implicit confidence in our management, never seeking to alter our plans, nor finding fault with what we do. This was proved to us by their manner of treating us while on a visit to Maui, in April and May last. It was the season when the king and nobles meet to enact laws; and as all would be together it was thought desirable to have all their children with them. They sent a vessel expressly for us, and we all went—teachers, assistants, and scholars. The vessel was entirely under our control. When we reached Lahaina, the premier and some of the chiefs came out with a double canoe and took us on shore. After reaching the house, they prepared a sumptuous breakfast for us, in English style, they themselves serving as stewards and waiters, except the king and premier who sat with us.

After breakfast, they conducted us to a large two story stone house built, and formerly occupied, by Hoapili. Here we were to live by ourselves, just as we did at our home in Honolulu. This house was near the meeting-house, and surrounded by a large yard, which in Hoapili's day was made a thoroughfare to the church. This yard was now shut up, and we were as secluded as we ever were at Honolulu. They never requested the privilege of having their children go to their own places of residence, either to eat or sleep; choosing rather to come and see us where we were all together. They sometimes visited us on the Sabbath; but when we told them that this was not congenial to our feelings they ceased.

During the above mentioned visit to Lahaina, there was a great temperance meeting, at which the king and chiefs signed the total abstinence pledge. The pupils under the care of Mr. Cooke had previously joined a Juvenile Temperance Society at Honolulu; but the king and chiefs wished their children to affix their names to the pledge which they had just adopted. This was done accordingly;

and none of them have violated their engagement, although they have been invited, and encouraged to do so on board of vessels of war.

In summing up what our scholars have done during the past year, I have been surprised at their advancement. I cannot account for it, unless I ascribe it to their constant attendance at school. We have had no vacation, and have always had a school five days and a half every week. To prevent their becoming sick from too constant employment in school, we invent various exercises for them. There is nothing that wears better than horse-back exercise. The boys are furnished with horses, and they are all good horsemen. The girls ride in a one horse wagon; some of them can ride upon horses, and they would do so more frequently, but for the scarcity of side-saddles. I always ride with them; I also engage with them in many of their sports.

The spiritual interests of this promising group of children have not been overlooked.

We have continued the practice of morning and evening prayers, accompanied by reading the Scriptures. In the morning they read the native Testament, and at evening the English Bible; at evening also—as all are good singers—a hymn is sung. The school has always been opened by reading of the Scriptures and prayer, and they have often repeated prayers after me. Until within the last few months, I have always had a Sabbath school with them for the purpose of explaining the verses which they had committed during the week. All have attended the native services twice every Sabbath; the oldest children have also visited the seamen's chapel, especially since Rev. Mr. Damon's arrival. Twelve of our number are now members of his Sabbath school, and draw books from a small library which he brought out; these they read with very much interest. None of them, however, give decided evidence of having "passed from death unto life." They have read the Bible nearly through, and some parts two, three, and even four times over; I refer particularly to Proverbs and the New Testament. All this is exerting an influence upon them, though it has not yet "made them new creatures in Christ Jesus." We labor not without hope that they will soon inquire, "What must I do to be saved?"

**Ojibwas.**

LETTER FROM MR. BOUTWELL, SEPT.  
7TH, 1843.

*Prospects at Pokegama.*

REPEATED allusions have been made to the embarrassments which attend the prosecution of missions among the Ojibwas and Sioux, in consequence of the hostile attitude which portions of these tribes, for some time past, have maintained in respect to each other. The operations of the missionaries at Pokegama were very much impeded by this obstacle, a few months ago; but the following statements of Mr. Boutwell show that less inconvenience has arisen from this source at that station, during the last summer, than might have been expected.

Our people, together with a considerable number of pagans, returned here in April last. After completing their fortifications, all went to work as I never saw them before. All were resolved to plant as much as possible, determined to provide for the future. Mr. Russell, the Indian farmer, and myself labored with them. We furnished them with seed, and ploughed for them as long as the season admitted. Their fields promise an abundant harvest. In June they deserted their log forts, and now they go and come when and where they please, without fear of their enemies.

Both Ojibwas and Sioux are desirous of peace; but they are conscious of their inability to conclude a peace without the aid of the general government. Both parties have expressed a desire for a cessation of hostilities. The agent at St. Peters has taken some measures with the Sioux, such as withholding their annuities until the chiefs and braves promised to throw down their weapons and live in quietness.

I have never seen our people so industrious and happy as they have been the past summer. Our place of worship has often been well filled with attentive listeners on the Sabbath; pagans have frequently attended, whom I never saw before in the house of God. I know not how long we shall remain undisturbed. Some of our people are repairing their houses, while others are building; all are going forward in their plans just as if they had never been disturbed, or never would be again.

With one or two exceptions, the members of the church have been making

advances in piety and the knowledge of God's word. For some weeks past we have had a morning prayer-meeting which most of the members have attended with punctuality and with manifest advantage.

In relation to the prospects of continued peace between the Ojibwas and Sioux. Mr. Ely, writing from La Pointe, September 21st, says: "Were the government disposed to take any efficient steps for putting a stop to the war, both nations would probably be found as peaceably disposed as they have ever been. Some pacific measures have been adopted in relation to portions of the two nations during the summer; but no certain reliance can be placed on such expedients, as there is no power to restrain any young warrior from going out when he pleases. Hole-in-the-Day (or rather Hole-in-the-Sky) visited St. Peters last summer, smoked with the Sioux, and made a treaty of peace. But when he set out upon his return, three or four Sioux followed and shot down a straggler from the party. The Ojibwa, however, made a dying effort, and shot his murderer. Four young warriors of Leech Lake have also been killed this summer. A war party was made up at Pokegama, and one of our native Christians was persuaded to join it. They proposed to start on Sabbath morning; but the affair coming to the knowledge of some of their relatives, they were persuaded to relinquish their design."

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LETTER FROM MR. AYER, JULY, 1843.

*New Station at Red Lake.*

A brief notice of the steps taken preparatory to the commencement of missionary operations at Red Lake, will be found in the July Herald. This lake, it will be remembered, is north of the sources of the Mississippi and very near the centre of North America. Messrs. Ayer, Ely, and Spencer arrived at this place on the 17th of April, after a very fatiguing journey of nearly one month from La Pointe. The character of their reception will appear from the subjoined extract.

At the time of our arrival, the Indians were at their sugar-camps, scattered about in many different places; a part of these we occasionally visited. We also received daily calls from others who have heard of our arrival and come to see us. We generally improved these opportunities to make known to them Christ and him crucified. As soon as they were gathered together at their

gardens on the lake, we commenced more active missionary labor. We did not hold public religious meetings, or keep a regular organized school, having no building for the purpose; other circumstances also rendered it inexpedient. I connected teaching the children and youth with giving religious instruction to the adults. This was done at the lodges, and sometimes in the open field. I was always well received. Several families are desirous to have their children educated; some are willing, others are indifferent, and very few appear to be opposed.

While I was thus employed, Mr. Ely was busily engaged in ploughing the ground for the Indians to plant, and Mr. Spencer was occupied in preparing ground and planting for ourselves. Many of the Indians seemed much gratified with having us plough their ground. A few appeared truly grateful. I believe almost all regard us as friends and have a growing confidence in us.

Our anticipations thus far have been fully realized, and we still regard Red Lake as a very favorable place for missionary labor. The trader of the place, though a Roman Catholic, has used his influence to secure for us the good will of the Indians. His wife was educated at Mackinaw school, and is a member of the church.

Mr. Ayer subsequently returned to La Pointe for the purpose of removing his family to Red Lake. On the 10th of September he was at Sandy Lake, having reached that place on his way back to his future home.

## Choctaws.

### DECEASE OF MR. OLMSTEAD.

THE death of this missionary occurred at Norwalk on the 19th of September. On the 10th of the same month, which was the Sabbath, he assisted Mr. Kingsbury at Stockbridge. Before his arrival at his own house on Tuesday, he was seized with a congestive fever. This disease had prevailed to some extent in Texas; but in no previous instance had it proved fatal among the Choctaws. The surgeon from Fort Towson rendered every assistance in his power; but all his efforts to arrest the malady proved unavailing.

Mr. Olmstead was born in Ridgefield, Connecticut, August 19th, 1811. He entered upon the missionary work in 1836. At first he was a teacher at Wheelock; subsequently, however, he was licensed to preach the gospel. Early in 1842, he commenced a new station at Norwalk, about five miles from Wheelock, with encouraging prospects. During his sickness his neighbors and pupils manifested the most tender solicitude for his recovery; his death filled them with sorrow.

Mr. Olmstead has sustained the character of a humble, devoted Christian. He has shown a sincere attachment to the missionary work; his labors among the Indians have uniformly secured for him their confidence and love. He conversed freely respecting the issue of his sickness, expressing his conviction that he should not recover; but he was calm and happy in view of the change which awaited him.

## Miscellaneous.

### JOURNAL OF AN ARMENIAN DURING A MISSIONARY TOUR AMONG HIS OWN NATION.

Not a few of the enlightened Armenians seem to have a vivid remembrance of the injunction of our Savior: "Freely ye have received, freely give." Our missionaries have repeatedly mentioned the fervent prayer and self-denying efforts of these brethren in behalf of their own people. Generally, however, their influence has been confined to a narrow circle, as their plans of usefulness have carried them but seldom, comparatively, beyond their immediate neighborhoods.

But a more comprehensive love is taking possession of many hearts. At Constantinople, a few of these brethren have virtually assumed the responsibilities of a board of mis-

sions; and they have begun to send out enlightened and devout men, who are commissioned to visit their nation in different parts of the empire, proclaiming, as they have opportunity, the gospel of the Son of God.

In the months of September and October, 1842, one of these missionaries visited Nicomedia, Ada Bazar, etc.; as he kept a journal during his tour, Mr. Dwight has sent a copy of it to this country, from which we learn the character of his intercourse with other Armenians, and also the value of this kind of labor. He arrived at Nicomedia on the 11th of September, and on the following day proceeded to the convent of Armash, with most of the vartabeds in which he was already acquainted. They received him "joyfully;" with several of them he had very plain and appropriate

conversations. He also called upon the ex-patriarch and bishop.

On the 16th of the same month, he left for Ada Bazaar, at which place he arrived the same day. Here he had profitable interviews with several priests, teachers, and others. The following extract will indicate the character of these interviews.

*Sept. 18.* I called, with another of the brethren, on priest C. Finding both well taught in the Scriptures, with great joy, I talked with them, as I suppose, for the space of four hours, asking and answering questions respecting the meaning of the Scriptures, and discoursing on christian duties. The following were among the topics discussed:—the new birth; on receiving weak brethren, and remaining among them as salt to preserve them and gain them over; on forming a society to help forward the work of the Lord.

The errors of a portion of the Armenians were also clearly exposed. On the 22d, the missionary returned to Arnash.

23. I called upon L. vartabed. I spoke of the obligations resting upon the enlightened Armenians, and showed how every Christian is bound to carry into effect, in his own life, the last prayer of our Savior, by establishing with other Christians the most indissoluble union. The vartabed solemnly pledged himself that henceforth he would never, by any means, change his purpose, but remain faithful in the discipleship of the gospel, and, according to his ability, labor for the spiritual good of his associates in the monastery.

25. I went to the room of P. vartabed, where I found five other vartabeds. When I saw that they talked without reserve, I brought proofs from the Bible that the Scriptures alone are sufficient for salvation, and I referred them to the saying of Paul: "If we or an angel from heaven preach any other gospel, let him be accursed." We soon conversed about the intercession of the saints, when P. vartabed maintained that the saints cannot hear the voice of men, but that we, by making mention of their prayers and sufferings while they were in the flesh, pray to God through their intercession. He said, however, that the prayers which we now use have probably come from the Greeks or Catholics.

On the 30th, our missionary was again at Nicomedia.

*Oct. 1.* In the evening I went to the house of a brother, where I met thirteen brethren and sisters, all in the faith; and the Holy Scriptures were brought forward, and each one stated his difficulties in regard to the meaning of passages, and by the assistance of the Holy Spirit, I, according to my ability, solved their doubts, and their hearts were comforted. After spending about two hours in this way, I read a portion from the Bible, and discoursed on christian love and unity; on learning the truth; on the necessity of constant watchfulness against sin, and of unceasing prayer; and last of all, on the truth that we are to live and reign with Christ forever. We then engaged in prayer.

On the following day, the school was visited, when the teacher was affectionately but solemnly reminded of his responsibilities. In the evening, meetings, similar to the one described in the last paragraph, were held.

3. We had another meeting at which twenty-one persons were present. We read the Holy Scriptures, and conversed on the necessity of Christians being holy and increasing in faith, day by day. After prayer, I read to them a letter of exhortation from our beloved brother H. in Constantinople, speaking, at large, on the subjects brought forward by him; all which they received with great joy and gratitude.

4. Sabbath. We had a meeting of the brethren to-day at which about the same number were present as last evening. A portion of the Bible was read, and afterwards that part of Pilgrim's Progress which relates to the overthrow of Pope and Pagan. We then conversed on the importance of not engaging in useless controversies. I took occasion to speak particularly to one of the younger brethren, who is rather rash, on dwelling in love with all, and preaching the gospel in all humility and prudence, and endeavoring to win those who are at enmity with us.

In the afternoon, we again met, in number the same as before; after reading the Scriptures and prayer, I read to them a written sermon on christian love, and then we prayed again. In the evening we had a third meeting, consisting of about the same number, at which we read the Scriptures and prayed.

The monthly concert was not forgotten.

5. This evening ten of our faithful brethren came together; as it was the first Monday in the month, we read some of the proofs from scripture of the ultimate universal spread of the kingdom of Christ, and made special prayer for the conversion of the whole world. Afterwards I attempted to explain our obligations to publish abroad the gospel, and instruct properly our families, and to treat with great kindness all our fellow countrymen, that we may win their hearts, and to strive to keep free from all inconsistencies of conduct, that our words may have power over the hearts of those who hear, etc. One of the brethren concluded the meeting with prayer.

The conclusion of this journal will remind the reader of Paul's embarkation from Miletus.

7. Having made all necessary preparations for my departure, several of the brethren accompanied me to the water; and on taking leave I exhorted them to remain always faithful in the work of Christ, never to forsake each other's society, and not to forget the subjects we had conversed upon; and finally, we severally resolved so to live that whether we meet again in this world or not, we may be prepared, through the righteousness of Christ, to enjoy eternal fellowship in heaven. Commending each other to God, we exchanged our parting salutations, and I embarked on my return to Constantinople.

# American Board of Commissioners for Foreign Missions.

## Recent Intelligence.

CHINA.—Mr. Bridgman, in a letter dated June 2d, says:

After several months occupied with building, etc., I am again at my usual labors. Our own house, those of the Morrison Education Society and of the Medical Missionary Society are now completed, or nearly so. The other members of your mission are in their usual health. The tone of piety is better in all our protestant missionaries than I have ever before known. In Mr. Brown's school there is a pleasing degree of seriousness.

Doct. Parker, writing from Canton, May 30th and June 14th, earnestly calls for another missionary to be stationed at Canton. He also urges the immediate occupancy of Fuchau, Ningpo, and perhaps Tinghae.

BORNEO.—Mr. Thomson, under date of May 13th, says:

Communications have just arrived from the Hague by way of Batavia, announcing the complaints made by Dr. Ferris touching the obstructions put in the way of the missionaries by the local officers, and calling for the investigation of them by the Governor General, who has called on us for a written statement of the same, with all the facts on which the complaints are founded.

Mr. Steele, writing from Batavia, May 30th, says that he has received permission to proceed to Borneo, without waiting till the expiration of the year prescribed in such cases.

CONSTANTINOPLE.—Mr. Wood, in a letter dated September 6th, says there are serious indications of renewed opposition to the missionaries and their work among the Armenians.

CHOCTAWS.—Five individuals have been recently admitted to the church at Norwalk, and Mr. Wright has also received seven on profession. The whole number received by him on profession during the last year is twenty-nine; the interest still continues.

SANDWICH ISLANDS.—The annual meeting of this mission was held in May last. The General Letter has just been received. The results of the year are very cheering; more than 5,000 had been received into the different churches. Further particulars must be deferred till the January number.

## Donations,

RECEIVED IN OCTOBER.

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| Canton, Gent. 27,31; la. 21,45;                                                                                                                                                | 49 78          |  |
| East Windsor, Wapping so. coll. 26,14; mon. con. 8;                                                                                                                            | 35 14          |  |
| Hartford, Centre so. gent. 700,90; la. 373; mon. con. 4,05; N. so. coll. 56,35; W. so. la. 58,88;                                                                              | 1,204 23       |  |
| la. benev. so. 11,10;                                                                                                                                                          |                |  |
| Manchester, Gent. 41,32; la. 79,48;                                                                                                                                            | 120 80         |  |
| Plainville, Coll.                                                                                                                                                              | 30 00          |  |
| Suffield, 1st so. gent. 40,50; la. 39,27; mon. con. 10;                                                                                                                        | 69 77          |  |
| Unionville, Coll.                                                                                                                                                              | 15 53—1,894 15 |  |
| Hartford co. South, Ct. Aux. So. H. S. Ward, Tr.                                                                                                                               |                |  |
| New Britain, S. so. gent. 82,64; la. 49,65; mon. con. 24,71;                                                                                                                   | 157 00         |  |
| Hillsboro' co., N. H. Aux. So. J. A. Wheat, Tr.                                                                                                                                |                |  |
| Amherst, Cong. chh. and so.                                                                                                                                                    | 24 50          |  |
| Nashua, A friend,                                                                                                                                                              | 275 00—299 50  |  |
| Kennebec co. Me. Confer. of chhs. B. Nason, Tr.                                                                                                                                |                |  |
| Hallowell, S. cong. chh. 55,60; Mrs. S. E. Bond, to const. Rev. JASON BURNHAM an Hon. Mem. 50; mon. con. 26,22; R. K. Page, 50;                                                | 181 82         |  |
| Ded. note unpaid,                                                                                                                                                              | 50 00—131 82   |  |
| Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.                                                                                                                                  |                |  |
| Bath, Hea sch. so. for John W. Ellingwood, Ceylon,                                                                                                                             | 20 00          |  |
| Litchfield co. Ct. Aux. So. C. L. Webb, Tr.                                                                                                                                    | 73 00          |  |
| Bethlem, Coll. 83,85; Mrs. William, for Elizabeth Hillhouse, Ceylon, 20;                                                                                                       | 103 85         |  |
| Canaan North, Coll.                                                                                                                                                            | 54 40          |  |
| Colebrook, do.                                                                                                                                                                 | 132 00         |  |
| Cornwall South, do.                                                                                                                                                            | 66 83          |  |
| Goshen, Coll. 128,96; mon. con. 25,04;                                                                                                                                         | 154 00         |  |
| Harwinton, Coll.                                                                                                                                                               | 100 84         |  |
| Litchfield, 1st so. Coll. 303,39; mon. con. 21,07; South Farms, coll. 107,51; mon. con. 11,72;                                                                                 | 491 19         |  |
| Northfield, coll. 45,50;                                                                                                                                                       |                |  |
| Plymouth, 1st so. col. 104,55; mon. con. 30,71; E. Langdon, 50; Hollow so. coll. 78,69; mon. con. 64,04;                                                                       | 327 99         |  |
| Salisbury, Coll. which const. Rev. ELIPHALET WHITTELEY, Jr., Sandw. Islands, an Hon. Mem.                                                                                      | 66 37          |  |
| Sharon, Coll. 86; Mrs. B. H. Gould, to const. R. G. WILLIAMS an Hon. Mem. 100;                                                                                                 | 204 20         |  |
| Ellsworth so. coll. 19,20;                                                                                                                                                     |                |  |
| Sherman, Rev. MALTY GELSTON, which const. him an Hon. Mem.                                                                                                                     | 50 00          |  |
| Torrington, Coll.                                                                                                                                                              | 73 95          |  |



|                                                         |                 |
|---------------------------------------------------------|-----------------|
| Torrington, do.                                         | 24 40           |
| Warren, do.                                             | 52 50           |
| Washington, Coll. 123,19; New                           |                 |
| Preston, co l. 136 66;                                  | 259 85          |
| Watertown, Coll. 128,78; mon.                           |                 |
| con. 36; sab. sch. 8,63;                                | 171 46          |
| Wolcottville, Coll.                                     | 20 00           |
| Anniver. coll.                                          | 72 98           |
|                                                         | 2,499 81        |
| Ded. to be remitted,                                    | 376 £1-2,123 00 |
| <i>Lovell and vic</i> Ms. Char. So. W. Davidson, Tr.    |                 |
| Lowell, 1st cong. chh. 100; John-st.                    |                 |
| chh. 60;                                                | 160 00          |
| <i>Middlesex Asso.</i> Ct. H. C. Sanford, Tr.           |                 |
| Chester, Mon. con. 37,12; la.                           |                 |
| 8,53; av. of rings, 1,37;                               | 47 32           |
| North Lyme, Coll.                                       | 6 76            |
| Westbrook, Mon. con.                                    | 15 00—69 08     |
| <i>New Haven City, Ct. Aux. So. A. H.</i>               |                 |
| Maltby, Agent,                                          |                 |
| New Haven, 1st chh. and so. 25; united                  |                 |
| so. 5; union mon. con. 13,56; Yale coll.                |                 |
| do. 12,71; 3d chh. do. 7,66; J. Anketell,               |                 |
| for <i>Augusta Anketell</i> and <i>Edward A.</i>        |                 |
| <i>Anketell</i> , Ceylon, 40; Mrs. A. Anketell,         |                 |
| for <i>William B. Anketell</i> , do. 20; Mrs.           |                 |
| G. Hall, for Bombay miss. 5;                            | 128 93          |
| <i>New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.</i> |                 |
| Clinton, Young peop'e's benev.                          |                 |
| cir. which and prev. dona.                              |                 |
| const. Rev. ENOCH S. HUN-                               |                 |
| TINGTON an Hon. Mem.                                    | 30 00           |
| Meriden, Cong. chh.                                     | 69 52—99 52     |
| <i>New Haven co. Ct. Western Conso.</i>                 |                 |
| A. Townsends, Jr., Tr.                                  |                 |
| Derby, Coll. 106,14; mon. con.                          |                 |
| 57,43;                                                  | 163 57          |
| Hampden. East Plains, Mon.                              |                 |
| con. 15,02; gent. 30,58; la.                            |                 |
| 24,40;                                                  | 70 00           |
| Humphreysville, Which const.                            |                 |
| Rev. WILLIAM B. CURTIS an                               |                 |
| Hon. Mem.                                               | 50 00           |
| Middlebury, Benev. asso. 46,01;                         |                 |
| E. Hine, 10; Miss S. Bened-                             |                 |
| dict, 10; a friend, 10;                                 | 76 01           |
| Milford, 1st so. gent. 121,53; la.                      |                 |
| 105; coll. 59,49; united mon.                           |                 |
| con. 34,22; 2d so. gent. 32,50;                         |                 |
| la. 20; W. Merwin, 10;                                  | 392 74          |
| Naugatuc,                                               | 49 00           |
| Orange, Gent. 38,48; la. 40,05;                         | 78 53           |
| Oxford,                                                 | 20 00           |
| Prospect, J. Beecher,                                   | 10 00           |
| Waterbury, Gent. 75; la. 36,10;                         |                 |
| mon. con. 25; S. A. Hull,                               |                 |
| dec'd, 10;                                              | 146 10          |
| West Haven,                                             | 61 83           |
| Wolcott,                                                | 4 50            |
| Woodbridge, Gent. 20,25; la.                            |                 |
| 39,48; mon. con. 21,79; S. F.                           |                 |
| P. 5;                                                   | 56 52-1,198 80  |
| <i>New York City and Brooklyn, Aux. So.</i>             |                 |
| J. W. Tracy, Tr.                                        | 374 73          |
| <i>Norfolk co. Ms. Aux. So. Rev. S. Harding, Tr.</i>    |                 |
| Brookline, La. Japan miss. so.                          | 20 73           |
| Roxbury, Eliot chh. and so.                             |                 |
| mon. con.                                               | 9 75—30 48      |
| <i>Norwich and vic. Ct. Aux. So. D. L.</i>              |                 |
| Trumbull, Tr.                                           |                 |
| Norwich, A few la. in Mr. Bond's chh.                   |                 |
| for Miss S. Tracy, Choc. miss.                          | 55 00           |
| <i>Orange co. Vt. Aux. So. II. Hale, Tr.</i>            |                 |
| Brookfield, Cong. chh. and so.                          |                 |
| gent. 20,68; D. B. Jr. 10; E. L.                        |                 |
| 10, A. W. 10;                                           | 50 66           |
| Chelsea, Cong. chh. and so.                             |                 |
| 30,75; mon. con. 20,75;                                 | 51 50           |
| Corinth, Cong. chh. and so. gent.                       |                 |
| and la. mon. con. and sab. sch.                         | 43 12           |
| Randolph, Centre cong. chh.                             |                 |
| and so.                                                 | 28 27           |
| Stratford, Two. indiv.                                  | 2 00            |
| Thetford, 1st cong. chh. and so.                        |                 |
| gent. 41,20; la. 29,25; mon.                            |                 |
| con. 36,59 juv. asso. 6,35;                             | 115 69          |
| Topsham, Rev. S. Morgan,                                | 1 00            |
| Tunbridge, Rev. D. H. Willis-                           |                 |

|                                                       |              |
|-------------------------------------------------------|--------------|
| ton, 50; five fem. 2,25;                              | 52 25        |
| Vershire, Cong. chh. and so.                          | 15 75        |
| West Randolph, Cong. chh.                             |              |
| mon. con.                                             | 20 00—390 24 |
| <i>Orleans co. Vt. Conf. of chhs. T. Jameson, Tr.</i> |              |
| Albany, Mon. con.                                     | 2 54         |
| Brownington, Mon. con. 7,50;                          |              |
| la. sew. so. 3;                                       | 10 60—       |
| <i>Otsego co. N. Y. Aux. So. Rev. A. E.</i>           |              |
| Campbell, Tr.                                         |              |
| Cherry Valley, La. of presb. chh.                     |              |
| and so.                                               | 57 56        |
| Cooperstown, La.                                      | 20 00        |
| Middlefield, do.                                      | 6 00         |
| New Lisbon,                                           | 11 00        |
| Springfield,                                          | 50 00—144 86 |
| <i>Pennobscot co. Me. Aux. So. E. F. Duren, Tr.</i>   |              |
| Bangor, 1st par. sab. sch. (of which for              |              |
| <i>Joseph Garland</i> , Ceylon, 20;) 42,77;           |              |
| Hammond-st. sab. sch. for fem. sem.                   |              |
| in Constantinople, 38,22; mon. con. in                |              |
| Theolog. sem. 4,75;                                   | 85 74        |
| <i>Richmond and vic. Va. Aux. So. S. Reeve, Tr.</i>   |              |
| Richmond, United presb. chh. mon. con.                |              |
| 186,01; less dis. 91c.                                | 185 10       |
| <i>Rockingham co. N. H. Conf. of chhs.</i>            |              |
| S. H. Piper, Tr.                                      |              |
| Candia, Cong. chh. and so.                            | 16 78        |
| Chester, do. to const. JOHN W.                        |              |
| NOYES an Hon. Mem.                                    | 100 00       |
| Exeter, Mrs. G. Sullivan,                             | 25 00        |
| Portsmouth, Mrs. M. C. Dimick,                        | 2 50         |
| West Chester, Cong. chh. and                          |              |
| so. gent. 7,50; la. 6; mon. con.                      |              |
| 3,71;                                                 | 17 21—161 49 |
| <i>Somerset co. Me. Aux. So. C. Selden, Tr.</i>       |              |
| Bingham,                                              | 5 00         |
| Madison,                                              | 5 00—10 00   |
| <i>Stratford co. N. H. Aux. So. E. J. Lane, Tr.</i>   |              |
| Dover, Coll. 35; mon. con. 25,12;                     |              |
| la. 6;                                                | 66 12        |
| Tuftsborough,                                         | 1 00—67 12   |
| <i>Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.</i> |              |
| Lempster, 1st cong. so. mon. con.                     | 21 08        |
| <i>Valley of the Mississippi, Aux. So. G. L.</i>      |              |
| Weed, Tr.                                             | 325 00       |
| <i>Western Reserve, O. Aux. So. Rev. H.</i>           |              |
| Coe, Agent,                                           |              |
| Hudson, 5,56; H. Baldwin, 10; Middle-                 |              |
| bury, A friend, 25; Rev. W. Hanford,                  |              |
| 10; Cuyahoga Falls, 3,90; a lady, 5;                  |              |
| Tallmadge, 60,98; Northampton, 2;                     |              |
| Twinsburg, 6,75; Rev. G. Sheldon and                  |              |
| fam. 10; Braceville, 1,50; Kinsman, 21;               |              |
| Amherst, 3; Huntington, 1; S. Clark,                  |              |
| for sch. at Madura, 15; la. sew. so. for              |              |
| do. 4,30; Charlestown, 3; Ashtabula,                  |              |
| 27,65; Rome, 11,97; Monroe, 8,75;                     |              |
| Kirtland, 4; Brunswick, 1; Chatham,                   |              |
| 11,50; la. sew. so. 75c. Nelson, 21,30;               |              |
| Edinburg, 11,77; Aurora, 16; Streets-                 |              |
| boro', 6,25; Rootstown, 1,50; Ran-                    |              |
| dolph, 3; O. C. Dickinson, 10; Wind-                  |              |
| ham, 33; Atwater, 7; Milan, 16; D. S.                 |              |
| Tucker, dec'd, 35; Berlin, 2,15; Huron,               |              |
| A lady, 1; Vermilion, Rev. X. B. 2,35;                |              |
| Brecksville, 6,50; Plymouth, 5,68;                    |              |
| Greenfield, 14,50; Lyme, 40,50; J. Stel-              |              |
| bins, 7; av. of paper, 2,40; dec'd. dis. 4,70;        | 491 88       |
| <i>Windham co. Vt. Aux. So. A. E. Dwinell, Tr.</i>    |              |
| Brattleboro', W. so. gent. 75,80;                     |              |
| la. 24,48; mon. con. 19; a dec'd                      |              |
| friend, 6; sab. sch. chil. 1,51;                      |              |
| E. so. cir. of ind. 1,50;                             | 123 29       |
| Dummerston, Coll.                                     | 23 10        |
| Payetteville, Mon. con.                               | 15 00        |
| Grafton, Mon. con. 9; coll. 5,50;                     |              |
| Rev. M. B. Bradford, 10;                              | 24 50        |
| Halifax, Mon. con. 15; la. 10,25;                     | 25 25        |
| Londonderry, Mon. con.                                | 3 21         |
| Mariboro', Coll.                                      | 21 45        |
| Putney, Coll. 15; mon. con. 9,33;                     | 24 33        |
| Saxton River, R. A. S. 5; Mrs.                        |              |
| R. A. S. 5; Rev. A. D. B. 2;                          | 12 00        |
| Westminster East, Gent. 23,68;                        |              |
| la. 21,53; for chil. in Ceylon, 21;                   | 65 61        |
| Wilmington,                                           | 2 95         |
| Townshend, Gent. 13; la. 30;                          | 43 00        |
| lut.                                                  | 1 10—394 79  |

|                                                                                                                                    |             |
|------------------------------------------------------------------------------------------------------------------------------------|-------------|
| <i>Windham co. North, Ct. Aux. So.</i>                                                                                             |             |
| G. Danielson, Tr.                                                                                                                  |             |
| Westford, Mr. Hurd's so.                                                                                                           | 15 00       |
| <i>Windsor co. Vt. Aux. So. J. Francis and E. C. Tracy, Trs.</i>                                                                   |             |
| Royalton, J. Francis, which const.                                                                                                 |             |
| ROLAND MATHER and Mrs. MARY MATHER of Hartford, Ct. and HENRY FRANCIS, REBEKAH W. FRANCIS and JULIA FRANCIS of Royalton, Hon. Mem. | 525 00      |
| <i>Worcester co. Central, Ms. Aux. So.</i>                                                                                         |             |
| A. D. Foster, Tr                                                                                                                   | 3,158 26    |
| <i>Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.</i>                                                                            |             |
| Ashburnham, La.                                                                                                                    | 15 00       |
| Hubbardston, Fem. benev. so. for Samuel Gay, Ceylon,                                                                               | 20 00—35 00 |
| York co. Me. Conf. of chhs.                                                                                                        |             |
| Biddeford, 2d chh. mon. con.                                                                                                       | 16 00       |
| Eliot, Cong. chh. and so.                                                                                                          | 16 09—32 09 |
| Total from the above sources,                                                                                                      | \$21,366 83 |

#### VARIOUS COLLECTIONS AND DONATIONS.

|                                                                                                                  |        |
|------------------------------------------------------------------------------------------------------------------|--------|
| <i>A friend, for Sandw. Isl. miss. 5; do. 50c. a lady, 5;</i>                                                    | 10 50  |
| <i>Amsterdam Village, N. Y. Presb. chh. mon. con.</i>                                                            | 30 64  |
| <i>Ashville, S. C. Presb. chh.</i>                                                                               | 4 75   |
| <i>Barre, N. Y. Rev. J. Hovey, 10; Mrs. S. Reed, 10;</i>                                                         | 20 00  |
| <i>Ballston Spa, N. Y. Presb. chh.</i>                                                                           | 40 00  |
| <i>Bellevue, N. Y. Presb. chh. mon. con.</i>                                                                     | 10 47  |
| <i>Bennington, Vt. 1st chh. mon. con.</i>                                                                        | 11 27  |
| <i>Berkshire, N. Y. Cong. chh.</i>                                                                               | 9 00   |
| <i>Bloomfield, N. J. Presb. chh.</i>                                                                             | 14 00  |
| <i>Brighton, Ms. Mr. Adams's so.</i>                                                                             | 260 00 |
| <i>Brighton, N. Y. Presb. chh.</i>                                                                               | 20 00  |
| <i>Bucksport, Me. Mon. con.</i>                                                                                  | 23 25  |
| <i>Buffalo &amp; Roads, Pa. R. Van Valseah, Cambridgeport, Ms. La. miss. so. for William A. Stearns, Ceylon,</i> | 5 00   |
| <i>Canterbury, N. Y., A friend,</i>                                                                              | 20 00  |
| <i>Carbondale, Pa. Presb. chh.</i>                                                                               | 19 00  |
| <i>Chazy, N. Y., J. C. Hubbell,</i>                                                                              | 23 00  |
| <i>Chelsea, Ms. Mon. con. in Winnisimmet chh.</i>                                                                | 10 00  |
| <i>Columbia, Ten. Rev. J. B. Saye,</i>                                                                           | 16 16  |
| <i>Deckertown, N. J. Presb. chh.</i>                                                                             | 6 00   |
| <i>Danville, Choc. na. Mon. con.</i>                                                                             | 30 00  |
| <i>East Stockholm, N. Y., L. Hubbard,</i>                                                                        | 4 50   |
| <i>Elba, N. Y., G. S. Corwin,</i>                                                                                | 10 00  |
| <i>Fort Ticonderoga, Choc. na. Mon. con.</i>                                                                     | 20 00  |
| <i>Genesee Canal, N. Y. Capt. and passengers of boat Red Bird,</i>                                               | 22 12  |
| <i>Hammond, N. Y. Presb. chh.</i>                                                                                | 13 00  |
| <i>Holland Patent, N. Y. Miss A. L. Hasbrouck,</i>                                                               | 10 00  |
| <i>Honesdale, Pa. Fem. benev. so. for John M. S. Perry, Ceylon,</i>                                              | 5 00   |
| <i>Huntington, Pa. J. Brewster,</i>                                                                              | 10 00  |
| <i>Jacksonville, E. F., O. Congar,</i>                                                                           | 50 00  |
| <i>Levittown, Pa. Miss Hill, 1; Miss Hall, 1;</i>                                                                | 20 00  |
| <i>Louisville, Ky. Av. of chain, by Rev. F. A. Willard,</i>                                                      | 2 00   |
| <i>Martinsburg, N. Y. 1st presb. chh. mon. con.</i>                                                              | 5 50   |
| <i>McKeon, Pa. 1st presb. chh. mon. con.</i>                                                                     | 16 00  |
| <i>Mesopotamia, O. An indiv. for miss. to Siam,</i>                                                              | 6 00   |
| <i>Miller Place, N. Y. Mon. con.</i>                                                                             | 1 00   |
| <i>Morristown, N. J. 1st chh. S. Johnson,</i>                                                                    | 30 00  |
| <i>Mt. Pleasant, Pa. Presb. chh.</i>                                                                             | 15 00  |
| <i>Newark, N. J. 4th presb. chh.</i>                                                                             | 42 52  |
| <i>Newton, Ms. W. par. B. Eddy,</i>                                                                              | 3 00   |
| <i>North Pittsford, N. Y. Presb. chh.</i>                                                                        | 2 00   |
| <i>North Providence, R. I. for Eliza Tuft, W. Africa,</i>                                                        | 14 25  |
| <i>Ogden, N. Y. Presb. chh. to const. CHARLES CHURCH an Hon. Mem.</i>                                            | 20 00  |
| <i>Onondaga, N. Y. Rev. F. Harrington,</i>                                                                       | 100 00 |
| <i>Oroonookah, Persia, Found in bundle,</i>                                                                      | 5 00   |
| <i>Perry, N. Y. LEWIS B. PARSONS, which and prev. dona. const. him an Hon. Mem.</i>                              | 2 00   |
| <i>Philadelphia, Pa. Juv. sew. so.</i>                                                                           | 50 00  |
| <i>Princeton, N. J., A widow's thank off'g,</i>                                                                  | 15 00  |
| <i>Racine, W. T. 1st presb. chh.</i>                                                                             | 2 50   |
| <i>Truckeeburg, Ms. Mon. con.</i>                                                                                | 6 50   |
| <i>Tuxten, N. Y., S. Hutchinson,</i>                                                                             | 7 00   |
|                                                                                                                  | 30 00  |

|                                         |             |
|-----------------------------------------|-------------|
| <i>Warrior Run, Pa. Ed. so.</i>         | 3 50        |
| <i>West Town, N. Y. 1st presb. chh.</i> | 11 75       |
| <i>Wheelock, Choc. na. Chh.</i>         | 45 00       |
|                                         | \$22,563 11 |

#### LEGACIES.

|                                                                                                         |          |
|---------------------------------------------------------------------------------------------------------|----------|
| <i>Brooklyn, N. Y. Miss Emily A. Austin, by Mrs. S. E. Austin, Ex'r, (prev. rec'd, \$233,78);</i>       | 100 00   |
| <i>Camilhus, N. Y. Phebe Osborn, by G. Lawrence, Ex'r,</i>                                              | 50 00    |
| <i>Grafton, Ms. Henry W. Harrington, by Otis Adams and Rufus E. Warren, Ex'rs, (\$500 prev. rec'd.)</i> | 236 16   |
| <i>Hollis, N. H. Ralph W. Jewett, by C. P. Farley and Leonard Jewett, Ex'rs,</i>                        | 150 00   |
| <i>Long Meadows, Ms. Mrs. Mercy Ely, by Aaron Day, Ex'r,</i>                                            | 8 15     |
| <i>Strongsville, O., J. Whitney, by Oshear Smith, Ex'r, (prev. rec'd, \$190.)</i>                       | 100 00   |
| <i>Washington, Vt. Elisha Smith, by J. W. Smith, Ex'r, (prev. rec'd, \$230,67);</i>                     | 50 00    |
|                                                                                                         | \$694 31 |

Amount of donations and legacies acknowledged in the preceding lists, \$23,263 72. Total from August 1st, to October 31st, \$46,029 21.

#### DONATIONS IN CLOTHING, &c.

|                                                                                                                                                                                  |       |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| <i>A friend, A ream of paper.</i>                                                                                                                                                |       |
| <i>Albany, Vt. Clothing, for Mr. Willey, Pawnee miss.</i>                                                                                                                        | 4 00  |
| <i>Auburn, N. Y., A box, fr. Miss S. Oliphant, for those miss. who studied at Auburn; do. fr. do. for Mrs. Bishop, Coan and Baldwin; six tem. banners, for Sandw. Isl. miss.</i> |       |
| <i>Brownington, Vt. A box, fr. la. sew. cir. for Mr. Willey, Pawnee miss.</i>                                                                                                    | 23 06 |
| <i>Columbus, N. Y., A bundle, fr. fem. benev. so.</i>                                                                                                                            | 11 50 |
| <i>Concord, Ms. A bedquilt, fr. juv. miss. so.</i>                                                                                                                               |       |
| <i>Derby, Vt. A box, fr. fem. miss. sew. so. for Mr. Willey, Pawnee miss.</i>                                                                                                    | 61 27 |
| <i>Dexter, Me. A box, fr. cong. chh. for Dwight miss.</i>                                                                                                                        | 22 00 |
| <i>East Abington, Ms. A box, fr. young la. benev. so. for fem. sem. at Wailuku,</i>                                                                                              | 30 00 |
| <i>East St. Johnsbury, Vt. A box, fr. la. benev. so. for Mr. Wheeler, Ojibwa miss.</i>                                                                                           | 23 00 |
| <i>Fly Creek, N. Y., A box, fr. la. miss. so. presb. chh. for Sandw. Isl. miss.</i>                                                                                              | 90 50 |
| <i>Geneva, N. Y. Writing books,</i>                                                                                                                                              | 10 00 |
| <i>Irishburgh, Vt. Clothing, for Mr. Willey, Pawnee miss.</i>                                                                                                                    | 4 12  |
| <i>Mendham, N. J. A box, fr. Mrs. Dalzel, for Mr. Riggs, Smyrna.</i>                                                                                                             |       |
| <i>Newark, N. J. Books, fr. indiv. for Dwight miss. 15; ten shirts, fr. la. of 3d presb. chh. for Dr. Grant, Mt. Nes. miss.</i>                                                  | 15 00 |
| <i>Newbury, Ms. 1st par. a barrel, fr. la. rea. so. for Park Hill, Cher. miss.</i>                                                                                               | 22 50 |
| <i>New Haven, Ct. A box, fr. E. Hodges, for Mr. Parker, Sandw. Isl.; a keg, fr. do. for do.</i>                                                                                  |       |
| <i>New York City, A pump, fr. J. Moore, for E. O. Hall, Sandw. Isl.</i>                                                                                                          |       |
| <i>Orford, N. H., A box, fr. la. of W. cong. so. for Sandw. Isl. miss.</i>                                                                                                       | 34 00 |
| <i>Orleans, Vt. A box, for Mr. Willey, Pawnee miss.</i>                                                                                                                          | 21 51 |
| <i>Piqua, Pa. A box, for L. Chamberlain, Sandw. Isl.</i>                                                                                                                         |       |
| <i>South Abington, Ms. A bundle, fr. Miss M. Ford,</i>                                                                                                                           | 10 00 |
| <i>Victory, N. Y., A box, fr. L. H. Baldwin, for D. Baldwin, Sandw. Isl.</i>                                                                                                     |       |
| <i>Volney, N. Y., A box, for Mr. Marsh, Green Bay,</i>                                                                                                                           | 45 00 |
| <i>Walden, Vt. Two pillows, fr. la. asso. for Mr. Walker, W. Africa.</i>                                                                                                         |       |
| <i>Washington, Ga. A box, fr. la. of presb. chh. for Mr. Wilson, W. Africa.</i>                                                                                                  |       |
| <i>Unknown, A box, for Mr. Wilcox, Sandw. Isl.</i>                                                                                                                               |       |



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